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THIRTY-FIFTH ANNUAL REPORT

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BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



WASHINGTON
GOVERNMENT PRINTING OFFICE
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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.



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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnaissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyí, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scripus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnaissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "*Shagowenotha, or The Spirit of the Tides*," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegen," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhíⁿga Zhazhe Thiadse, and Wéx-thexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*ⁿ, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetó*ⁿga, or great sacred pack, which once belonged to Waçétoⁿzhíⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Frederickson: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gailland. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

| | |
|------------------------------------------------|---------|
| Report volumes and separate papers..... | 2, 810 |
| Bulletins..... | 9, 943 |
| Contributions to North American Ethnology..... | 22 |
| Introductions..... | 5 |
| Miscellaneous publications..... | 39 |
| Total | 12, 819 |

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino*, *Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde*, *Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhardt, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakwakaikw subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i e, î, ê, a, ô, o u
ĩ ê, ĩ, ä, â, á, õ ñ
u

- Eobscure e, as in *flower*.
i eare probably the same sound, intermediate between the continental values of i and e.
îî in *hill*.
êe in *fell*.
ahas its continental value.
ôGerman o in *roll*.
o* uare probably the same sound, intermediate between the continental values of o and u.
ẽa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between ê and êi.
äGerman ä in *Bär*.
áaw in *law*.
uindicates that the preceding consonant is pronounced with u position of the mouth.

| | Sonant | Surd | Fortis | Spirant surd | Nasal |
|-----------------------|-----------|-----------|-------------|-----------------|-------|
| Velar..... | g | q | q! | x | ... |
| Palatal..... | g(w) | k(w) | k!(w) | x(w) | ... |
| Anterior palatal..... | g' | k' | k'! | x' | n |
| Alveolar..... | d (dz) | t (ts) | t! (ts!) | s | ... |
| Labial..... | b | p | p! | ... | m |
| Lateral..... | l | L | L! | l, l* | ... |
| Glottal stop..... | ε | ... | ... | ... | ... |

h, y, w.

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are k sounds pronounced with the soft palate. x corresponds to ch in German *Bach*. The palatal series corresponds to our g (hard) and k. x is like x, but pronounced farther forward. g' and k' sound almost like gy and ky (with consonantic y); x' is the German ch in *ich*. d, t, and s are almost dental. l, L, and L! are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In l the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. l is the same as the English sound. ε is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || 'careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Lōqwēlāxa lōq!wē). — Wā, hēm daax^usa 1
lōqwēlaēnoxwaxa lōq!wēs sōbayowaxs laē lāxa āl!ē. Wā, grīl-
mēsē lāg^aaa lāxa L!āsmadzEXEkūlaxs laē dōq!ūxⁱdxā ēkⁱētelaxa
k!ēāsē L!ēnāk^a. Wā, hēmēsēxs k!ēsāē k!īlpēla qa^s hēmāē
dōqwasōsēda nāq!ēqē lax kūxsentse^{wē}. Wā, grīlⁱmēsē q!āxa 5
ēk^axs laē sōp!ēxōdxā q!ēL!ēp!ēnx^{sē}sta lāxens q!wāq!wax^{ts}lā-
na^{yē}x, yīx wagⁱt!ēxlaasas. Wā, grīlⁱmēsē t!axⁱdxens laē tem-
k^ōdxā nemp!enk^ē lāxens bāla^x qa lawāyēs t!ēmgūlts!ēxla^yas.
Wā, lā bālⁱdxā mōp!enk^as wāsgemas lāxens q!wāq!wax^{ts}lāna-
yēxs laē tem^xsendeq. Wā, grīlⁱmēsē lāx^sexs laē kūxsendeq 10
nāq!ēqax dōmaqas. Wā, grīlⁱmēsē kūxsaakūxs laē sōpāla^x
dōmaqas qa nēmdenēs lāwoyās hāyāqaxa dōmaqē. Wā, lā
aēkⁱla sōpāla^x qa neqelēs. Wā, hēmⁱis qa k!ēsēs selgwasnokwa
qaxs hēmāē āwābewēsa lōq!wēs dōmaqē. Wā, grīlⁱmēsē gwālexs
laē sōsebenōdzendeq qa lēxoyowēs yīxs nēmdenaē wādzexgⁱwa- 15
sasa ōba^yasa lōq!wē. Wā, la mōdenbalēda nemp!enk^ē lāxens
q!wāq!wax^{ts}lāna^{yē}x yīx wādzegoyūwasa lāxēs k^ak!īx^alāēna^{yē}.
Wā, lā ōxsgⁱwa^yas nemp!enk^ōstā lāxens ts!ēx^{ts}lāna^yaxsens
q!wāq!wax^{ts}lāna^{yē}x. Wā, laēm^xlā lāxs wīⁱlaen q!wāq!wax^{ts}lā-
na^{yē}x lē^wens qōmax yīx wālagākⁱlasas. Wā, la nemp!eng^apa 20
āwabāyasēxens ts!ēx^{ts}lāna^yasens q!wāq!wax^{ts}lāna^{yē}x yīx wā-
dzegabasas. Wā, lā mōden lāxens q!wāq!wax^{ts}lāna^{yē}s yīx

and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz, and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way:  When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |

23 māmōp!enk'elayās lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemabasa.
 Graemxat! lōq!ūsa 'wālasē k!wēlasxa q!lēq!egāla k!wēl lēlqwāla-
 25 La'ya. Wā, g'il'mēsē gwāl sōpālax ēwanōdza'yasēxs laē g'a
 gwālēg'a (fig.).

Wā, lā hāng'aelsaq qa's sōbeleg'indēq qa lōbeg'ax'ēidēs. Laem
 āxālē xek!ūmas lāx ōgūg'a'yas. Wā, hē'mē la sōp!lētsō'sē. Wā,
 āl'mēsē gwāl sōbeleg'iqēxs laē mālden lāxens q!wāq!wax'ts!āna'yēx
 30 yīx wāgwasas hā'stāla lē'wis wāx'sbelexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alīas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'limlayowē qa's k'lim'idēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē gwālexs laē k'lim'idēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'limlaq. Wā, lā aēk'la k'lim'idēx ōxsg'iwa'yas
 35 lāxa Lāsadza'yas. Wā, g'il'mēsē gwālexs laē k'limlēlegendēq
 qa pelsgemx'ēidēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēt!lēdēxa małts!aqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē gwālexs
 laē āx'ēdxa gē'nāsa gwāxnīsē qa's malēx'widēq qa's kwēts!ālēs
 40 lāxēs k!atlaasē. Wā, lā āx'ēdxa dzegūtē qa's yildzeltslālē lāx
 la q!ōts!ewatsa kwēsdek'wē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts!ōltowē gelyayā qa's k!atlēdēs lāx āwī'stās
 ōgūlāxtā'yasa lōq!wē g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs
 45 laē g'ēxaq qa lem'x'widēs. Wā, laem gwāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one
person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wä, hēem q!EL!alasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wä, g'il'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyix 'wās-
gemg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemixa
'nāl'nēmēxla lōq!wa. Wä, laem la lāxa g'wāsa'yē k!wēlasa. Wä,
hē'mis lōq!ūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgemg'ig'i- 50
g'aasē lōq!wa. Wä, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wä, hē'misa ma!p!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgem-
g'ig'aasasa lōq!wē. Wä, laem hēlexstalilats!ēsa hayasek'āla
lē'wis sūsemē. Wä, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx 55
lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k!lēdēlē
lē'ma lāwelgema'yasa g'igema'yē. Wä, laem maltaq lē'wis 'nē-
mōkwē. Wä, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wä, laem hēlexstaliltsa 'nēmōkwē. Wä,
aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wä, hēem g'il āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēasē l!ēnāk'a. Wä, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemasas. Wä, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix
wādzewasas. Wä, lā ts!ēx^uts!āna'yē 'wālasgemasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wä, lā āx'ēdxēs sōbayowē qa's sōp!ēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g'ildasē. Wä, g'il-
'mēsē la pelsgemxs laē āx'ēdxēs k!līm!ayuwē. Wä, lā qep!elsa-
qēxs laē aēk'la k!līm!ēltsemdeq lē'wis āwābā'yē lē'wis ōba'yē
qa k!lē'sēs sēnoqwa. Wä, g'il'mēsē gwālxā ōsgema'yaxs laē 70
hāng'aelsaq qa's k!līm!ēlēg'indēq qa k!lēasēs tēnx'ts!ās. Wä,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |


1 **The Making of Boxes.** — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis
xelxwāla k'lāwayowa. Wā, lā xūtsē'stālasa nexx'āla k'lāwayō
lāx ēwanux'uts'lāwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūleg'indēs lāq qa ālak'ā-
lēs qēsē ōgūg'a'yasa leg'atslāxa nek'lūlē. Wā, lā yūem la
gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'atslāxa nek'lū-
lē qaxs hē'maē lēgēmsē.

1 **The Making of Boxes.** — Wā, la'mēsen ēdzaqwał gwāgwēx'sx'ideł
lax hā'wūnemas yīxs laē xesēlax'ēd x'ōkumats'lēlē xāxexadzema.

Wā, hēem āx'ētsōsēs q!waats!āsēs let!ex'se'yasē lemleing'a'yā.
Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'ida qa's lā
5 lāxa wilg'ixekūla lāxa āl'lē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts!āgēg'a'yēxa k'lēsē k'līp!ena'yā. Wā, g'il-
mēsē q!āxa hē gwēx'sē, laē hēx'idaem sōp!exōdeq gwēk'lōt!ē-
xawa'yēs sōp!exōtse'wē lāxa l!enx'k'lōt!ena'yas qa t!ēx'īlsēs
qō t!āx'ēidlō. Wā, g'il'mēsē lāk'lōdilē sōbēla'yas laē lāk'lōt!exōda
10 qa's sōpk!aēdzendēq. Wā, lā gwāgwaaqaxs laē t!ax'ēd lāxa wūn-
qelās sōbēlē lāxa āwīg'a'yas. Wā, la'mē t!ēk'!esa wēlkwē. Wā,
laem ēk'!ek'!aēsala yīxa wilemas. Wā, lā temx'wīdxa mal-
p!enk'ē lāxens bālax g'āg'īlela lāxa ōx!a'yas. Wā, g'il'mēsē
lālaqē temkwa'yas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-
15 na'yē qa malgūnālp!enk'ēs ēwāsgēmasas g'āg'īlela lāx temkwa-


where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one | that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

‘yasēxs laē temxēwīdeq. Wā, gīlēmēsē lālaqē temkwa‘yas lāx 16
dōmaqas laē sūgīlilaxēs temkwa‘yē qa qwēs gīlēs saōstowa qaxs
LEMg‘asīlaē qaēs LEMLEMg‘ayowē. Wā, gīlēmēsē hēlak!lālē LEM-
LEMg‘ayās lā dēxēwidayo lāxa g‘a g‘wālēg‘a (fig.) laē hē gīl
dēg‘wīlbendayowa gīlt!eg‘a‘yasēs lat!ayowē LEMg‘ayowa lāx 20
qwēsōt!Ena‘yasēs lāxwalaasē. Wā, lā āxēdxa ts!āts!akwālagā-
wa‘yē qaēs dēxēwālēlōdēs lāxa mak‘āla lāxa la dēg‘wīlba‘ya. Wā,
laxaē āxēdxa ts!āts!akwālagawa‘yas qaēs dēxēwālēlōdēs lāxa
mak‘ālāxat! lāxa la dēdeg‘wīlba‘ya. Wā, laēmē ts!egū‘nākūlēda
ālēbōts!aqē LEMLEMg‘ayōxs laē dēdeg‘wīlba‘ya. Hēem mak‘āla 25
lāxa lat!aēnoxwēda ts!ek!waga‘yasa LEMLEMg‘ayowas. Wā, lā
‘nāl‘nemp!enxtōdālasēs pēlpēlqaxs laē pēlgetē‘wēsēs pēlpēlqē
lāxa LEMLEMg‘ayowē. Āem aēdaaqī‘lālaxs pēlgetāyaaq. Wā,
gīlēmēsē xōxēwidexs laē k!wēt!ēdeq qa nēlāxēs. Wā, lā xūldēl-
bēndxa maldēnas wāgwasē lāxēxs q!wāq!wax‘ts!āna‘yēx. Wā, lā 30
āxēdxēs sōbayowē qaēs maēlbēndēs nēgēlēnēxa la xūldēkwa.
Wā, gīlēmēsē g‘wālēxs laē ētlēd āxēdxēs LEMLEMg‘ayowē. Wā,
hēemxaūwisē g‘wālē g‘wālaasdāsēxs lāx‘dē lat!ōdxa temgīkwē.
Wā, āx‘sā‘mēsē hē g‘wēgīlaxa la hanāl lat!asōs. Wā, lāla
‘nēm‘em wākwēda galoyās qaxs ā‘maē la ‘na!‘nēmēden lāxēxs 35
q!wāq!wax‘ts!āna‘yēx yīx wāgwasasa la mēmak‘īla lat!lālayōs
yīxs lōmaē čka wēkwē qaxs hēmēnada‘maē pēlax‘wīdēda g‘ālē

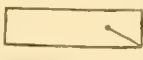

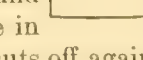
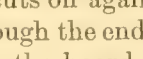
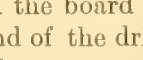
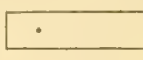
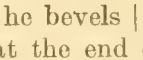
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end


38 latodayowa. Wā, hē^εmis lāg^εilas wākwa gālē latoyōs. Wā,
 g^εil^εmēsē wīwelx^εsexs laē yilx^εūlt!ālaqēxs laē nā^εnak^u lāxēs g^εōkwē.
 40 Wā, g^εil^εmēsē ^εwilolt!axs laē hēx^εidaem āx^εēdxēs k^εlimlayowē
 qa^εs k^εlimleldzōdēq qa nēnemadzowēs. Wā, g^εil^εmēsē gwāla
 āpsādze^εyaxs laē lēx^εideq qa^εs k^εlimleldzōdēxaaq qa ^εnemōkwēs
 wāgwasas. Wā, g^εil^εmēsē la k^ε!ōdenē wāgwasas lāxens q!wā-
 q!wax^εts!āna^εyēx laē gwāla. Wā, lā k^ε!ōt!elsaq qa^εs k^εlem^εidēx
 45 āpsenxa^εyas qa neqelēs. Wā, g^εil^εmēsē gwālexs laē paxelsaq
 qa^εs āx^εēdēxa k!waxlāwē qa^εs xōx^εwidēq qa wilenēs. Wā, lā
 āx^εēdxēs nexx^εāla k^ε!āwayowa qa^εs k^εlimtōdēx ōba^εyas qa
^εnemābēs ōba^εyas. Wā, lā bāl^εitsēs q!wāq!wax^εts!āna^εyaxa ^εnem-
 p!enk^εē hē^εmesa ts!ex^εuts!āna^εyē g^εäg^εilela lāxa k^εlimtba^εyasēxs
 50 laē k^εlimtōdēq. Wā, laem menyayono^xLES qa ^εwādze^εwasLESēs
 welāse^εwēda xesēlase^εwas. Wā, lā k^εat!elsaq qa^εs āx^εēdēxs
 nexx^εāla k^ε!āwayowa. Wā, lāxaē ēt!ēd k^ε!ōt!elsaxēs welase-
^εwēda xesēlase^εwas. Wā, aēk^ε!a k^ε!ax^εwidxa āwenxa^εyē qa āla-
 k^ε!ālēs la neqela. Wā, hē^εmēs qa qēsēs. Wā, g^εil^εmēsē la āla-
 55 k^ε!āla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx^εēdxēs k!wax-
 lāwē menyayowa qa^εs k^εadedzōdēs lāx āpsba^εyasēs wūlase^εwēda
 xesēlase^εwas. Wā, laem ^εnemabalē menyayās lē^εwa neqenxa-
^εyas yix lax^εdē k^ε!axwasōs. Wā, lā xūlt!ētsēs k^ε!āwayowē lāx
^εwalalaasas ōba^εyas menyayās. Wā, lā lāxa āpsba^εyē. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65
 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also 70
 puts it || at the other end of the mark that he made at (4), and he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon 75
 as he finishes adzing it, and when || he comes close to the mark that he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80



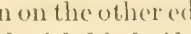

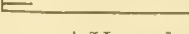





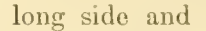


hēemxaāwisē gwēx^εideq g'a gwālēg'a (*fig.*). Wä, hēem men- 60
 yayosē (1) lāxa āpsba^εyē. Wä, hē^εmis (2) yīxs lābend lāq qa^εs xūlt!ēdēsēs k'lāwayowē lax (3) lāxēs gwēx^εidaasax (4). Wä, g'il^εmēsē gwāl mensaqēxs laē āx^εēdxēs k'limlayowē qa^εs k'limlōdēx (5). Wä, laem xōweyōdeq qaxs āwila^εmaē wādzogawa^εyē wūlasē^εwas lāx wālasgemaslasa xetsemlē. Wä, lā āx^εēdxēs 65
 xōweyowē lāx āwenxa^εyasēs wūlasē^εwē qa^εs k'lax^εwidēsēs k'lāwayowē lāx āpsenxa^εyas qa neqelēs. Wä, g'il^εmēsē la ālak'lāla la neqelaxs la k'adedzōts āpsba^εyas lax (3). Wä, laem nexstā^εyē negenōselās lāx xūltā^εyas. Wä, lāxaē k'adedzōtsa āpsba^εyas lāx xūltā^εyas lāx (4). Wä, lā xūlt!ētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa^εyasa negenōsē. Wä, g'il^εmēsē lā āwelx^εsē xūltā^εyasēxs laē āxōdxēs negenōsē qa^εs lā g'ēxaq. Wä, lā āx^εēdxēs k'limlayowē qa^εs k'limlālē lālak!enaxēs xūltā^εyē hēbendālax ōba^εyas. Wä, g'il^εmēsē gwāl k'limlālaq yīxs laē ēx'ak!endxēs xūltā^εyaxs laē g'ig'alilaxēs k'limlayowē. Wä, lā 75
 āx^εēdxēs nexx'āla k'lāwayowa qa^εs k'lax^εwidēq. Wä, laem aēk'laxs laē k'lāxwaq qa neqelēs; wä, hē^εmis qa qēsēs. Wä, g'il^εmēsē gwālexs laē k'lāx^εwidēx āpsba^εyas qa lawāyēs sōpa^εyasxa le^εnoqwa. Wä, g'il^εmēsē wī^εlāwa lenoxba^εyasēxs laē ēt!ēd āx^εēdxēs negenōsē lē^εwa ōgū^εlamaxat! xōk^u wī^εen k'laxlāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. |
 He measures it off three spans long. | There he cuts it off, and with
 it he measures the board | at which he is working, in this way,
 85 slanting:  As soon || as he finds the end of the measure,
 he marks  it | in the middle of the board with his knife,
 and he | measures it with his cedar-stick, in this way:
 He is trying  to find the middle; | and as soon as
 he has found  the middle of the board, he marks it with
 his | knife in  the middle, and he takes a cedar-stick
 90 and || he cuts off again one finger-width. | Then he takes his drill and
 drills through the end. As | soon as the drill-hole goes through, he
 puts it on the board out of which he is making a box. | He tries to
 put the end of the drill as the end shows at the | under side of the
 95 cedar-stick measure at the mark in the middle of || the board at
 which he is working, in this way:  As soon as | the
 end of the drill goes in a little |  at the middle of
 the board at which he is working, he bevels | the other end of the
 measure, and he marks along it at the end of the beveled meas-
 ure, | on the edge of the board at which he is working; and he
 100 turns || the free end which has been beveled so that it goes to the
 other edge, and | he marks its end. After he has done so, he takes
 off | his beveled measure and he takes his straight-edge and | puts


- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä
 bā'idxa yūdux'p!enk'ē lāxens q'lwāq!wax'tslāna'yēx lāxa xōkwē
 k'waxlāwaxs laē k'limtts!endeq. Wä, lä mens'ides lāxa wūlase-
 'was g'a gwālēg'a (*fig.*). Wä, laem senoqwāla. Wä, g'il'mēsē
 85 q'lāx 'wālag'ilasas ōba'yasa menyayāxs laē xūtl'ētsēs k'lwā-
 yowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä men-
 s'itsa k'waxlāwē g'a gwālēg'a (*fig.*). Wä, laem q'laq'laax negedzā'yas
 (1). Wä, g'il'mēsē q'lāxa negedzā'yasēxs laē xūtl'ētsēs k'lwā-
 yowē lāxa negedzā'yas. Wä, lä āx'ēdxa k'waxlāwa qa's
 90 ēt'lēdē k'limtōdxa 'nemdenē lāx ōba'yas lāxens q'lwāq!wax'tslā-
 na'yēx. Wä, lä āx'ēdxēs selemē qa's selx'sōdēx ōba'yas. Wä,
 g'il'mēsē lāx'sāwē sela'yas laē k'adedzōts lāxēs wūlase'wē xesē-
 lase'wa. Wä, laem nānaxste'was ōba'yasa selemax nēlbalaē lāx
 benadze'yasa menyayowē k'waxlāwa lāxa xūlta'yē lāx negedzā-
 95 'yas wūlase'was xesēlase'wa g'a gwālēg'a (*fig.*). Wä, g'il'mēsē
 nextōdeq laē xūl'lex'īd selx'īda qa xūl'ebetēs ōba'yas selemas
 lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdzōts
 āpsba'yas qa's xūtl'ēdēx wūlg'ilasas ōba'yasa sēnōgūdzā'yē men-
 yayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'īdeq
 100 qa's sēnōgūdzōdēs qa's gwēbax'īdēs lāxa āpsenxa'yē. Wä, laxaē
 xūtl'ēdex wūlg'ilasas ōba'yas. Wä, g'il'mēsē gwālexs laē āx'āle-
 lōdxēs sēnōgwayowē menyayowa. Wä, lä āx'ēdxēs negenōsē qa's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner,  and he marks it with his
straight knife. | Now he takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzödēs lāx welba'yasēs xūlta'yē lāxa āpsenxa'yē lē'wa āwūn- 3
xa'yasa āpsenxa'yē. Wā, la'me 'nex' qa 'nemenxālēs negenōsa
lō' ōba'yasa sēnogūdzā'yē xūlta'ya lāx (1). Wā, laxaē gūyīnxa'ya 5
negenōdza'yas negenōsas lāxa lenoxba'yas wūlase'was xesēlase-
'wa. Wā, lā g'a gwālēga (*fig.*). Wā, lā xūlt!ētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx'alelōdxēs negenōsē qa's k'at!alilēq. Wā, lā
āx'ēdxēs nexx'āla k'lāwayowa qa's xūldelelā'yēs lāxēs neqela
xūltay'a. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba'yas. Wā 10
hē'mis qa k'leāsēs sēnogwats. Wā, g'il'mēsē lawūyē lenoxba'yas laē
āx'ēdxa k'laxlāwē qa's xōx'wīdēq qā wīlenēs k'!ewelx'ūna ōgū-
laemxaē lāx menyayās. Wā, lā malts!aqē xā'yas. Wā, lā bāl'itsēs
q!wāq!wax'ts!āna'yē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē
k'līm'tts!entsēs nexx'āla k'lāwayowē lāq. Wā, lā k'at!alilaq qa's 15
āx'ēdēxa 'nemts!aqē xōk' k'!ewelx'ūn k'laxlāwa qa's k'līm'tōdēx
ōba'yas qa 'nemābēs. Wā, lāxaē bāl'itsēs q!wāq!wax'ts!āna'yē lāq
qa 'nemp!enk'ēs lāxens g'il't!ax bāla. Wā, hē'misa ts!ex'ts!āna'yē
ēseg'iwā'yasēxs laē k'līm'tōtsēs k'lāwayowē lāq. Wā, hēem men-
yayōltsēxa g'ildolaslasēs wūlase'wē xesēlase'wa malp!enk'as 'wās- 20
gēmasē k'laxlāwa. Wā, hē'mis menyayōltsēxa ts!eg'ōkisa ēseg'e
yōwasa ts!ex'ts!āna'yē k'laxlāwa. Wā, hē'mis g'il āx'ētsō'sēyēd
ts!ekwagawa'yē menyayowa qa's k'adedzödēs lāx āpsenxa'yasēs
wūlase'wē g'ūg'ilela lāxa la a'k'!aak' xū'tts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way:  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^ε oba^εyasa wūlase^εwas g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^εid xūtlētsēs nexx'āla k'lāwayowē lāx^εwālalaasas oba^εyasa menyayowē k!waxlāwa. Wā, g'il^εmēsē gwālexs laē āx^εalelōdxēs menyayowē qa^εs lā k'adedzōts lāxa āpsenxa^εyē g'a gwālēg'a (*fig.*). Wā, laxaē xūtlētsēs k'lāwayowē lāx^εwālalaasas oba^εyas
- 30 Wā, g'il^εmēsē gwālexs laē āx^εalelōdxēs menyayowē qa^εs k'at!alilēqēxs laē āx^εēdxēs negenōsē qa^εs k'adedzōdēs lāx^εwālalaasdas oba^εyasa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il^εmēsē la nexstāyē negenōdza^εyas negenosas lax xūlta^εyasēxs laē xūldelenesēs k'lāwayowē lāxēs wūlase^εwē. Wā, g'il^εmēsē gwālexs laē āx^εalelōdxēs
- 35 negenōsē qa^εs k'at!alilēqēxs laē āx^εēdxa g'iltagawa^εyē k!wāx^εen menyayowa qa^εs k'adedzōdēs lāx āwūnxa^εyasēs wūlase^εwē. Wā, laem^εnemābalē oba^εyasa menyayowē lē^εwa lā xūldek^u qaēda ts!eg'ōlalē, g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^εid xūtlēdex^ε wālagilasas oba^εyas. Wā, g'il^εmēsē gwālexs laē āx^εalelōdxēs menyoyāxa
- 40 g'ildōla qa^εs k'adedzōdēs lāxa āpsenxa^εyas. Wā, laxaē hēm gwex^εidqēs gwēx^εidaasaxa g'ilx^εidē mens'itsōs. Wā, g'il^εmēsē gwālexs laē āx^εalelōdxēs menyayowē qa^εs g'ēg'alilēqēxs laē āx^εēdxēs negenōsē qa^εs k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza^εya negenōdza^εyas lāxa mālē wxēxūltē lāx wāx^εsenxa^εyas
- 45 wūlase^εwas g'a gwālēg'a (*fig.*). Wā, g'il^εmēsē negemstāya negenōsē lāx xwexūltenxa^εyas wūlase^εwasēxs laē xūldelenēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'āwayowa lāq. Wā, g'íl'mēsē gwālexs laē āx'āLElōdxēs nege- 47
nōsē qa's k'at'lalilēq. Wā, laxaē ēt'lēd āx'ēdxēs menyayāxa ts'le-
g'ōla qa's k'adedzōdēs lāx āwunxa'fayasēs wūlase'wē g'ūg'īlela lāxēs
xūltēx'dē. Wā, laxaē xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'fayas 50
menyayās. Wā, lāxaē āx'āLElōdxēs menyayāxa ts'le'g'ōla qa's
k'adedzōdēs lāxa āpsenxa'fye. Wā, laxaē hēm gwēx'ēidqēs
gwēx'ēidaasaxa g'īlx'dē. Wā, g'íl'mēsē gwāl xūltaqēxs laē āx'āLE-
lōdeq qa's k'at'lālilēs. Wā, lā āx'ēdxēs ne'genōsē qa's k'adedzō- 55
dēs lāxēs wūlase'wē g'a gwālē'ga (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla
k'āwayowa qa's xūlt'ēdēs lāxa mag'īlena'fayxēs ne'genōsē. Wā,
lā āx'āLElōdēq laē gwāla qa's g'īg'alilēq. Wā lā āx'ēdxēs men-
yayāxa g'īldōla qa's k'adedzōdēs laxaaxa āwunxa'fye g'ūg'īlela
lāxēs xūlta'fye. Wā, lā xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'fayas.
Wā, lā āx'āLElōdeq qa's lā k'adedzōts lāxa āpsenxa'fayasēs wūla- 60
se'wē. Wā, laxaē xāl'EX'ēid xūlt'ēdex 'wālalaasas ōba'fayas. Wā,
lā āx'āLElōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
genōsē qa's k'adedzōdēs lāq. Wā, g'íl'mēsē neqemstōdē ne'genō-
dza'fayas lāxa lā xāl'laak^u xūldekwa'xs laē āx'ēdxēs k'āwayowē
qa's xūlde'lena'fyeq. Wā, g'íl'mēsē gwālexs laē mens'ēidex wā- 65
gwasas (1) xa ōba'fye yīsa xōkwē k'hwaxlāwa. Wā, g'íl'mēsē q'lālx
wāgwasasēxs laē k'adbentsa k'hwaxenē menyayō lāx 'wāx'senxa'fya

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

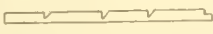
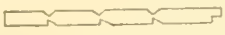
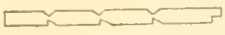
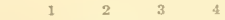
| | | | |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
|---|---|---|---|

 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:

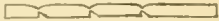
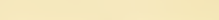
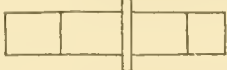
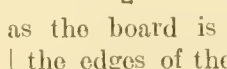
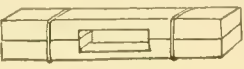
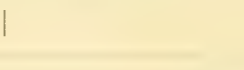
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|---|---|---|---|
| 1 | 2 | 3 | 4 |
|---|---|---|---|

 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'îlela lāx xūltā'yas lāx a'wagawa'yas (4) lō' (5). Wā, lā xūlxūltbendeq yīsēs nexx'āla k'lāwayowē lāq. Wā, g'īl'mēsē
- 70 gwālexs laē āx'alelōdxēs menyayowē qā's g'ig'alhēqēxs laē āx'ēdxēs negenōsē qā's lā k'ādedzōts lāx āwagawa'yas (4) lō' (5). Wā, g'īl'mēsē neqemstōdē negenōdza'yas lāx xūltā'yasēxs laē xūldele-nēsēs nexx'āla k'lāwayowē lāq. Wā, laem xūltst'endeq qa lawā-yēs qa g'ūs gwālēg'a (*fig.*). Wā, g'īl'mēsē gwālexs laē āx'ēdxēs nex-
- 75 x'āla k'lāwayowa qā's nexbetendē xūlt'lēdex (1) lābendex 'wādze-wasasēs wūlase'wē. Wā, g'īl'mēsē negōyōdē 'wālabedadas xūltā'yas lāx wāgwasasa wūlase'wasēxs laē ēt'lēd xūtl'ēdex (2). Wā, hēemxaāwisē 'walabetē xūta'yas lāqēxs laē ēt'lēd xūtl'ēdex (3). Wā, g'īl'emxaāwisē nexsendē xūta'yas lāx wāgwasasēs wūlase'waxs laē
- 80 xūtl'ēdex (4). Wā, g'īl'mēsē nexsendē xūta'yas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx'ēdxēs negenōsē qā's k'ādedzōdēs lāxēs wūlase'wē. Wā, lā mens'idxa 'nemdenē lāxens selt'a-xts!āna'yēx g'äg'îlela lāx xūta'yas (1). Wā, lā xūtl'ēdeq. Wā, lā-xaē hēem gwēx'ēdxa āpsba'yas. Wā, g'īl'mēsē gwālexs laē āx'ēdxēs
- 85 negenōsē qā's k'ādedzōdēs lāxa la xūldekwxas laē xūldelelēq lāx hēk'!ōt!ēna'fasēs g'īlx'dē xūltā'ya, xa g'a gwālēg'a (*fig.*). Wā, lāxaē ēt'lēd xūtl'ēd hēk'!ōt!ēna'fas (2). Wā, lāxaē xūtl'ēdex hēk'!ōt!ēna'fas (3). Wā, g'īl'mēsē gwālexs laē āx'alelōdxēs negenōsēla qā's g'ig'alhēq. Wā, lā āx'ēdxēs tlēsemē tlēg'ayowa qā's tlēx'alāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished;
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

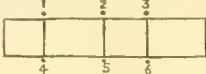
dēxēs nexx'āla k'lawayowa qa ālak'ālēs ēx'ba. Wā, g'il'mēsē la āla- 90
k'lāla la ēx'bē nexx'āla k'lawayāsēxs laē xūt'lēdxēs ālē xūltā'ya. Wā,
laem ōlālē ōxtā'yas xūda'yās k'lawayowa gwagwaak'alēs ōxtā'yē lā-
xens hēik'lōtts'lāna'yēx. Wā, g'il'mēsē lāxlē xūt'lētse'was lāxa ōxla-
'yasa nexbeta xūtās laē āem k'atwūlts'lōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'lax'wīdeq qa qēstowēsa xūta'yas. Wā, hēem (1) 95
g'ālē xūt'lētsōs. Wā, lā ēt'lēdex (2). Wā, lā hēemxat! gwēx'īdeq
lāxēs gwēx'īdaasax (1). Wā, g'il'mēsē gwālexs laē ēt'lēdex (3).
Wā, lā hēemxat! gwēx'īdeq lāxēs gwēx'īdaasax (2). Wā, g'il-
'mēsē gwālexs laē naqlēgendālax wāgwasas (4) yīsēs xūdāyowē
k'lawayowaxs laē pak'lōdeq. Wā, laem aēk'laxs laē k'lax'waq qa 200
ālak'ālēs neqēla. Wā, hē'mis qa qēsēsa sak'ōda'yē qaxs hē'maē
lēgēms (4). Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fīg.). Wā, g'il-
'mēsē gwālexs laē lēx'ēlilaxēs wūlasē'wē. Wā, lā āx'ēdxēs nege-
nōsē qa's k'adēdzōdēs lāxēs wūlasē'wē. Wā, la k'adēg'ints lāx
nexsāwasa la xūdełts!ewak'wa lax (1). Wā, g'il'mēsē lā g'a gwālēg'a 5
(fīg.) la nexsāsa xūdełts!ewak'waxs laē xāl'ex'īd xūdełenēxēs ne-
genōsēla. Wā, ā'mesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdeł-
ts!ewak'wē lē'wa xūdełk'a'yē lax (1). Wā, lā hēemxat! gwēx'ī-
dex (2) lōs (3). Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla
k'lawayowa qa's tlēx'īdeq lāxēs tlēg'ayowē tlēsemē. Wā, g'il-
'mēsē ālak'ālā la ēx'baxs laē xēlxūldzōdex mōdenē lāxens q'lwā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has just made. It is two | finger-widths that he shaves off on each | side of the mark that he put on, in this way:  As soon as the back || at (1), (2), and (3) has  been hollowed out, and | they have all the same thickness, he stops shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- || widths thick. They are split out square. There are | two pieces. Then he puts them down  on the board at which he is working, in this way:  so | that the ends of the board-protector project equally on both sides of the | board. As soon as the board is in the center of the board-protector, he marks | the edges of the board at which he is working. After doing so, || he takes off the board-protector. He takes his straight | knife and cuts out a notch at the place where he made a mark for | both edges of the board. Then he adds to it one | finger-width, so that it is a little longer than the width of the plank, | and he shaves the wood out between the two marks, so that the part removed is half the || thickness of the plank at which he is working, and he puts it down. Then he takes up the other piece, and he | measures it by the part that he has finished, and he imitates what he has done  before. As soon | as it is done, it is in this way:  This is the board-protector when it is finished. |

- 12 q!wax'ts!āna'yēx lāx nexena'yasēs ālē xūltā'ya. Wā, laem maē-malden lāxens q!wāq!wax'ts!āna'yēx yīx xelxūldzōtse'was lāx wāx'sōt!ēna'yasa xūldek wēxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la xūlboyālē (1) yīx āwīg'a'yasēxs laē ōgwaqax (2); wā lā ēt!ēdex (3). Wā g'il'mēsē la 'nemōkwē wiwāgwasas laē gwāl xelxūldze'waq. Wā, lā āx'ēdxa wūnāgūlēxa ēg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa yōwēs gwēx'sa ts!ēs!ālax. Wā, la mōp!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā yūdux'denē 'wāg'idaasas lāxens
- 20 q!wāq!wax'ts!āna'yēx lāxēs k'!ewūlk!wēna'yē. Wā, lā hēx'sendeq qa malts!ēs. Wā, lā k'adedzōts lāxēs wūlase'wē g'a gwālēga (*fig.*) qa k'!eāsēs g'il'tagawēs ōba'yasa L!ēbedzā'yē lāx wāx'senxa'yasēs wūlase'wē. Wā, g'il'mēsē nānaqeloyālēda L!ēbedzā'yaxs laē xūlt!ētsēs nexx'āla k'!āwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'il'mēsē
- 25 gwālexs laē āx'ālelōdxa L!ēbedzā'yē. Wā, lā āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imbtetendēxēs xwēxūltā'yē lāx wūlg'ilasas wāx-senxa'yasēs wūlase'wē. Wā, laem g'inwasa 'nemdenē lāxens q!wā-q!wax'ts!āna'yēx qa g'āg'ilstāfēs lāx 'wādzewasasēs wūlase'wē. Wā, lā k'!ax'wīdex āwāgawa'yasēs k'!imbtetenda'yē qa nexsendēsēx
- 30 wāgwasasēs wūlase'wē. Wā, lā g'ig'alitasēxs laē āx'ēdxa āpsex'sē qa's mens'idēs lāxa lā gwāla. Wā lā nānaxts!ewax gwālaasas. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*) yīxa L!ēbedzā'yaxs laē gwāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33 them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that || the board-protector can not get out of shape. Then 35 he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when || it is very straight, he shaves off the under side, | which 40 is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; || and when he has the driftwood, he 45 piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours || them out by the side of the fire. Then he goes down to 50 the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wä, g'il'mēsē gwāla laē āx'ēdxā selbekwē dēwēxa qa's qex'ale- 33 lōdēs lax (1) lō' (2). Wä, laem lalak'lūt!axs laē mel'gaalelōts qa k'lesēs q!wēqulēda L!ēbedzā'yē qō lāl L!ēbedzōdles lāxa wūlase'wē. 35 Wä g'il'mēsē gwālexs laē āx'ēdxā ōgū'la'maxat! wūnāgula qa's xōx'widēxa māldenē lāxens q!wāq!wax'ts!āna'yēx yīx wāg'idāsas. Wä, laemxaē k'lewēlx'ūna. Wä, lā āx'ēdxēs nexx'āla k'lāwayowa qa's aēk'lē k'lāx'wid āpsōt!ēna'yas qa neqelēs. Wä, g'il- 40 mēsē ālak'lāla la neqelaxs laē ēt!ēd k'lāx'widex benk'lōt!ēna' yasxa k'adedzāyayōlas lāx wūlase'was. Wä, g'il'emxaāwisē la neqelaxs laē k'adedzōts lāxēs wūlase'wē. Wä, hēm k'ōgwayuwē qō lāl k'ōx'widēlxēs wūlase'wēxa k'lewēlx'ūnē wūnāgula. Wä, g'il'mēsē gwālexs laē hēx'idaem ānēx'ēdxā q!ēxa'lē qa's t!ēqwapela. Wä, g'il'mēsē lālxa q!ēxa'laxs laē mōgwalīas lāx māg'īn 45 walisasēs legwīlē. Wä, lā āx'ēdxā lexā'yē qa's lā lents!ēs lāx L!ēma'isasēs g'ōkwē. Wä, lā xē'x'utslālasa hā'yāl'a t!ēsēm lāq. Wä, g'il'mēsē gwanāla lōk'sēxs laē k'lōx'ūsdsēlaq qa's lā k'lōgwīlelaq lāxēs wūlēlasē g'ōkwaxēs wūlase'wē g'ōkwa qa's lā gūgēnōlisas lāxēs legwīlē. Wä, lā xwēlaqents!ēsa lāxa L!ēma'isē k'lōx- 50 k'lōtelaxēs t!ūgats!ē lexā'ya. Wä, laxaē ēt!ēd t!āxts!ālasa t!ēsēmē lāq. Wä, la nēk'ēda waōkwē bāk'lumas xē'x'utslālasa t!ēsēmē lāxēs xēgwats!ē t!ēsēma. Wä, g'il'emxaāwisē gwanāla lōk'sēxs laē k'lōqūlisaq qa's lā k'lōx'ūsdsēlaq qa's lā k'lōgwīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
- 60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
- 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
- 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
- 75 into the floor at  each end || of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from

- 55 wūl̥lasaxēs wūlasēwē qḁs lā gūgenōl̥isas lāxēs legwīlē. Wā, g'īl-mēsē k'ōtaq laem hēlalaxs laē leqwēlax-ētsa q'lēxḁlē. Wā laem gayīl̥ilas. Wā, g'īl-mēsē gwāl leqwēlaxs laē t'lāqeyīndālasa t'lēsēmē lāxa gayīl̥ilakwē q'lēxḁlā. Wā g'īl-mēsē wilk'eyīndēda t'lēsēmaxa legwīlaxs laēda wūl̥ēnoxwē k'lōqūl̥ilaxa lēxḁyē qḁs lā
- 60 k'lōqūnts'lēselaq lāxa L'lēmḁisē qḁs lē k'lūlg'īlaxa L'lēsl̥'ekwē qḁs lā lēxts'lālas lāxēs L'lēsl̥'egwatslē lēxḁya. Wā, g'īl-mēsē qōt'laxs laē ōxlex-ēīdaq qḁs lā ōxlosdēselaq qḁs lā ōxleg'alilas lax onāl̥i-sasēs t'lēqwapāyē legwīlā; wā, qḁs gūx'ālilēs lāxēs ēlap'lālilaslē qa xēx'uts'lēwasl̥tsa x'ix'exsemāla t'lēsēma. Wā, lāxaē ēt'lēd dāx'ēdxēs
- 65 lēxḁyē qḁs lā xwēlaqents'lēs lāxa L'lēmḁisē k'lōqūl̥axēs lēxḁyē. Wā, lā āx'ēdxa ts'lāts'lēsmōtē lāxa yḁx'mōtasā yēxwa qḁs lēxts'lālēs lāxēs tsāts'lēsmōdatslē lēxḁya. Wā, g'īl'emxaāwisē qōt'laxs laē ōxlex-ēīdeq qḁs lā ōxlosdēselaq qḁs lā ōxleg'alilaq lāx māg'īn-wal̥ilasa mewēlē L'lēsl̥'ekwa. Wā, g'īl-mēsē gwāl̥exs laē āx'ēdxēs
- 70 selemē lē'wa ēg'aqwa lāx xāsewē k'l̥waxlāwa qḁs lā g'īg'alilas lāx māg'īnwal̥ilasa ts'lats'lēsmōdatslē lēxḁya. Wā, laxaē āx'ēdxēs wūlasēwē qḁs pax'ālilēs lāxa ēnemaēlē lāx āwīnagwīlasēs g'ōkwē. Wā, lā āx'ēdex k'l̥ilakwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq'lānemē. Wā, lā ts'lēx'betal̥ilas ōbāyasa k'l̥ilākwē lāx wāx'sbāyasa xwēxū-tāyē lāx wāx'sēnxḁyas wūlasēwasxa g'a gwālēg'a (*fig.*) lax (1) Lōē
- (4). Wā, lā ēt'lēdex (2) Lōē (5); wā, laxaē ēt'lēdex (3) Lōē (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
"steaming-place of the box-maker for the box-board." | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

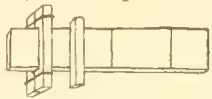
g'íl'mēsē 'wī'la la kwaḡ^ukūwīlē neqelā's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'lox'walilas lāx onēgwilasēs g'ōkwē.
Wā, lā g'äg'ílil lap'lidxa t'lek'a lāx (1) lālaa lax (4) xa mōdenas
'wādzegas lāxens q'hwāq!wax'ts!āna'yēx. Wā, la ts!ex^uts!āna'yē 80
'wālabetalilasas lāxens q'hwāq!wax'ts!āna'yēx. Wā, g'íl'mēsē hēla-
betalilexs laē ēt'lēd 'lāp'lidx (2) lālaa lāx (5). Wā, lāxaē hēm
gwēx'ēideq. Wā, g'íl'mēsē gwālexs laē ēt'lēd 'lāp'lidx (3) lālaa lax
(6). Wā, g'íl'emxaāwisē helabetalilexs laē g'a gwāleg'a.¹ Wā,
hēm lēgades k'lālasasa wīwū'lēnoxwaxs xesēlaaxa xetsemē, yīxa 85
la 'labegwēlkwa. Wā, g'íl'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'līplālaa
qa's k'līplidēs lāxa x'ix'exsemāla t'lēsema qa's lā k'līpts!ōts lāx
(1). Wā, g'íl'mēsē megūg'iltslaxtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt!a; wā, lāxaē ēt'lēdex (2). Wā, laemxaē k'līpts!ālasa x'ix'exse-
māla t'lēsem lāq. Wā, g'íl'emxaāwisē elāq qōt!axs laē ēt'lēd k'līplid- 90
xa x'ix'exsemāla t'lēsema qa's lā k'līpts!ālas lax (3). Wā, g'íl'em-
xaāwisē elāq qōt!axs laē k'at'alilaxēs k'līplālaa qa's lā lex'ēd lāxa
L'ESL'ekwē qa's lā lexel'ts!axstālas lāx ōkū'ya'yasa x'ix'exsemāla
t'lēsema. Wā, āl'mēsē gwāl lexasa L'ESL'ekwaxs laē 'nemāg'as L'E'wa
āwīnagwīlē. Wā, lā hāstaem gwex'ēidxa māldzeqē ōgū'la lāx g'íl'x'dē 95
lexts!ōtsō's. Wā, g'íl'mēsē gwāltsa L'ESL'ekwaxs laē āx'ēdxā ts!ā-
ts!esmōtē qa's lexeyīndēs lāxa L'ESL'ekwē. Wā, laemxaē 'nāxwaem
hē gwēx'ēdqēxs yūdux'dzeqaē. Wā, g'íl'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nānaxste'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^ʔyē lāxa la k'ālēla. Wā, g'il^ʔmēse la ^ʔnāxwa neqemstā^ʔya xwēxūta^ʔyē lāxa la xēxē^ʔx^ʔts!ēwax^ʔsa x'ix'EXSEMāla tlēSEMxs laē āx^ʔēd lāxa ts!āts!ESmōtē qa^ʔs lEXEDzōdēs lāx ēk'ladzēyasēs wūlase-
wē lāx nexsāwasa xwēxūta^ʔyē, g'a gwālēg'a.¹ Wā, g'il^ʔmēse la wākwa ts!āts!ESmōtas laē āx^ʔēdxēs tsālayowē qa^ʔs tsēx^ʔidēs lāxa
5 ^ʔwāpē. Wā, lā L!ēlg'ostōdex āpsba^ʔyasēs welase^ʔwē. Wā, hē^ʔmis la gūgēLEYīndaatsēsa ^ʔwāpē ^ʔnāxwa lāxa yūdux^ʔdzeqē k'lālasasa wēwū^ʔlēnoxwāxs xesēlaaxa xetsemē. Wā, g'il^ʔmēsē gwāl gūqasa ^ʔwāpē laqēxs laē pāqaxōtsēs wūlase^ʔwē qa^ʔs pāqeyīndēs lāxa la k'ālēla. Wā, lā āx^ʔēdxēs k'lipLālaa qa^ʔs k'lipidēs lāxa x'ix'EXSE-
10 māla tlēSEma qa^ʔs k'lipēyīndālēs lāxa lEXEDzā^ʔyē ts!āts!ESmōta libendālaX nege^ʔlEna^ʔyasa xwēxūta^ʔyē lāxēs yūdux^ʔts!aqāē. Wā, g'il^ʔmēsē la tāsālēda x'ix'EXSEMāla tlēSEMxs laē āx^ʔēdxa ts!āts!ES-
mōtē qa^ʔs lEXEYīndālēs laq. Wā, lā g'ig'alilaxēs k'lipLālaa qa^ʔs āx^ʔēdēxs tsālayowē qa^ʔs tsēx^ʔidēs lāxa ^ʔwāpē qa^ʔs tsūdze^ʔlEna^ʔyēs
15 lāxa yūdux^ʔts!age^ʔnākūla x'ix'EXSEMāla tlēSEma la lēLEXEyalaxa ts!āts!ESmōtē. Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxa waokwē ts!āts!ES-
mōta qa^ʔs lEXEYīndālēs lāxā x'ix'EXSEMāla tlēSEMxs laē k'lā^ʔlā^ʔida. Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxēs nexxāla k'lāwayowa qa^ʔs xōx^ʔwidēs lāxa k'lāxLāwē qa wīsweltowēs. Wā, lā k'lāx^ʔwideq
20 qa wīswelbēs. Wā, lā mens^ʔideq qa mōdenēs lāxENS q'lwaq'lwax-
ts!āna^ʔyēx yīx āwāsgemasasēxs laē k'limts!endeq. Wā, g'il^ʔmēsē q'lēnemē k'lāxwa^ʔyasēxs laē gwāla. Wā, hēm lābemltsēxs xesē-

¹ That is, over the kerfs as indicated in the figure on p. 72.

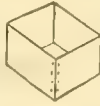
box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for bending the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), 40 very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wä, g'il^émēsē gwālexs laē et!ēd āx^éēdxā ēg'aqwa k!wax- 23 lāwa lax xāse^éwē qa's xōx^éwidēq. Wä, lä hälselaem wisweltoga-wēsens selt!ax^éts!āna^éyēx. Wä, laemxaē qlēnemē xāyas. Wä, g'il- 25 ^émēsē gwālexs laē āx^éēdxā g'il^é!a densen denema qa's lexstendēs lāxa ^éwāpē qa pēx^éwidēs. Wä, laem dzōbeltalas qa ha^énakwēlēs pēx^éwīda. Wä, g'il^émēsē pēx^éwidexs laē āxwūstendeq qa's k!ēlālēx ^éwābek!ēna^éyas qa's l!ax^éaliles qa k!ēses xō^éide! qo lāl qex^ésemde! lāxēs wūlase^éwe qō lāl k'ōx^éwidleq. Wä, g'il^émēsē la ^énāxwa gwali- 30 lexs laē āx^éēdxēs l!ēbedzā^éyē qa g'āxēs g'aēla lē^éwa k'ogwayowē qa g'āxēs ōgwaqa g'aēla. Wä, g'il^émēsē ^énāxwa gwalilexs laē āx^éēdxēs k'lip!ālaa qa's k'lip!idēs lāxa ts!ēlqwa ts!āts!esmōta lē^éwa ts!ēlts!ēlxsemē t!ēsema lāx ēk!adze^éyasēs xesēlase^éwē, qa's k'lip!ā-lilelēs lāxa k!ēsē qwēsālālil lāxēs neg^éasaxēs xesēlase^éwē. Wä, 35 g'il^émēsē ^éwilg'ēldzowē xesēlase^éwasēxs laē dāx^éēdxēs l!ēbedzā^éyē qa's q!ōx^éwālelōdēs lāx ōba^éyasēs xesēlase^éwē g'a gwāleg'a (fig.). Wä, laem māx^éba^éya l!ēbedzā^éyē lāx xesēlase^éwas. Wä, laxaē dāx^éēdxā k'ogwayowē (1, 4) qa's k'adedzōdēs lāxa gwēk!ōtstā^éyē lāx (1, 4) xūta^éya. Wä, laem māx^éēnēx xūta^éyas. Wä, lä t!ēpa- 40 lasēs wāx^ésōltsēdza^éyē g'ōg'igūyō lāx wāx^ésba^éyasēs k'ogwayowē (1, 4). Wä, lä dādebentsēs wāx^ésōlts!āna^éyē lāx wāx^ésba^éyasā l!ēbedzā^éyē. Wä, la^émē gēlqōstōdeq qa k'ōx^éwidēs k!ōsūs xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

² That is, the ends of the tool.


the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way: || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when | the peg does not go in any farther when



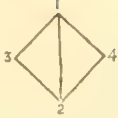
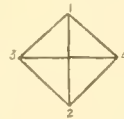

se^{was}. Wä, g'il^{mēsē} hēlālē k'ōqwa^{yas}, laē āx^{ēdxēs} L'ēbedzā^{yē}
 45 qa^s lä q'ōx^{wa}lēlōts lāxa āpsba^{yē} lāx (2, 5). Wä, g'il^{mēsē} ēx'a-
 k'ēndex xūta^{yas} (2, 5) laē wālasēs L'ēbedzā^{yē}. Wä, lä āx'a-
 lēlōdxa k'ōgwayowē qa^s lä k'atstōts lāx (2, 5). Wä, lāxaē t'lēt!ē-
 bentsēs g'ōg'egūyowē lāx wax'sba^{yasa} k'ōgwayowē. Wä, lä dāde-
 bentsēs wāx'sōlts!āna^{yē} lāxa L'ēbedzā^{yaxs} laē gēlqōstōdeq.
 50 Wä, laemxaē āl^{em} gwāl gēlqaqēxs laē hēlālē k'ōqwa^{yas}. Wä,
 lä āem k'āx^alēlōdxa L'ēbedzā^{yē} lāx āpsōt!ēna^{yas} (3, 6). Wä,
 lāxaē āem nēqemg'ilte^{wēxēs} g'ālē k'ōqwasōs. Wä, la^{mē} 'wīla
 k'ōgēkwa yūdux^{ts!aqē} xūta^{ya} lāx xesēlase^{was}. Wä, g'il^{mēsē}
 gwālexs laē āx^{ēdxa} g'ilt!a densen denema qa^s qex'sem^{dēs}
 55 lāxēs xesēlase^{waxs} laē q'ōlatsemala. Wä, la^{mē} aūk'lax sak'ō-
 da^{yasēs} xesēlase^{wē} qa benbegālēs. Wä, lä tēk!wēt!ēdxa qex'se-
 ma^{yē} g'ilt!a densen denema. Wä, la^{mē} q'lēplenē'stēda qex'se-
 ma^{yē} qa k'lēsēs q'hwēqūlē xesēlase^{was}. Wä, g'il^{mēsē} gwāla laē
 āx^{ēdxēs} selemē qa^s selemx'ōdēsxa sak'ōdaēxa g'a gwālēg'a (fg.).
 60 Wä, g'il^{mēsē} lax'sāwē sela^{yasēs} laē lēxōdxēs selemē qa^s k'at!a-
 lile^{sēs} laē dāg'ililaxa 'nemts!aqē lāxēs k'!axwa^{yē} lābem k'!wāx^ē-
 ena qa^s hām k'ēndēq qa k'lūnxelalēsēs k'lūnē!exawa^{yas} qa
 tsāx^{ēnēs}. Wä, g'il^{mēsē} la hamelxenālaxa k'lūnē!exawa^{yaxs}
 laē hayalōmalaa dēxōstōts lāxēs sela^{yē} yīxs k'lēs^{maē} lem^{x'ūnx^ē}-
 65 ida. Wä, laem dēqwasā lōxsemē t'lēsem lāq. Wä, g'il^{mēsē} gwāl

he drives it in, he drills another hole at the other corner, | and when the 67
 drill-hole goes through, he pulls out the drill, | puts it down, and takes
 up another cedar peg, and | does as he did before with the first one.
 He drives it in || with a round stone; and after doing so, he measures | 70
 three finger-widths, beginning with the first | peg that he drove in,
 and he drills another hole through it; | and when it is through, he
 pulls out his drill and puts it down. | He wets the peg with saliva,
 and || drives it in with the stone. He continues doing this | in all the 75
 holes which he makes at distances of three finger-widths apart, | and
 there is one cedar peg in each of them. | That is the way in which in
 ancient times the people | pegged the corner joint of a box with cedar
 pegs. The present Indians || sew them together with twisted, thin cedar- 80
 withes, which are soaked for four days in | urine to make them soft,
 and so that they do not | rot quickly, for they have a red color. Only
 two | finger-widths apart are the drill-holes for cedar-withes | on the
 corner joint of the box that is being made. After the pegging || has 85
 been finished, the box-maker unties the cedar-bark rope with which |
 he kept it together, and he puts it away. Then he takes the board
 that will be the bottom of | the box, and his adz, and he puts them





sex"ts!ēda lābem dēqwaxs laē ēt!ēd selx'sōdxa āpsenxa'yē. 66
 Wä, g'il^{em}xaāwisē lāx'sāwē sela'yasēxs laē lēxōdxēs selemē qa's
 g'ig'alilēsēxs laē dāg'ililaxa 'nemts!aqē k!wāx^{en} lābema. Wä, lä
 hē^{em}xat! gwēx'idqēs g'ilx'dē gwēx'idaasa. Wä, lä dēx'witsa
 lōxsemē t!ēsem lāq. Wä, g'il^{mē}sē gwālexs laē mens'ālelōtsa 70
 yūdux^{denē} lāxens q!wāq!wax'ts!āna'yēx g'äg'ilēla lāx g'ilx'dē
 lāp!itsō'sēsa k!wāx^{enē} lābema. Wä, hē^{mis} la ēt!ēd selx'itsōsē.
 Wä, g'il^{mē}sē lāx'sāxs laē lēxōdxēs selemē qa's g'ig'alilēs. Wä,
 lāxaē ēt!ēd k!ūnx^{end}xa lābemē lāxēs k!ūnēl!exawa'yē qa's
 ēt!ēdē dēx'witsa t!ēsemē lāq. Wä, āx'sā^{mē}sē hē gwēg'ilāq 75
 lābendalēs sela'yēxa yūdux^{denēs} āwālagālaasē lāxens q!wāq!wax-
 ts!āna'yēx. Wä, hē^{mis} la q!wa^{xōstā}laxa k!wāx^{enē} lābema.
 Wä, hē^{em} gwēg'ilatsa g'ildzesē begwānemaxs lāpaasa k!wāx^{enē}
 lābem lāx sāk'ōda'yasēs xesēlase'wē. Wä, lālōxda ālēx bāk'lum 80
 t!emt!egōtsa selbekwē wī^{en} hapstāli! mōp!enxwa'sēs 'nāla lāxa
 kwāts!ē qa ālak'lālēs la pēkwēda dewēxē. Wä, hē^{mis} qa k!ēsēs
 geyōl q!ūls'idexs laē l!āl!ex'ūna. Wä, lāla hāmāldengāla lāxens
 q!wāq!wax'ts!āna'yēx yix āwālagālaasasa sela'yē qaēda dewēxaxs
 t!emt!egoyāxa sāk'ōda'yasa xesēla. Wä, g'il^{mē}sē gwāl lāpaqēxs
 laē qwēlk!wētendxa qex'sema'yē g'ilt!a densen denema qa's 85
 qes'ēdēq qa's lä g'ēxaq. Wä, lä āx'ēdxa paq!exsdēlasēs xesēla-
 se'wē lē^{wis} k!īm^{layowē}. Wä, lä pax'alilāq qa's k!īm^{leldzā}-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

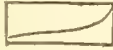
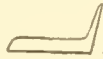
88 ^εyēq qa ^εnemādzōx^εwīdēs. Wä, g'il^εmēsē ālak!āla la ^εnemādzōxs
 laē lēx^εlilaxa pāq!exsdayalasē qaxs hē^εmaē lēgēmsē qa^εs ōgwaqē
 90 k'limlēldzōdeq. Wä, g'il^εmēsē gwa! k'limlēldze^εwēqēxs laē āx^εēdxa
 xōkwē k'waxlāwa lē^εwis xesēlase^εwē. Wä, lä hang'alilaq (*fig.*).
 Wä, lä dāx^εidxa ^εnemts!aqē lāxa xōkwē k'waxlāwa qa^εs mensi^εlälēs
 lāxa mōwē k'lek'lōsa. Wä, hēm g'il k'at!alēlōdaatsēsa menya-
 yowē k'waxlāwē (1) la häyōsela lāx (2). Wä, laem sek'ālē ōba-
 95 ^εyasa menyayowē lāx ōnēqwas (2). Wä, lä xūlt!ēdex welg'ilasas
 lāxa menyayowē lāx ōnēqwas (1). Wä, lä āx^εalēlōdxēs menyayowē
 qa^εs lä k'at!alēlōts lāx (3). Wä, lä sek'ālē ōba^εyasa menyayowē
 lāx ōnēqwas (4). Wä, g'il^εmēsē āem nexstōdē ^εwādzeqawilasas (3)
 lō^ε (4) lāx ^εwādzeqawilasas (1) lō^ε (2). Wä, laem k'lēs k'wē^εx^εse-
 400 malē xesēlase^εwasa wēlēnoxwē. Wä, ā^εmēsē la dāx^εidxēs nexx'ūla
 k'lāwayowa qa^εs k'limtts!endēxēs menyayowē nexstōdxa xūlde-
 kwē. Wä, lä ēt!ēd dāx^εidxa ōgū^εla^εmaxat! xōk^u k'waxlāwa qa^εs
 k'āk'etōdēs qa ^εnemābalēs lē^εwa la k'limtts!aakwa. Wä, lä k'limt-
 ts!endaxaaq qa ^εnemāsgēmēs. Wä, lä ēt!ēdxa malts!aqē ōgū^εla
 5 k'waxlāwa k'limk'limtts!ālaq qa ^εnē^εnamasgēmēs lē^εwa menyayō-
 wē. Wä, g'il^εmēsē gwāla laē k'it!alts!ōts ōba^εyasa k'waxlāwē lāxa
 k'lōsāsēs wūlase^εwē lāxa mag'ixsta^εyas ōts!āwas. Wä, lä qet!al-
 ts!ōts āpsba^εyas lāxa neqāwa (2) k'lōsaxa g'a gwālēg'a (*fig.*). Wä, lä



way:  Then | he takes the other measured split cedar-stick and puts || one end in at (3), and the other end 10 at (4). Now | it is this way.  He does the same with two split | measured cedar-sticks at the other side of the box that he is making. | He takes his drill and drills through the two joints of the box that he is making, | in this way:  As soon as he has drilled through, he takes || a well-shaved cedar peg, pulls out his drill, and | 15 puts the cedar peg in the place where his drill was before. | Then he takes up the stone with his right hand, | and he drives in the cedar peg. When the peg does not go any farther, | he takes his drill and drills a hole at a distance || of three finger-widths, 20 beginning at the hole which he drilled first; | and when the drill has gone through, he pulls out the drill and | puts a cedar peg in the place where the drill had been, | and he takes the stone and drives in the cedar peg. | He continues doing this until he finishes driving in the pegs || in the box that he is making. When it has been pegged, he 25 takes some of what was left | when he split the boards for making the box. He takes a | broad short board and puts it down. He takes his | adz and adzes it all over so that it is level; and | when the ridges that were on it have been adzed off, he turns it over and || does the same on the other side. When the ridges that were on it 30

t!ēd dāx-^ēidxa ^ēnemts!aqē xōx^umenēk^u k!waxlāwa qa k'it!alts!ōdēs ōba^ēyas (3) k'!ōsās. Wä, lä qet!alts!ōts āpsba^ēyas lāx (4). Wä, lä g'a 10 gwälaxs laē gwāla (*fig.*). Wä, laxaē hēm gwēx-^ēitsa malts!aqē xōx^umenēk^u k!waxlāwa lāxa ēpsanā^ēyasēs wūlase^ēwē. Wä, lä āx^ēēdxēs selemē qa^ēs selx^usōdēxa wīwaqoda^ēyas ōba^ēyasēs wūlase-^ēwēxa g'a gwālēg'a (*fig.*). Wä, g'il^ēmēsē lāx^usāwē sela^ēyas laē āx^ēēdxa aēk^u!aakwē k'!āk^u k!waxlāwa; wä, lä lēxōdxēs selemē. Wä, lä 15 L!ayogwaaLelōtsa k!wāx^ēenē lābem lāx k'!eqwālaasdāsēs selemē. Wä, lä dāx^uitsēs hēlk^u!ōlts!āna^ēyē lāxa t!ēsemē. Wä, lä dēx^ē-wits lāxa k!wāx^ēenē lābema. Wä, g'il^ēmēsē gwāl se^ēx^uts!a dē-qwē lābemasēxs laē ēt!ēd dāx^uidxēs selemē qa^ēs selx^usōdēs lāxa yūdūx^udenē lāxens q!wāq!wax^uts!āna^ēyēx g'äg'ilēla lāx g'ālē 20 selēs. Wä, g'il^ēmēsē lāx^usāwē sela^ēyas laē lēxōdxēs selemē. Wä, lä L!ayogwaaLelōtsa k!wāx^ēenē lābem lāx k'!eqwālaasdāsēs selemē. Wä, laxaē dāx^uidxa t!ēsemē qa^ēs dēx^uwidēs lāxa k!wāx^ēenē lābema. Wä, ōx^usā^ēmēsē hē gwēg'ila lābendālx lāpax ^ēwādzōsgemasasēs wū-lase^ēwē. Wä, g'il^ēmēsē ^ēwīla la lābekwa laē āx^ēēdxa g'āyoīē lāxēs 25 lāt!anemē yīxs lāx^udē lat!a qa^ēs xesēlase^ēwa. Wä, la^ēmē āx^ēēdxa wādzowē ts!egudzo lāt!aakwa qa^ēs pax^uālilēq. Wä, lä āx^ēēdxēs k'!m!ayowē qa^ēs k'!m!eldzōdēs lāq qa ^ēnemadzōx^uwidēs. Wä, g'il^ēmēsē ^ēwīla k'!m!lālx t!ēt!ēnxdzā^ēyas laē lēx^uīdeq qa^ēs hēxat! gwēx^uidex āpsādza^ēyas. Wä, g'ilemxaāwisē ^ēwīlāwē t!ēt!ēnxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

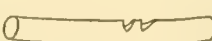
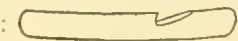
- 31 ^εyasēxs laē ēek!a k'limLEldzōdeq qa ^εnemādzowēs. Wā, g'il^εmēsē gwāla laē lēx^εideq qa^εs hēxat! gwēx^εidxa āpsādze^εyas. Wā, g'il^εemxaāwisē gwālexs laē āx^εēdxēs wūlasē^εwē qa^εs hāndzōdēs lāxa pāq!exsdēlas wūlasē^εwas (*fig.*). Wā, lā xūltsē^εstālasēs nexx'āla k'lāwayowa
- 35 yowē lāx L'āsadze^εyasēs wūlasē^εwē. Wā, g'il^εmēsē lā^εsta xūlta^εyasēs laē āx^εāLElōdxēs wūlasē^εwē qa^εs hāng'alilēs. Wā, laxaē dāx^εidxēs nexx'āla k'lāwayowa, qa^εs k'lāx^εwidēx ēwūnxa^εyas lālak!enaxēs xūlta^εyē. Wā, g'il^εmēsē lāk!endē k'lāxwa^εyas lāqēxs laē xūlts!endex wāx'sba^εyas. Wā, g'il^εmēsē ^εwīlāwa wāx'sba^εyaxs laē
- 40 xwēlaqa dāx^εidxēs wūlasē^εwē qa^εs hāndzōdēs lāq. Wā, lāxaē xūlde!lāx ōts!āwasēs wūlasē^εwē. Wā, laem xūltsē^εstālax ^εwāla-lasas ōts!āwasēs wūlasē^εwē lāxa pāq!exsdēlasēs wūlasē^εwē. Wā, g'il^εmēsē lā^εstē xūlta^εyasēs laē āx^εāLElōdxēs wūlasē^εwē qa^εs hāng'alilēq. Wā, lā dāx^εidxēs nexx'āla k'lāwayowa qa^εs xūlde!lāx yēxēs
- 45 g'ilx^εdē xūlta^εya. Wā, g'il^εmēsē k'lōden lāxens selt!ax'ts!āna^εyēx yīx ^εwālabedaxas xūlta^εyas lāx āwē^εstāsa pāq!exsdēlas wūlasē^εwas, laē k'laxālaq qa lāwāyēs. Wā, g'il^εmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā dāx^εidxēs wūlasē^εwē qa^εs hāndzōdēs lāq. Wā, g'il^εmēsē benālē ōts!āwas lāxa pāq!exsda^εyē laē hēx^εidaem āx^εēdxēs
- 50 selemē qa^εs mas!LEk'alaē selemasēs laē selx^εideq g'a gwālēg'a (*fig.*) lāx qepālaēna^εyasēs welāse^εwē. Wā, lā t!ēbedze^εwēsēs āpsōltsēdza^εyē lāxa pāq!exsda^εyasēs welase^εwē. Wā, g'il^εmēsē lāx^εsāwē

he takes a cedar-stick and his straight knife and | cuts it, 55
making a peg. When he has finished many, he || puts the pegs in the
whole number of holes that he has drilled. When he has done so,
he | takes the other cedar board that he split, which is one hand-
width thick. | He puts it down at the place where he is working,
takes his stone hammer and his | wedges, and marks a line on one
end with his marker, that is a short blunt-ended wedge, | in
this form:  As soon as he finishes marking the end, || he 60
takes his wedges and drives them along the line that
he made on the end. | The wedges are close together as they are stand-
ing on the end of what he is splitting. | Then he strikes them lightly
with his stone hammer, striking them one at a time; |  and
when he has split off the piece, then it is in this form, as he
had planned it | for the cover of the box that he is making. When this
is done, || he takes his adz and adzes it well all over on both sides; 65
and | when all the ridges have been adzed off, he adzes the top side |
of what will be the top of the cover that he is making. |




When the cover has been finished, he takes his small crooked | knife,
turns the box that he is making on its side, and he cuts 70
grooves on it in this way: ||  and when his grooves go all
round, he has finished his box for lily bulbs. |
When it is done, his wife takes twisted
cedar-bark rope | and puts it around
in this way: 

selemas, laē āxēdxā k'!waxlāwē LE^ēwis nexx'āla k'!āwayowa qa^ēs 53
k'!āx^ēwidēq. Wā, laem lapēlaq. Wā, g'il^ēmēsē gwāla q'lēnemē la
k'!axwēs laē lap'lits lāx 'wāxaasasēs sela^ēyē. Wā, g'il^ēmēsē gwāla laē 55
āxēdxā wākwē k'!wagedzo lat'!aakwaxa āmxlās wāgwasē. Wā, g'āxē
pax^ēelsas lāxēs g'ēdasē. Wā, lā āxēdxēs pelpelqē LE^ēwis LEM-
lemg'ayowē. Wā, lā maēlbentsēs maēlbanowē ts!ek'!wa LEMg'ayo
lāqxa g'a gwālēg'a (fig.). Wā, g'il^ēmēsē gwāl maēlbendqēxs laē
āxēdxēs LEMlemg'ayowē qa^ēs dēx^ēstōdalēs lāxa maēlba^ēyē. Wā, 60
laem memk'ālē LEMlemg'ayāsēxs laē q'!waēlba^ēya lāx latoyolas.
Wā, lā hālselaem dēgutewēsēs pelpelqē lāxēs 'nāl'nemp!enxtōda-
laēna^ēyaq. Wā, g'il^ēmēsē lawāyē latoyās laē g'a gwālē sēnatasēg'a
(fig.) yāx yākūyēlasa xesēlase^ēwas. Wā, g'il^ēmēsē gwālexs laē
āxēdxēs k'!līmlayowē qa^ēs aēk'!ē k'!līmleldzōdex wāwāx'sadza^ēyas. 65
Wā, g'il^ēmēsē 'wi^ēlāwē t!ent!enxdzā^ēyasēxs laē aēk'!a k'!līm'idex
ēk'!adze^ēyaša yākūyēlasa xesēlase^ēwas.

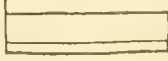
Wā, g'il^ēmēsē gwāla yākwaya^ēyaxs laē āxēdxēs k'!wēdayowē āmē
xelxwala. Wā, qōx^ēwalilaxēs xesēla^ēyē qa^ēs aēk'!ē k'!wēt!ēdeq (fig.).
Wā, g'il^ēmēsē lā^ēsta k'!wēta^ēyas laē gwāla x'ōgwats!ē xetsema. 70
Wā, g'il^ēmēsē gwāla laē genemas āxēdxēs melā^ēyē densen denema
qa^ēs welxsemdēs lāq (fig.).

1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting
5 boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying
10 out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

1 **The Making of Oil-Boxes.**—Wä, hëxōlën l!elëwëse^{wa} mensa^{ya} dengwats!ëmotë. Wä, hëem g'il äx^{ets} sōs lā^{wün} emasa t!elts!ë-nexwë ts!edāqēs lat!ayowë a!ëbōts!aq LEMlemg'ayowa lē^{wēs} lāt!EX^{se} yasē pelpelqaxs q!wats!āē lāxēs q!waats!ē l!ëxens-
5 gema. Wä, laem òxlalaqēxs laē ālē^{sta} dāk!ōtelaxēs sōba-yowë. Wä, laem lāl lāxēs q!atse^{wa} p!eldzēk'ila lā gēs t!ā's lēk^u wēlkwa, qaxs hē^{maē} ālāso^{sa} ēw!wūlēnoxwaxa dengwats!ēlē, qaxs ts!ëxaē; wä hē^{mēsē}xs k'lēsaē ts!etaxs wāx^{maē} la gāla ts!elqwasōsa l!ēsālāsa semx'dema leq!ūsxa dzāxūnē. Wä, g'il-
10 mēsē lāg'aa lāxa ēk'ētelāxs laē hëx^{idaem} òxleg'aelsaxēs q!waats!e. Wä, la temx^{wid}xa gwēba^{yē} lāxa òxtā^{yasa} wēlkwē. Wä, g'il^{mēsē} ēseg'eyowë la ēwālabedats sōpa^{yas} lāxens q!wāqwax^{ts} lāna^{yēx} laē bāl'idxa yūdu^xp!enk'ē lāxens q!wāq!wax^{ts} lāna^{yēx} laē sāg'ilila sōp!ēd g'äg'ilela lāxēs g'ālē sōpa^{yaxa} g'a gwā-
15 lēg'a (*fig.*). Wä, g'il^{mēsē} la^{nemalē} ēwālabetsas ālē temkwēs lē^{wis} g'ālē sōpa^{yaxs}, laē kügelelōdex āwāgawa^{yasēs} temkwa^{yē}. Wä, g'il^{mēsē} lāwāxs laē g'a gwālēg'a (*fig.*). Wä, hëem q!wālaasLES LEMlemg'ayowasxa la g'iltsto sēnoqwāla sōpēs. Wä, lā g'äg'ilela lāxēs temkwa^{yē} (1), laē bāl'idxa neqap!enk'ē lāxens q!wāq!wax^{ts} lāna^{yaxs}
20 na^{yēx}. Wä, hē^{misa} mōdenē lāxens q!wāq!wax^{ts} lāna^{yaxs} laē sōbetendeq. Wä, la^{mē} gwāgwaxstālē senōqwa!aēna^{yas}

this place slants toward | the base of the cedar-tree. This place is 22
 not as wide open as the one which he chopped out first; | but it is
 much deeper than the one that he chopped out at the top, | at (1).
 When it is deep enough, it is this way: Then || he takes 25
 his wedge-bag and takes out his wedges  and his | stone
 hammer, and he puts them down at (1) at the top of the
 cedar-tree. | Then he drives in the wedges with his stone hammer. |
 He hammers on each one at a time. | The seven wedges are all
 close together. When the top piece comes off,
 he turns it on its back. || Then he measures  30
 the thickness of one finger, | which he will split
 off from the top piece. He takes the short | marking-wedge and
 drives it into the log in this way:
 a straight-edged cedar-stick and  Then | he takes
 end of the piece that had been places it on the
 the | cedar-tree at (1), as far as (2), wedged off from
 along it. After he has done so, || he takes his marking-wedge and 35
 his stone hammer, and puts his | marking wedge into the line that has
 been marked out, and drives it in with his hammer, | so that the
 wood splits a little. Then he pulls it out again | and puts it in at the
 end of the place where he drove it in before, and he pulls out his |
 marking-wedge and strikes it again with the hammer. He || does so 40
 along the whole length of the line that has been marked with his mark-
 ing-wedge. Then | he takes his wedges and drives them into the line that

sōpa⁴yas lāxa oxlā⁴yaſa wēlkwē. Wā, laēm k'lēſ lēxstowē sobēla- 22
⁴yaſa. Wā, la⁴mē k'wāyāla wūnqelagawēs g'ālē sōbēlēſ lāxa oxtā⁴yē
 lāx (1). Wā, g'il⁴mēsē hēlabetaxſ laē g'a gwālēg'a (fig.). Wā, lā
 āx⁴ēdxēs q!waats'lē, qa⁴s lōx⁴wūltsālēxēs LEMLEMg'ayowē Lē⁴wis 25
 pelpelqē, qa⁴s q!waēlbendēs lāxa wīlētā⁴yaſa wēlkwē (1). Wā,
 la⁴mē dēgūtewēsēs pelpelqē lāq. Wā, la⁴mē 'nāl⁴nemp!enxtōda-
 laxſ laē dēqwasēs pelpelqē lāxa LEMLEMg'ayowaxſ memk'e-
 wakwaēda ālēbōts!ats'lē (fig.). Wā, g'il⁴mēsē NELEWē āpsōdīlaſa
 wīlkwaxſ laē mens⁴īdxa 'nemdenē lāxens q!wāq!wax'tſ!āna'yēx, 30
 yīx wāgwasa lā lātoyoLES lāxa āpsōdīlē. Wā, lā āx⁴ēdxa ts!ēk!wa
 maēlbano LEMg'ayowa qa⁴s maēlbendēsxa g'a gwālēg'a (fig.). Wā,
 la⁴mē āx⁴ēdxa NEGENōſela k!waxlāwa, qa⁴s k'adēlbendēs lāxa āpsō-
 dīlē wēlkwā lāx (1) lā lax (2). Wā, la xūldeſenēq. Wā, g'il⁴mēsē
 gwālexſ laē āx⁴ēdxēs maēlbanowē Lē⁴wis pelpelqē. Wā, lā lāk'!entsēs 35
 maēlbanowē LEMg'ayowē lāxa la xūldekwa, qa⁴s dēx⁴widēsēs pel-
 pelqē lāq, qa xāl!EX⁴idēs xōxwax'īda. Wā, lāna⁴xwē xwēlaqa lēx-
⁴wīdeq, qa⁴s xwēlaqē lāx⁴idēs lax ōba⁴yaſēs lāx⁴dē lēx⁴wīdaasxēs
 maēlbanowē LEMg'ayowa, qa⁴s ēt!ēdē dēx⁴wīdeq. Wā, āl⁴mēsē
 gwālexſ laē lābendē maēlba⁴yaſa lāxa xūldekwe. Wā, lā āx⁴- 40
 ēdxēs LEMLEMg'ayowē, qa⁴s dēgūlna⁴yēs lāxa maēlba⁴yē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
 45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
 50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-
 55 stick is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
 60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
 65 length. After this has been done, he puts it on edge, takes his || hand-

42 g'il'mēsē NELĀWĒ lātoda'yasēxs laē ētlēda; wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē hēlōlexs g'āxāē wix'-wūtlā!axēs lāt!anēmē, qa's lā pāx'ēlsas lāx L!āsanā'yasēs g'ōkwē.
 45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limleldzōdē. Wā, g'il'mēsē gwālexs laē lēx'ideq qa's etlēdē k'limledzōdxa āpsādze'yē lāxēs aēk!āēnāē k'imlaq. Wā, g'il'mēsē gwālexs laē k'ōx'ūlsa, qa's k'limlenxendēx āwūnxa'yas, qa neqenxelēs. Wā, g'il'mēsē gwālexs laē pax'ēlsa, qa's āx'ēdēxa k!waxlāwē, qa's xōx'ūsendēq, qa
 50 yūwēs wāg'itens selt!ax'ts!āna'yēx. Wā, lā k'limtōdex ōba'yas, qa 'nemābēs. Wā, hē'mis g'āg'ilēlaxs laē bāl'itsēs q!wāq!wax'ts!āna'yaxa yūdux'p!enk'axs, laē k'limts!endeq. Wā, laem yūdux'p!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasa k!wāx'ēne menyayowē. Wā, hē'misē k'adedzōdayōs lāx
 55 āpsba'yasa wūlāse'wa dengwatslē. Wā, lā xūt!ālelōdex 'wālag'ilasas ōba'yasxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx'ālelōdxēs menyayowē k!waxlāwa, qa's lāxat! k'adedzōts lāxa āpsba'yasēs dengwats!ēg'ilase'wē. Wā, laemxāē hēm gūyinxendalē neqenxa'yas. Wā, lāxāē xūt!ālelōdex ōba'yas. Wā, g'il-
 60 'mēsē gwālexs laē āx'ēdxa neqenxela neqenōsela k!waxlāwa qa's k'adedzōdēs aōts!aqāla lē'wē wūlāse'wē dengwatslā. Wā, la'mē nānaxte'was neqenxa'yasa neqenōsela lāxa xwēxūlta'yē lāx wāx's-ba'yas wūlāse'was dengwats!āxs laē xūldelēndeq hēbendā!ax 'wāsgemasas. Wā, g'il'mēsē gwālexs laē k'ōx'ūlsa, qa's āx'ēdēxs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:

| | | | |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
|---|---|---|---|

 | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it;
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limlelenayēxa xūldekwe. Wā, g'il'mēsē lā- 65
k'!end elāq lāqēxs laē gwālā. Wā, la dāx'idxēs nexx'āla
k'lāwayowa, qa's k'lax'widēq, qa 'wī'lāwēsa xūlta'yas. Wā, g'il'mēsē
la aēk'la k'lākūxs laē pax'elsaq, qa's xwēlaqē k'lōx'ūlsaq, qa's
k'lāx'widēx āpsenx'ayas, qa ōgwaqēs neqela. Wā, g'il'mēsē
gwālexs laē ētlēd pax'elsaq. Wā, laem yūdux'p!eng'adzowa 70
wūlase'was dengwats!ē lāxens q!wāq!wax'ts!āna'yē. Wā, lā
āx'ēdxa k!waxlāwē, qa's k'limtōdēx ōba'yas, qa 'nemābēs
ōba'yas. Wā, lā bal'ideq qa malp!enk'ēs 'wāsgemasas lāxens
q!wāq!wax'ts!āna'yēx laē k'limtōdeq. Wā, lā k'ādēdzōts lāx
nege'dzā'yas āpsba'yasēs wūlase'wē dengwats!ā. Wā, lā xūltben- 75
deq. Wā, g'il'mēsē gwālexs lāē mensi'lālasēs k!waxlāwē menya-
yowa, qa's q!ā'stēx nege'dzā'yasēs wūlase'wē. Wā, g'il'mēsē q!ā-
qēxs laē xūt!ālelōdeq. Wā, lā mensi'lālaq g'a gwālēga (*fig.*). Wā,
laem sēnoqwalēda k!waxlāwē menyayowa, qa's q!ā'stēx sēnogwas-
laxas. Wā, g'il'mēsē q!ā'stax sēnoqwalaxs laē āx'ēdxēs negēnōsela 80
k!waxlāwē menyayowa, qa's k'atbendēs lāxēs wūlase'wē, qa's
xūldelelenayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla
k'lāwayowa, qa's gegēx'salē k'lax'wideq, qa's k'lax'ālēx sēnoqwa-
'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!waxlāwē ōg'laemxat!,
qa's xōx'widēq qa pex'enēs, qa 'nemdenēs 'wādzewasas lāxens 85
q!wāq!wax'ts!āna'yēx. Wā, lā peldzowa. Wā, lāxat k'limtōdex
ōba'yas qa 'nemābēs. Wā, g'il'mēsē gwālexs laē bal'ideq. qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux^up!enkēs 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
 k'limts!Endeq. Wā, lāxaē ēt!ēd bāl'idxa hamaldengālāsa malp!en-
 90 k'ē lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasas laaxat! k'limt-
 ts!Endeq. Wā, g'il'mēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa'yē menyayo lāx āwūnxa'yasēs wūlāse'wē g'āg'ilela lāx
 ōba'yas. Wā, lā xūlt!āLElōdex 'wālālaasas ōba'yasēs menyayowē
 k!waxlāwa. Wā, lā āx'āLElōdex, qa's lā k'atenxents lāxa āpsenxa-
 95 'yas. Wā, lāxaē xūlt!āLElōdex 'wālālaasas. Wā, lā āx'ēdxēs
 negenōsē, qa's k'adedzōdēs qa nexstāyēsēx xwēxūlta'yasēxs laē
 xūldelelēq. Wā, g'il'mēsē gwālexs laē āx'ēdxa g'ītagawa'yē
 k!waxlāwa menyayowa, qa's lā k'atenxents lāxēs wūlāse'wē g'ā-
 g'ilela lāx ālē xūltēs. Wā, lā xūlt!āLElōdex 'wālālaasas ōba'yas.
 100 Wā, lāxaēs lāxa āpsenxa'yē. Wā, lāxaē xūlt!āLElōdex 'wālālaasas
 ōba'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa negenōsēla k!wax-
 lāwa, qa's lā k'at!āLElōts lāx neqelāsa xwēxūlta'yē. Wā, lā
 xūldelelēq. Wā, lāxaē k'at!ālilaqēxs laē āx'ēdxa ts!ekwaga-
 wa'yē k!waxlāwa menyayowa, qa's lāxat! k'adedzōts lāx āwūnxa-
 5 'yasēs wūlāse'wē g'āg'ilela lāxēs ālē xūlta'ya. Wā, lāxaē xūlt!ā-
 LElōdex 'wālālaasas ōba'yas. Wā, lā āx'āLElōdex, qa's lā k'āten-
 xents lāxa āpsenxa'yē. Wā, lā xūlt!āLElōdex 'wālālaasas. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs negenōsēla, qa's lā k'adedzōts lāxēs
 wūlāse'wē. Wā, g'il'mēsē neqāla lāx xwēxūlta'yasēxs laē xūldele-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he
takes the measure of | the longer cedar-stick and puts it down on the
edge of the | box that he is making so that it touches the mark that
he made last. He marks the | end of the measure, takes it off, and
puts it down || on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so
that | it just touches the marks along it. This is | the place where
the two ends of the oil-box that he is making will meet. After he has
done so, it is | in this way.¹ Then he takes his straight knife and ||
cuts out the marks for the bending of the sides, | in this way.² The 20
ends are cut out in this manner.² After this has been done, he takes |
a basket, goes down to the beach of the house where he is making
the box, and | puts stones into his basket. As soon as | it is full,
he carries them in on his back into the house in which he is making
the box, || and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When
it is full, he carries them on his back | into the house in which he is
making the box. He pours them down by the side | of the fire.
When he thinks he has enough, he stops. || He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, g'il'mēsē 'nāxwa xūldekwa k'lek'ōsasa ts!eg'ōla lē'wa 10
g'ildōlās wūlāse'was dengwats!ä; wä, lāxaē āx'ēdxa menyayowasa
g'ildolasēxa g'iltagawa'yē k'hwaxlāwa lä k'adedzōts lāx āwūnxa'yasēs
wūlāse'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt!alēlōdex
ōba'yasēs menyayowē. Wä, lāxaē āx'aLElōdeq, qa's lä k'at!alēlōts
lāxa āpsenxa'yē. Wä, lāxaē xūlt!alēlōdex ōba'yas. Wä, g'il'mēsē 15
g'wālexs laē āx'ēdxēs negenōsela k'hwaxlāwa, qa's k'adedzōdēs, qa
neqatēs lāxa xwēxūltā'yē. Wä, lä xūdelenēq. Wä, hēem sak'o-
dētsa ōba'yas wūlāse'was dengwats!ä. Wä, g'il'mēsē g'wālexs laē
g'a g'wālēg'a (*fig.*). Wä, lä āx'ēdxēs nexx'āla k'lāwayowa, qa's
xūxūtsōx'wīdēxa la xwēxūldekwa g'a g'wālēg'a (*fig.*). Wä, lāla 20
g'a g'wālē xūltā'yasa sak'ōda'yē. Wä, g'il'mēsē g'wālexs laē āx'ēdxa
lexa'yē, qa's lä lents'lēs lāx L!ema'isasēs wū'lats!ē g'ōkwa. Wä, lä
xe'x'uts!ālasa t!ēsemē lāxēs xegwats!āxa t!ēsemē lexa'ya. Wä, g'il-
mēsē qōt!axs laē ōxlōsdēselaq qa's lä ōxlaēLElaq lāxēs wū'lats!ē
g'ōkwa, qa's lä gūgenōlisas lāxēs legwīlē. Wä, lä ētents!ēsa, qa's 25
lāxat!ēt!ēd xe'x'uts!ōtsa t!ēsemē lāxēs xegwats!āxa t!ēsemē lexa'ya.
Wä, g'il'emxaāwisē qōt!axs laē ōxLEX'īdeq, qa's lä ōxLōsdēselaq,
qa's lāxat!ōxlaēLElaq lāxēs wū'lats!ē g'ōkwa, qa's lä gūgenōlisas
lāxēs legwīlē. Wä, g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wä,
lä lēlqōx'wīdxēs legwīlē, qa's xe'x'ulāx'īdēxa t!ēsemē lāq. Wä, 30
g'il'mēsē g'wālexs laē āx'ēdxēs wūlāse'wē qa's pax'ālilēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32' which he is making and puts it down | close by the fire. He marks
 on the floor a point on each side of the marks that he has put on | the
 three corners of the oil-box that he is making. Then | he takes the
 35 box away and puts it down flat at a place not far from || where he is
 working. He takes his wife's clam-digging stick and digs up | the
 soil. The hole that he digs is of the same length as the width | of the
 box that he is making, and the width of the hole is one span, | and
 40 it is one span deep. | As soon as he has done so, he takes the || large
 basket, goes down to the beach, and picks off | dulce and throws
 it into a basket. | When it is full, he carries it on his back up the
 beach, | into the house in which the box is being made. He puts it
 down at the place | near where he dug the holes. As soon as this is
 45 done, he takes good, easily-splitting || pine-wood and splits it with
 his knife into thin pieces. | He cuts them round with sharp | points.
 The length of each is four finger-widths. | He cuts them of the same
 size as the size of his drill, and he uses them to peg | the ends of the
 50 box together. (Some people sew the ends || of the box with cedar-
 withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
 and also the tongs, which he brings and puts down. As soon as this
 is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'inwalisasēs legwīlē. Wā, lā xūlt!alilax wīwax'sba'fayasēs xwēxū-
 ta'fya yūdux'ts!laqē k'lek'!ōsałtsa dengwats!ē wūlāsō's. Wā, lā
 lēqūlilaxēs wūlāse'wē, qa's lā pax'ālilas lāxa k'lesē qwēsālalił
 35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'!ilākwasēs genēmē, qa's ēlāpli-
 dēxa dzeqwa. Wā, laem 'nemāsgēmē ēlāpa'fya lō' ēwādzewasasēs
 wūlāse'wē. Wā, lā 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yix
 'wī'wadzegasas. Wā, lāxaē 'nāl'nemp!enk'ē 'wī'walabetalilasas
 lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
 40 'wālasē lexa'fya, qa's lā lents!ēsela lāxa l'ema'isē, qa's lā k'!ūlg'f-
 laxa l'ESL!ekwē qa's lā tēxts!ālas lāxēs l'Egwats!ē lexa'fya. Wā,
 g'il'mēsē qōt!axs laē ōxLEX'īdeq, qa's g'āxē ōxLōsdēselaq, qa's lā
 ōxLāēlelaq lāxēs wūlats!ē g'ōkwa. Wā, lā ōxLEg'alilas lāxa
 nexwāla lāxēs ēlāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
 45 lāx xāse'wē wūnāgūla, qa's xōx'widēsēs k'lāwayowē lāq, qa's wīswūl-
 tewēs. Wā, lā k'lāx'wideq qa lēelx'enēs. Wā, hē'mis, qa wīswēl-
 bēs ōba'fya. Wā, lā maēmōdenē āwāsgemasas lāxens q!wāq!wax-
 ts!āna'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lāplidles
 lāxa sāk'oda'fayasēs wūlāse'wē. Wā, lāla t!emt!egōdēda waōkwē
 50 wīwū'lēnox'sa wīswēltowē dewēx lāx sāk'oda'fayasēs wūlāse'wē. Wā,
 g'il'mēsē hēlalē k'lāxwa'fya lābema laē k'!Eng'alilaxēs selemē.
 Wā, hē'misē k'lip'lālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
 laē āx'ēdxēs 'wālasē nagats!ā, qa's lā tsēx'īdex 'wē'wāp!ema,
 qa's g'āxē hāng'alilas. Wā, lā āx'ēdxa k'!āk'!ek'!obanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

g'wālila. Wä, g'il'mēsē g'wālexs laē dōx'walelaxa xē'x'ulālalisē lāxa 55
 legwīlē t'lēsemxs le'maē 'nāxwa mēmentsemx'ida. Wä, lä
 dāx'idxēs k'lip'lālaa, qā's k'lip'lidēs lāxa x'ix'exsemāla t'lēsema, qā's
 lä k'lip'ts'lālas lāxēs 'lāpa'yē. Wä, lä k'lēs hēlq'lālaq lōma qōt'laxa
 t'lēsemē. Wä, g'il'mēsē 'nāxwa la xeq'lūxlālaxa t'lēsemaxs laē
 āx'ēdxā l'legwats'lē lexā'ya, qā's lex'wūlts'lōdēxa l'esl'ekwē, qā's lä 60
 lex'alōdālas lāxa x'ix'exsemāla t'lēsema. Wä, āwila'mēsē wāk'wēda
 l'esl'ekwē lāqēxs yūdux'dzaqāē. Wä, g'il'mēsē g'wālexs laē
 āx'ēdxēs wūlāse'wē qā's lä paqeyints lāq. Wä, la'mē bensālaxa
 xwēxūdek'wē. Wä, lä nēneqalē k'lēk'lālasas lāxa xwēxūdek'wē.
 Wä, lä mōdzodalasa l'esl'ekwē lāx nēnexsāwasa xwēxūdek'wē. 65
 Wä, g'il'emxaāwisē la wākwa laē wūyēnxēdxēs wūlāse'wē, qā
 hāl'sela'mēs k'lēs k'lōx'walixs laē āx'ēdxā 'wābets'lāla nagats'lā,
 qā's tsētsadzēlts'laxtalēxēs yūdux'dzeqē k'lēk'lālasa. Wä, g'il-
 'mēsē g'wālexs laē pāqeyintsēs wūlāse'wē lāqēxs laē k'lālela. Wä,
 lä āx'ēdxā k'lāk'lek'lōbana qā's lä lebēg'indālas lāq. Wä, g'il'mēsē 70
 g'wālexs laē āx'ēdxā ēg'aqwa lāx xāse'wē wūnāgūla, qā's xōx's-
 endēq, qā maldene'stalis lāxēns q'lwāq'lwax'ts'lāna'yēx, yīx 'wāgi-
 dasas. Wä, lä bāl'idxā sek'lāp'enk'lē lāxēns q'lwāq'lwax'ts'lāna-
 'yēx, yīx 'wāsgemasasa wūnāgūlē. Wä, la xōx'wīdeq qā yowēs
 gwex'sa ts'lēslāx. Wä, g'il'mēsē g'wālexs laē āx'ēdxā dzexek'wē 75
 ts'lēq'lādzo denasa, qā's yīl'exlēndēs lāq qā k'lēsēs hēx'sa xōx'sa.

- 77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

- 77 Wä, g'il'mēsē gwāla L!Ebedzewēyasa k'ōqwāx k'ōsāsēs wūlāse-
 'waxs, laē āx'ēdxa LEpeya'yē k'lāk'!ek'!ōbanēsēs kūnsase'wēs
 wūlāse'wē, qa's lā LEp'lāhīlas lāxa qwāqwesāla lāxēs ēaxelasē. Wä,
 80 la xēkūldzōdxēs wūlāse'wē, qa lawāyēsa la L!ōp L!ESL!ekwa. Wä,
 g'il'mēsē 'wīg'ildzōxs laē denxendxēs wūlāse'waxs laē pēqwa qa's
 lā pax'ālīlas lāxa 'nemaēlē. Wä, lā dāx'īdxēs L!Ebedzā'yasa
 k'ōqwāx k'ōsāsēs wūlāse'wē, qa's lā āqālamasexs wāx'sanōdzexsta-
 'yasēs laē wēg'ilīlaxēs wūlāse'waxs laē L!Ebedzōts lāxēs wūlāse'wē.
 85 Wä, laem hē gwāgawa'yā sēnoqwāla xūta'yaxs laē t!ēt!epbendxa
 L!Ebedzā'yasēs g'ōg'igūyōwaxs laē dādenxendxēs wūlāse'wē, qa's
 gēlqōstōdēq. Wä, hē'mis la be'nakūlatsa k'ōsāsē wūlāse'wē. Wä,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē LēgūLElōdxēs L!Ebedzoyē lāxa
 'nemē xūta'yā. Wä, laxaē āem nāqemg'iltowēxēs g'ilx'dē gwēg'i-
 90 lasa. Wä, g'il'mēsē 'wīla la k'ōgekwa yūdux'dāla xūtās laē āx'ēdxa
 g'ilt!a densen denema, qa's qex'semdēs lāxēs wūlāse'wē. Wä, laem
 sex'ba'yā sāk'odaē lāxa qemtba'yas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas Lānēxalaēs sela'yē lāxa sāk'oda'yē. Wä,
 lā yaēyudux'den lāxens q!wāq!wax'ts!āna'yēx yix āwālagālaasas
 95 sela'yas. Wä, g'ilna'xwamēsē lāx'sāwē sela'yasēs laē lēx'ūLE-
 lōdxēs selemē, qa's L!ayogwaaLElōdēsa wūnx'ūnē lābem lāq, qa's
 dēx'widēsa t!ēsemē lāq. Wä, g'il'mēsē 'wīla la lābekwa, lāē

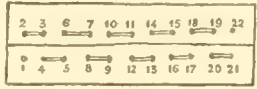
¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

äx^éēdxā ts!äts!äx^usemē grāyōl lāx ōba^éyasēs wūlāse^éwē. Wā, lä 98
 pax^éālilās. Wā, lä dananōdxēs wūla^éyē, qa^és lä hāndzōts lāq. Wā,
 lä äx^éēdxēs selemē, qa^és xūtsē^éstālis lāx l!āsadzā^éyas āwī^éstāsēs 200
 wūla^éyē. Wā, g'il^émēsē lä^ésta xūltā^éyasēxs laē äx^éalelōdxēs wūla-
^éyē, qa^és lä häng'alilās lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lä
 dāx^éīdxēs nexx^éāla k'!āwayowa, qa^és k'!äx^éwīdēq lālāk'linaxēs xūltā^éyē
 lāx āwī^éstāsa pāq!exsdē^éyē. Wā, g'il^émēsē ^éwī^éla lāk'!ēdē
 k'!äxwā^éyas lāxa xwēxūltā^éyaxs laē aēk'!a k'!äx^éwītsa xēlxwāla 5
 k'!āwayowē lāx k'!wadzāyaaslas wūla^éyas lāxēs pāq!exsdēlē. Wā,
 la^émē q!wē^éīdxā ts!ōlna qa^és k'!äts!ōdēs lāxa ^éwālasē xālaētsa
 met!āna^éyē. Wā, lä gūq!eqasa ^éwāpē lāqēxs laē xwēt!ēdeq. Wā,
 g'il^émēsē lelgoxs laē äx^éēdxā k'ādzekwē, qa^és dzopstendēs lāq.
 Wā, lä äx^éēdxēs wūla^éyē, qa^és ēk'!axsdālamasēqēxs laē qep!esa. 10
 Wā, lä dōstendxa hāpstaakwē k'ādzek^u lāxa ts!ōlna^éstala qa^és
 gēltsē^étsālēs lāx ōgwāgā^éyasēs wūla^éyē. Wā, lä äx^éēdxā pāq!exsdē-
 las, qa^és pāq!exsdendēs lāq. Wā, lä k'!wadzōdeq, qa ^énāxwēs
 q!esālela. Wā, g'il^émēsē gwālexs laē äx^éalelōdeq. Wā, g'il^émēsē
 äx^éalelōdqēxs laē dōx^éwīdeq. Wā, g'il^émēsē ^énāxwā ts!ōl^éīdexs laē 15
 k'!eās g'ilx^éa lāq. Wā, g'il^émēsē lōlasālēda ts!ōlāxs laē hēēm
 g'ilx^éēda lōlasawawā^éyē. Wā, hē^émis la äx^éēdaatsēxs xēlxwāla
 k'!āwayowa, qa^és xālē k'!āk'!äx^éwūqewaxa ts!ōlna. Wā, g'il^émēsē

- all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

- ʷwɪl̥axs laē ēt̥l̥ēd ăx̥ʷst̥endxa k̥ădzekwē dzōp̥st̥ālaxa ts̥l̥ōln̥aʷst̥āla
 20 ʷwāpa, qaʷs l̥axat! ǵelts̥ēʷst̥ālas l̥ax ăwēʷst̥ās wūlaʷyas. Wā, l̥ālaxaē
 pax̥ʷal̥ēl̥ōtsa p̥āq! ɛxsdaʷyē l̥āq. Wā, ǵɪl̥mēsē k̥ʷl̥ās l̥ōlasawaʷya
 ts̥l̥ōln̥āxs laē h̥ēx̥ʷidaem ăx̥ēdx̥ēs selemē, qaʷs selx̥ʷid̥ēxa l̥āne-
 xal̥ēxs laē l̥āx̥s̥ā. Wā, ǵɪl̥mēsē l̥āx̥s̥āxs laē l̥ēx̥wīdx̥ēs selemē, qaʷs
 d̥āx̥ʷid̥ēxa ʷnemts̥laqē l̥ābema, qaʷs melx̥ʷündēsēs k̥l̥ūn̥ēl̥ ɛxawaʷyē
 25 l̥āq. Wā, ǵɪl̥mēsē k̥l̥ūnx̥ʷen̥ālaxs laē l̥astōts l̥āx̥ēs selaʷyē. Wā l̥ā
 d̥āx̥ʷid̥xa t̥l̥ēsēmē, qaʷs d̥ēǵūtōdēs l̥āq. Wā, ǵɪl̥mēsē l̥āxl̥āxs laē
 ǵwāl̥ d̥ēqwaq. Wā, l̥ā ēt̥l̥ēd d̥āx̥ʷid̥x̥ēs selemē, qaʷs selx̥ʷid̥ēxa
 yūdux̥ʷdenē l̥āx̥ēns q̥h̥wāq! wax̥ts̥l̥ānaʷyēx̥ ǵāǵɪl̥ēla l̥āx̥ēs ǵāl̥ē
 selaʷya. Wā, ǵɪl̥ēm̥xaāwisē l̥āx̥s̥āxs laē melx̥ʷūntsēs k̥l̥ūn̥ēl̥ ɛxa-
 30 waʷyē l̥āq, qa k̥l̥ūnx̥ʷen̥āl̥is̥ēx̥ laē l̥ēx̥wīdx̥ēs selemē, qaʷs l̥!ayo-
 gwaal̥ēl̥ōdēsēs l̥ābēmē la l̥astōts l̥āxa selaʷyaxs laē d̥āx̥ʷid̥xa
 t̥l̥ēsēmē qaʷs d̥ēǵūtōdēs l̥āq̥xs laē d̥ēx̥ʷbet̥endeq. Wā, ăx̥ʷs̥āʷmēsē
 h̥ē ǵwēʷnākūlaq̥xs l̥āʷst̥alaē sel̥nākūla, qaʷs l̥ābēʷnākūl̥ēq. Wā,
 ǵɪl̥mēsē l̥el̥gowa l̥āpaʷyasēs laē ǵwāl̥ē wūlaʷyas dengwats̥l̥ā, y̥ix̥s
 35 h̥ēʷmaē wūlx̥ʷid̥ēx̥d̥em̥s̥ēx̥ēs wūl̥āseʷwē dengwats̥l̥ēxs ǵāl̥āē ǵwāl̥
 ts̥l̥āwūn̥xa, y̥ix̥s k̥ʷl̥ēsʷmaē q̥waṣ̥ūl̥isa dz̥āx̥ūn̥ē l̥āx̥ Dz̥āwadē, q̥ax̥s
 h̥ēʷmaē ǵɪl̥ts̥l̥āwēda l̥l̥ēʷn̥axa dengwats̥l̥ē, qa ălak̥ʷal̥ēs ămx̥axs laē
 q̥ōqūt̥l̥āʷst̥owē sak̥ōdaʷyas l̥ēʷwēs p̥āq! ɛxsdaʷyaxa l̥l̥ēʷna. Wā, ǵɪl̥-
 40 ʷmēsē t̥!elt̥!elts̥l̥ēnx̥xa t̥!els̥axs laē lopts̥l̥āwēda dengwats̥l̥āxa l̥l̥ēʷna.
 Wā, l̥ā t̥!elts̥l̥ālaxa t̥!els̥ē. Wā, laʷmē h̥ēwāxa ǵɪl̥x̥s̥āl̥ē ʷwāpa-
 ǵaʷyasa t̥!els̥axs wāx̥ʷmaē l̥el̥gogwīl̥axa ʷnem̥x̥ēnx̥ē ts̥l̥āwūn̥xa.
 Wā, laem ǵwāl̥a.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1
split boards which he places side by side. Then he | drills close to the
end slanting, and passes through the edges of the | two split boards, so
that the end of the drill passes out on the
other side of the || other board, thus:  As soon 5
as he comes to the end, he takes his | knife
and cuts a groove into it, in which the cedar-
withes lie. | After cutting the grooves, he turns it over and cuts a | groove
on the other side, where no groove has been cut (on the upper side).
When he gets to the end, | he takes the twisted cedar-withes and puts the
thin end through (1). || He pulls it; and when it reaches the thick end, 10
he takes | a cedar stick and cuts it so that it has a sharp point, and
drives it in | alongside of the cedar-withe. Then the end of the cedar-
withe comes out at (2). | He pulls it tight and twists it, and
pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15
hammers it with a diabase pebble so as to | drive it into the groove,
while another man is pulling | the cedar-withe, for it always requires
two men to work at boards. He twists the | cedar-withe tight and
smooth and pushes the thin end into (5), | and it comes out at (6).
He pulls at it and hammers it with the stone; || and when it lies in 20
the groove, he twists the cedar-withe and | pushes it into (7), so that
it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wä, lä äx'édxa g'iltē xāx'EN selema. 1
Wä, lä äx'édxa mālexsa lādekwa. Wä, la gwasōdeq. Wä, la
selx'idxa max'ba'yē lānexālēs sela'yē la hēx'sāla lāx ēwūnxa'yasa
mālexsa lādekwa qa's lä nēl'idē ōba'yasa selemē lāx āpsādza'yasa
'nemxsa g'a gwāleg'a (*fig.*). Wä, g'il'mēsē lābendexs laē äx'édxēs 5
k'lawayowē qa's xūxūtadzēndēq yīx lālē k'atbedatsa dewēxē. Wä,
g'il'mēsē gwāl xūxūdēqēxs laē lēx'ideq qa's ēt'lēdē xūxūdex'idx
nēxsāwasa k'lēsē xūdek^u lāxa āpsadze'yē. Wä, g'il'mēsē lābendexs
laē äx'édxa selbekwē dewēxa qa's nēx'sōdēs wilba'fas lāx (1). Wä,
lä nēx'ōdeq. Wä, g'il'mēsē lag'aa lāx lēx'ba'fasēxs laē äx'édxa 10
k'lawāwē qas k'la'x'widēq qa wilbēs. Wä, lä dēgunōdzēnts lāxa
ōnodza'yasa dewēxē. Wä, laēm nēl'idē ōba'yasa dewēxē lāx (2).
Wä, lä nēx'ēdeq qa's lēk'lūt'idēq. Wä, lä selpl'ēdeq qa's nēxsōdēs
lāx (3). Wä, g'āxē hēx'sāla lāx (4). Wä, lä nēx'ēdeq qa's lēk'lūt-
t'lēdēq. Wä, ledzēg'intsā qētsemē ts!eq!ūls t!ēsem lāxa dewēxē qa 15
t!ēbēg'ēs lāxa xūxūdēk'a'yaxs laē nēxālēda 'nemōkwē begwānemxa
dewēxē qaxs mālōkwaēda ēaxalāxa ts!ēx'sēmē. Wä, laxaē selpl'idxa
dewēxē qa lēk'lūtsōwēs selpa'fasēxs laē nēx'sōts wilba'fas lāx (5)
qa lās nēl'id lāx (6). Wä, laxaē nēx'ēdqēxs laē ledzēg'intsā t!ēse-
mē laq. Wä, g'il'emxaāwisē t!ēbēg'axs laē selpl'ēdxa dewēxē qa's 20
nēx'sōdēs lāx (7). Wä, g'āxē nēlbax'id lāx (8). Wä, āemxaāwise

- 23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |
- 1 Care of Canoe.—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
- 5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
- 10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
- 15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
- 20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

- 22 nāqemg'iltāxēs gēg'ilasaxa g'āg'ilī'yē. Wā, lā lābendālax 'wāxaasa lāg'aa lāx (22) xs lāē dēx'witsa wīlba k!waxlāwē lāx ōnodza'yas.
- 1 Care of Canoe.—Wā, g'a'mēsēn L!elēwēsōngxūn lēx' gwāgwēx's'āla lāxa Lēq'lēnoxwaxs lāē Lēpaxēs Lēqa'yē xwāxwagūma yīxs lāē gūx'ālēxsēlasa 'wāpē lāqēxs lāē Elāq mēmēnttsemx'idēda t!ēsemē. Wā, hē'maaxs lāē gūx'ālēxsasa mōwēxla nagats!ē 'wāpa lāxa
- 5 xwāxwagūma. Wā, la 'nemēxla nagats!ēda kwāts!ē lā gūgēg'in-dayosēq. Wā, lāxaē ēt!ēd tsēx'idxa mōwēxla nagats!ē 'wāpa qa's lāxat! gūx'ālēxsas. Wā, laxaē ēt!ēd tsēx'id lāxa kwāts!ēxa 'nemēxla nagats!ā qa's lā gūgēg'ints lāxa la tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālēxlag'iyō nagats!ēda 'wāpē lā
- 10 gūx'ālēxdzemsēxa xwāxwagūmaxs lāē mālēxla nagats!ēda kwāts!ē qa k!ēsēs ts!at!ālēxs L!ēsase'waasa L!ēsēla qō gwālamasla Lēq'lēnoxwaq. Wā, hē'em lāg'ilasa kwāts!ē lāq. Wā, g'il'mēsē hēlalēda 'wāpē Lē'wa kwāts!axs lāē k'lip!ālēselasa x'ix'ixsemāla t!ēsem lāq. Wā, g'il'mēsē gwālamasēda Lēq'lēnoxwaxa xwāxwagūmaxs lāē
- 15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē Lōxs āmāyaē q!ōlats!ēs āx'ētse'wē; wā, hē'mēsa dzēk!wēsē, yīx tsenxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q!ōlats!ē lāxēs legwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qa's āxlēndēs laxēs legwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs lāē āxāgints lāxa q!ōlats!ē qa tēx'alts!ālē
- 20 ts!ōts!almōtas lāxa q!ōlats!ē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs lāē āx'ēdxēs pēlpēlqē qa lēselgayēs lexba'yas lāq qa q!wēq!ūlts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each 35
side of the stern. || Short boards of cedar-wood are placed on the
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē gūq!ēk'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdq. Wā, g'il'mēsē lēlgōxs laē
genk a. Wā, lā qep!ālīsaxa xwāxwagūmaxs laē āx'ēdxā k'lāk!ō-
banaxs laē kwapōdxā āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25
lāxa q!ēlts!ēqēla ts!ōlna. Wā, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wā, lā dzēk'ak'ats qa ālak!alēs lālaqa k!waxlāwē.
Wā, g'il'mēsē hā'mēlxsemdqēxs laē gwāla lō' ōba'yas. Wā, hēem
lāg'ilas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!ēlts!ēqēla ts!ōlna qaxs wīx'sāēda ts!ēlqwāsa L!ēsēla 30
lāq. Wā, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wā, g'il'mēsē gwālexs laē t!āx'alidzema qa's qēqēdenōlemtse-
'wēsa k!waxlāwē lē'wis wāx'sanōl!ēx!ā'yē. Wā, lā pāx'ālēxdze-
ma ts!āts!ēx'samē lāx ēk!ōt!ēna'yas lēlēx'exas. Wā, g'il'mēsē 35
emts!āxs laē gūgēxsalasa 'wē'wap!ēmē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wā, g'il'mēsē ts!ēts!ēlgūsa 'nālāxs
laē āx'ēdxā tsēx!ā qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wā, g'il'mēsē k!lēas ts!āts!ē'x'sema xwāgwadāsa
xwāk!ūnāxs laē tsēx'ēdxā ts!ap!axasa dzādzaxmedzemē qa's 40
lā lōx'ūndālas lāx lēlēx'exasa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wā, laem wīx'sewatsa L!ēsēla lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlēla hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

klūna, yīxs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
45 xwāk'lūna tsālax'ideq, qa lemχūxsēs. Wā, hēem la āx'ēdaatsēxa
āwādzōlēdekwe g'ildedzō lēwa'ya qa's lā leplendālas lāx lēlē-
x'exsas. Wā, laem aemxaq lax wāx'sanēgūxsas lē'wa wāx'sba-
'yas qa k'lēsēs lāx'sāwa yoyāsa 'ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk'lūnāxs laē lat!ex'idxa wēlkwē lāxa
50 ts!ēlts!eq!a lādekwa, yīxa 'nāxwa'mē 'nāl'nemplenk' lāxens
q!wāq!wax'ts!āna'yēx yīx āwādze'wasas. Wā, lā 'nē'nemden lāxens
q!wāq!wax'ts!āna'yēx yīx wiwāgwasas. Wā, lā neq!ebōdē ēseg'i-
wa'yas lāxens bālāqē āwāsgemasas. Wā, g'il'mēsē xwāxwā-
gūmē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
55 'mēsē 'wālas melēxatslē xwāk'lūnāxs laē maltsemgustāxsē lat!ā'yas
qa pāxts. Wā, laem hēem gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
melēxelala xwāgwadāsa 'wālasē xwāk'lūnāxs laē hēem g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āg'iwa'yasa xwāk'lūna, yīxs hāyā-
60 qaana 'nāl'nemplenk'ē lāxens bālāqē āwālagōlēdzasas g'a gwālēga.¹
Wā, hēem lēgades wī'x'udemaxa melēxatslē xwāk'lūnē. Wā, g'il-
'mēsē 'wīl'galisēxs laēda q!lēmē bēbegwanem q!wālxokū'ndex
wāx'sba'yas lēlēx'exsas hē'misa wāx'sanōlema'yē tēteg'inōlemēx
ēwanōlema'yas qa's wālēq qa k'lēsēs k'iqedzewēxa wī'x'udema. Wā,
65 laxaē wāx'sōdexlā'ya ma'lōkwē wīq!wūxla'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāselā^{laē} wōxa. Wā, hē^{mis} la ^{enemāx}idaatsa 66
 hēbegwānemē wī^xwid lāxa ōxlā^{yē}. Wā, lāla gelqēda wax^{sax}dza-
^{yas} ōba^{yasa} lēlex^{exsē} yīsēs hēlk^{!otts}lāna^{yaxs} dag^{āga}yasēs
 gemxōlts^{lāna}yē lāxa ōgwāga^{yasa} gemxaxdza^{yasa} xwāk^{!ūna}. Wā,
 la hē gelqē gemxōlts^{lāna}yasa hē gwāxdza^{ya} hēlk^{!ōtāga}yaxa 70
 lēlex^{exsē}. Wā, lā dāg^{āgēyēsēs} hēlk^{!otts}lāna^{yaxs} lāxa ōgwāga^{yasa}
 xwāk^{!ūna}. Wā, gīl^{mēsē} laxstālisaxa demsx^{āxs} laē āx^{ēd}xa wī^x-
 dema lādekūxs qa^s lā paxsas lāxa xwāk^{!ūna}. Wā, gīl^{mēsē} wīlg^a-
 a^{lex}sexs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, gīl^{mēsē}
 wīlx^{sex}s laē ^{neqag}iwalaxs laē seplēda. Wā, gīl^{mēsē} lāg^{aa} 75
 laxēs lālaāxs laē alaxlax^{ida} qa^s k^{!ax}alīsēxs laē lag^{al}isa. Wā,
 hē^{mis} galōltāwēda lēnxlā^{yasēxs} laē lāltā qa^s wāwat^{!ex}len-
 dalēxs yā^{yats}!ē. Wā, lawislē hōx^{wūltāwē} lē^{lōtas} qa^s mōltō-
 dēxs memwāla. Wā, gīl^{mēsē} wilōltāwē memwālāsēxs laē āxwūl-
 tōdxa pāxsē qa^s paxalīsēlēs g^{āg}ilēs lāx ōxlā^{yasa} xwāk^{!ūna} qa^s 80
 lā paxpegēs lālaa lāx hā^{nēd}zalas. Wā, lax^{da}xwē wāteldzōdeq
 lāxa wī^xdema qa^s lā hāng^{al}isas lāxa ^{nema}ēsē. Wā, lā q^{lap}!ē-
 gīlisaxa lādek^{wē} pāxsā qa^s lā pāk^{!indālas} lāxa lēlex^{exsē} qa
 k^{!ēsēs} l^{ēsasōsa} l^{ēsela}. Wā, laemxaa g^{wāl} lāxēq.

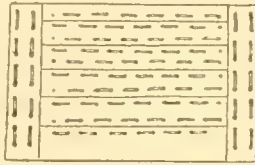
Wooden Sail.—Wā, la^{mēsen} gwāgwēxs^{ālal} lāx yāwape^{ya}yasa 1
 g^{ālē} begwānemaxa gwāsewakwē ts^{!ex}sema. Wā, hēem gīl la

- 3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
 10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
 15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
 20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

- 3 ālāsōsēda lēkwē p!elsenāla la gēs k'at!ēs wēlkwa. Wā, g!l'mēsē q!lāqēxs laē lat!ix'ēidxa neq!ēbōdāsēseg'iwa'yē lāxens bālax. Wā, lā
 5 'nāxwaem maēmālp!enk' lāxens q!wāq!wax'ts!āna'yēx yix āwādzewasas. Wā, la 'nāl'nemden lāxens q!wāq!wax'ts!āna'yēx yix wīwāgwahas. Wā, la'men k'!ēs q!ālelax gwēg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'!mla'yas. . . . Wā, lā āx'ēdxā g!ltē xax'ēn selema. Wā, lā āx'ēdxā mālexsa lādekwa.
 10 Wā, la gwasōdeq. Wā, lā selx'ēidxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxā'yasa mālexsa lādekwa qa's lā nē'ēdē ōba'yasa selemē lāx āpsādza'yasa 'nemxsa g'a gwālēg'a.¹ . . . Wā, lā gwālexs laē āx'ēdxā 'nemxsa qa's gwasenxendēs lāq. Wā, laxaē hēm gwālē sela'yas lāq lē'wē t!emt!egōda'yasē t!emt!egōdaēna-
 15 'yasa g'ālē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē mālp!enk'ē 'wādzewasas lāxens bālax. Wā, laem āx'ēdxā lādekwe k'!ōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwahas. Wā, la mōden lāxens q!wāq!wax'ts!āna'yēx yix 'wādzewasas. Wā, la hēm 'wāsgemē 'wādzewasasa gwāsewakwē ts!ēx'sema. Wā, la page-
 20 dzōts lāx āpsba'yasa gwāsewakwē ts!ēx'sema. Wā, lā āx'ēdxēs selemē qa's selx'ēidxa 'nemdenas 'wādzewasē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāx āwaxa'yasa la 'nemēnxalēda xwalba'yē lō'ē ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q!wāq!wax'ts!āna'yēx

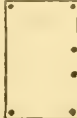


¹ Here the method of sewing is described in detail. See figure on p. 93.

finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³
 he does | the same as he did at (1); and after
 he has done it, he || puts the crosspiece at the 35
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished. ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern, 45



yîx 'wālālasas la ēt!ēd selx'itsō's. Wā, laxaē lax'sāxs laē ēt!ēd 25
 selx'idxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'yas lāx
 'wāsgemasasa xwālba'yē. Wā, lāxaē xūxūdēx'ideq. Wā, g'il'mēsē
 gwāl xūxūdēk'ax ēawagawa'yasa sela'yaxs laē lēx'idxa gwāse-
 wakwē ts!ex'sema qa's xwēxūdēx'idēx nexsāwasa k'lēsē xwē-
 xūdēg ikwa. Wā, laxaē lēx'idqēxs laē gwāla. Wā, lāxaē āx'ēdxa 30
 selbekwē dewēxa. Wā, lā hēem t!emx'idaēnēqēs t!emalaēna'yas
 lāx'dē t!emt!egōdālaxa gwāsewakwē ts!ex'sema. Wā, g'il'mēsē
 gwālexs laē selx'idex (2), yîxs laālāl gwālē (1). Wā, âemxaāwisē
 neqemg'iltewēxēs g'ālē gwēg'ilasex (1). Wā, g'il'mēsē gwālexs laē
 pax'alelōtsa xwālba'yē lāxa āpsba'yē. Wā, laxaē selx'idex (3). 35
 Wā, âemxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō' (2). Wā, la
 elxlālax (4)wē. Wā, g'il'mēsē lābendqēxs laē gwāla. Wā, hēem
 yawape'yēsa g'ālē begwānemxs k'lēsmaōl g'āxa māmalax yîxa gwāse-
 wakwē ts!ex'sema. Wā, la ts!ek!wē lap!ēqas lāxa xwāk!ūna yîxs
 hālsela'maē nēletāla lāx ēk'!enxa'yasa gwāsewakwē ts!ex'semaxs 40
 laē laxs lāxa āg'iwa'yē. Wā, â'mēsē laqō'stōyiwē āwūnxa'yasēxs
 lāālāl tesālēs banenxa'yē lāx ōx'sidza'yasa yawapplēqāxs lāālāl
 laxsa. Wā, â'misē la yōlayōsa yāla qa's lā tesplēga'ya gwasewa-
 kwē ts!ex'sem lāxa lap!ēqaxs neq!exlālaē lāxa yāla. Wā, g'il'mēsē
 q!ōx'widexs laē âem pax'ālēxdzem gwāgwāaqa lāxa gwālexsasa 45

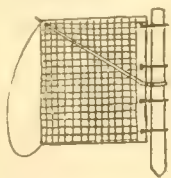
46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

- 1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the  top corner; | and the hole in the lower corner is for the lower
10 sheet | to pass through. When it is finished, the  end of the man peels || a young cedar-tree, which is to be the mast  for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

46 ʔap!ēqē lāxēs na!naqeyoyālaēna^ʔyaxa ʔap!ēqaxs laē tsāgexsa. Wā, g'il^ʔmēsē pax^ʔatexsaxs laē k'ligū!exsase^ʔwēda ʔap!ēqē qa^ʔs lā k'adegri-yōdayo lāxa āgiwa^ʔē. Wā, ā^ʔmisē la lāx^ʔwidayōwēda gwāsewakwē ts!ex^ʔsem qa^ʔs lā xemx^ʔidayo lāxaaxa āgiwa^ʔyē qa lās pāgeg^ʔiwē
50 lāxa āgiwa^ʔyasa xwāk!ūna. Wā, hēem yāwape^ʔyēsa ^ʔwālasē melēxats!ē xwāk!ūnē ^ʔwālayasas.

- 1 **Mat Sail and Mast.**—Wā, lāla k'!edekwē lē^ʔwa^ʔyē yā^ʔwapeya^ʔyasa xwāxūxwagūmēxa g'āyolē lāxa nāq!eg^ʔa^ʔyē denasa, yixs ts!ē!ts!eq!aō-lēdekwaēs k'!ita^ʔyē. Wā, la mālp!enx^ʔbāla lāxens q!wāq!wax^ʔts!ā-na^ʔyēx yixa ^ʔnemp!enk^ʔē lāxens bālāqē ^ʔwāsgemasas. Wā, lā ^ʔnem-
5 p!enk^ʔiyowē ^ʔwādzewasas. Wā, lā mōdzeqē kwākūxūnxa^ʔyas qa neyīm^ʔx^ʔsā!atsa t!emqemk'!inā!asa lāxa ʔap!ēqē g'a gwālēg'a (*fig.*). Wā, lāxaē kwāx^ʔsāwēda dzēg^ʔas!asa dzēg^ʔino!ema^ʔyē lāxa ēk'!inx-^ʔas. Wā, lāxaē kwāx^ʔsāwē benenxa^ʔyas qa nex^ʔsā!atsa wāde-nōts!exsdēlē. Wā, g'il^ʔmēsē gwā!exs laē āx^ʔēdxa sāq!ūg^ʔidekwē
10 dzādzaxmedzema qa yāwap!ēqsa lēkūya^ʔyē yāwabema. Wā, lā neyīm^ʔx^ʔsōtsa melkwē densen denem lāxa mōdzeqē kwākūxūnxēs. Wā, lā t!emqemk'!ints lāxa yā^ʔwap!ēqē. Wā, lā āx^ʔēdxa wilē dzādzaxmedzema qa^ʔs dzek^ʔinxendēs lāq. Wā, lāxaē āx^ʔēdxa melkwē densen denema qa^ʔs gālop!endēs lāxa benk'!ō!ts!a^ʔyas
15 negoyā^ʔyasa ʔap!ēqē qa dzēg^ʔatsa dzēg^ʔino!ema^ʔyē. Wā, lā ā!elxsd!axs laē āx^ʔēdxa aēk^ʔ!aakwas mela^ʔyē wilē densen denema, ^ʔna!^ʔnemp!enaē sek^ʔ!āp!enk^ʔē ^ʔwāsgemasas lāxens bālax qa^ʔs gālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |



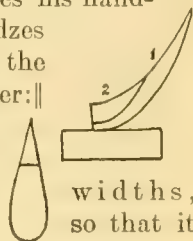
The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two || cross-
bars and the | cedar-withes, in this manner: || The
mast stands in (1). || This finishes all I know 40
about the making of a canoe.



p!alēlōdēs ōba^ʔyas lāxa dzēg^ʔasenxa^ʔyē. Wā, lāxaē hēem g^ʔwēx^ʔitsa 18
āpsba^ʔyas lāxa kvāx^ʔsāwē lāxa banēnxa^ʔyē. Wā, hēem wādenō-
dzexsdēsē. Wā, g^ʔil^ʔmēsē g^ʔwālexs laē g^ʔa g^ʔwālēg^ʔa (*fig.*). 20

Wā, hē^ʔmēsa kwawoyāsa lāp^ʔlēqasa g^ʔālē begwānēm^ʔxs k^ʔlēs-
^ʔmaōlēx g^ʔāxa mamalax, yīxa małts^ʔlaqē lēelx^ʔin lēx^ʔexs lāxa
āg^ʔiwa^ʔyasa xwāk^ʔlūna. Wā, la yūdux^ʔden lāxens q^ʔl^ʔwāq^ʔ!wax^ʔts^ʔlā-
na^ʔyēx yīx āwālagālaasas yīxs laē t^ʔem^ʔ!emba^ʔlaxa dewēxē. Wā, la
āx^ʔēdēda lēq^ʔlēnoxwaxa lēkwē dewēxa. Wā, lā mēns^ʔitsa ^ʔwilē 25
xōk^ʔ k^ʔ!wax^ʔla^ʔwa lax negōyā^ʔyasa kwa^ʔwoyolasa lāp^ʔlēqē. Wā,
g^ʔil^ʔmēsē q^ʔlāqēxs laē xūldōyōdxa małts^ʔlaqē kwa^ʔwoyā. Wā, lā
mēns^ʔidxa k^ʔ!ōdenōsēla lāxens q^ʔl^ʔwāq^ʔ!wax^ʔts^ʔlāna^ʔyēx g^ʔāg^ʔilēla
lāx negōyā^ʔyasēxs laē xūłt^ʔlēdeq. Wā, lāxaē hēemxat! ^ʔwālālē
xūłta^ʔyas lax āpsālēlāsa negōyā^ʔyē xūłta^ʔyaxs laē xūłt^ʔlēdeq. Wā, 30
laem yūdux^ʔden lāxens q^ʔl^ʔwāq^ʔ!wax^ʔts^ʔlāna^ʔyēx yīx āwālagālaasasa
xwēxūłta^ʔyē lāx wāx^ʔsēlēlāsēs xūłta^ʔyē lāx negōyā^ʔyasēxs laē āx^ʔēdxa
lēkwē selbek^ʔ dewēxa qa^ʔs qax^ʔōdēs lāxa małts^ʔlaqē lēlēx^ʔexsa.
Wā, g^ʔil^ʔmēsē māl^ʔp^ʔenē^ʔstaxs laē ēk^ʔ!ēbax^ʔidēx ōba^ʔyasa dewēxē
lāx āwāgawa^ʔyasa małts^ʔlaqē lēlēx^ʔexsa qa^ʔs lek^ʔlūt^ʔlēxs laē 35
nēx^ʔēdeq. Wā, lā k^ʔil^ʔg^ʔilēnts lāxa dewēxē lāx āwagawa^ʔyasa
lēlēx^ʔexsaxs laē mōxwālēlōts ōba^ʔyas. Wā, lāxaē hēem g^ʔwēx^ʔ-
idxa āpsālēlās. Wā, hēem lālagawayaatsa lāp^ʔlēqa āwagawa^ʔyasa
dewēxē. Wā, lā g^ʔa g^ʔwālēg^ʔa (*fig.*). Hēem lax^ʔsālatsa lāp^ʔlēqē (1).
Wā, lawi^ʔlā ^ʔwilēla g^ʔwāla lāxen q^ʔlālē lāx g^ʔwēg^ʔilasaxa xwāk^ʔlūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, and it is placed || not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt.
- 10 When he thinks it is warm through and through, || he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose of the head. Then he twists the horn a little and || pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner: ||
- 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).** — Wä, la^{me}nen gwägwēx^sēālā lāxa k^usēlāx wūl^ulāxasa ^{me}lxlōwēxa ts^ulōlolaqē k^uāts^u!ēnaqa. Wä, hē^{me}maaxs laē āx^uētsē^uwē xewēqwasasa ^{me}lxlāxs laē mōp^u!ēn-xwa^sē ^{ne}nālās āxēl lāx ōnēgwilasa g^uōkwē, qa^s lā āx^uālilem lāxa k^u!ēsē xēnlela nēxwāla lāx ōnālisasa legwilasa g^uōkwē. Wä, lālē l^uēsalsōs l^uēsālāsa legwilē, wä lāda k^usēlaēnoxwaxa k^uāts^u!ēnāqē hēmenālaem lēx^u!lālaq. Wä, g^u!ēmēsē ts^u!ēlgū^unakū-laxs laē l^uāl^ulasōtelas lāxa legwilē. Wä, lā hēmenālaem q^u!aq^u!alālaq qa k^u!ēsēs k^u!ūmelx^u!ida. Wä, g^u!ēmēsē la k^uōtaq laem ts^u!elxsā lāx
- 10 weyōq^u!ūga^uyasēxs laē dāx^u!idxa xewēqwē qa^s gūnx^u!idē p^u!elx^u!idex habetsema^uyas. Wä, g^u!ēmēsē k^u!ēnx^u!idexs laē q^u!ālelaqēxs lē^umaē k^u!inēmg^uaalēlē wīwūl^u!axs. Wä, hēx^u!ida^umēsē dāx^u!itsēs hēlk^u!ōts^u!āna^uyē lāxa wūl^u!axē, wä lā dālasēs gēmxōlts^u!āna^uyē lāxa x^u!ēndzasa xewēqwaxs laē hālselaem selx^u!wīdxa wūl^u!axaxs laē
- 15 nēxōdeq. Wä, la^{me}mē tek^uōyōsa k^u!ālēla lax āwāga^uyas. Wä, lā hēemxat! gwēx^u!idxa āpsōdatā^uyas. Wä, g^u!ēmēsē lawāxs laē āx^uēdxēs k^u!imlayuwē lē^uwa temg^u!kwē leqwa qa^s k^u!imldemaq. Wä, lā k^u!imlōdex ōk^u!wāēdza^uyas wūl^u!axasa ^{me}lxlāxs laē l^uēn-qalē lēx^u!ba^uyas lāxa temg^u!kwē leqwa; g^u!a gwālēg^u!a (fg.). Wä,
- 20 g^u!ēmēsē lawāxs laē k^u!iml^u!idex āwāxsta^uyas qa k^u!lx^u!ixstax^u!idēs g^u!a gwālēg^u!a (fg.). Wä, g^u!ēmēsē gwālēxs laē ^{me}mens^u!idxa yūdux^u!denē lāxens q^u!wāq^u!wax^u!ts^u!āna^uyēx yīx ^uwāsgemasas g^u!āg^u!lēla lāxa

is | notched in this place, and it is in this way finished it. ||


He puts away his hand-adz and takes his straightknife. | 25
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40
is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



māx·ba^u·yas ōxtā^u·yasa wūl·lāxax laē k'liml^u·ideq qa^s k'imk'im- 23
denōdzendēq. Wā, lag'a gwālēg'axs laē gwāl k'limlaq (*fig.*).

Wā, lā g'ēxaxēs k'limlayāxs laē āx'ēdxēs nexx'āla k'lāwayā yixs 25
k'ōl·laalal dasgemak^u de^{na} t'lēsemē g'ixelāsa g'ālē begwānemxs
k'āsēlaasa ts'ōlōlaqē k'āts!ēnaqa q'lōts!āse^u·waēda lōq!wāsa 'wāpē.
Wā, lā hā'nēl lāx gemxagawalilasa g'ēxāxa wūl·laxē. Wā, lā
āx'stentsa lēx^u·ba^u·yas lāxa 'wāpē. Wā, lā dālax wiletā^u·yas yīsēs
gemxōlts!āna^u·yaxs laē dālasēs hēlk'ōtts!āna^u·yē lāxa k'ōl·la dās- 30
gemak^u de^{na} t'lēsema. Wā, lā g'ēx'idxa wūl·laxē. Wā, lāla
k'limlasōsa ālēx begwānema. Wā, la^{mē} k'lax^u·wīdeq qa^s qāqē-
ts!ēq qa qēs'ēdēs lāxēs hāēnē^u·mē ālēs k'ōxūg'ālē. Wā, g'il-
'mēsē gwālēxs laē hānx'·lentsa ha^u·nemē negōyoxsdālaxa 'wāpē.
Wā, lā āx'ēdxā malts!aqē k'waxlāwa 'nal'nemp!enk'ē āwāsge- 35
masas laxens q'lwāq!wax'ts!āna^u·yēx. Wā, lā k'ōden lāxens q'lwā-
q!wax'ts!āna^u·yēx yix āwāgwīdasas. Wā, lā āx'ēdxā dzexekwē
denasa qa^s yālōdēx ōba^u·yasa k'waxlāwasa denasē. Wā, lā
gwāllilasa 'nemts!aqē denas qa^s yālōdayōlxa āpsba^u·yē qō lāl
āx'ālelala k'ats!ēnaqē lāxa l'ēbāsaq. Wā, laem g'a gwālēg'a.¹ 40
Wā, g'il'mēsē medelx'wīdēda hānx'·lala lāxa legwīlaxs laē āx'ēdxā
k'ats!ēnaqē qa^s āxstendēs lāq. Wā, lā k'lēs ālaem gē'stalaxs
laē āxwüstendēq. Wā, lā āxōtsa āwanā^u·yas k'ilx'ixsta^u·yasa

¹ That is, two straight sticks tied loosely together at one end.

- 45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back  || and he takes
of the spoon-
He bends back
cold | water, so
again, but is
kept in position | as it gets cold. Next he takes off the spoon-opener,
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.

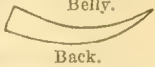

- 1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

- k'ats!Enaqē lāx āwagawa'yasa L!Ebāsak' g'a g'wālēg'a (*fig.*). Wā, lā
45 āx'ēdxa denasē qa's y!l'alelōdēs lāxa āpsba'yasa L!Ebasē lāx
laēna'yas LEBEKWA k'ats!Enaqē, wā, lā L!ōt!EXōDEX ōxawa'yasa
qa L!ōt!EXālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda'sta
'wāpa qa L!EMx'widēs. Wā, la'mē xak'!ālaem lā LEPālē ōgū-
g'a'yasēxs laē wūDEX'ida. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx'ēdxa lemōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'!ālēs lā
qēsa yix ōgūg'a'yas L!E'wis ōsgema'yē. Wā, g'il'mēsē la ālak'!āla
la qēsaxs laē g'wāla. Wā, laem g'wāla ts!ōlolaqē k'ats!Enaqē laxēq.

- 1 **The Making of Horn Spoons (2).**—Wēg'a'maLEN g'wāgwēx'sEX'īd lāxa
ts!ōlolaqē k'ats!Enaqēxs laē k'asēlase'wa. Wā, hē'maaxs g'ālaē lāla-
ēda tewi'nēnoxwaxa 'mELXLOWē. Wā, la axk'!ālasō'sa k'āsēlaēnoxwē
begwānema qa's tepālēx wūl'axasēs yānemē 'mELXLOWa, qaxs
5 lēx'a'maē āxsō'sa tētewē'nēnoxwaxa 'mELXLOWēs yEX'usema'yē L!E'wa
met!ōsē L!E'wa Eldzās. Wā, la k'leās āx'ētsōs lāx xāqas L!E'wa
wūl'axas. Wā, hē'mis lāg'ilasa k'āsēlaēnoxwē hāwāxelaq qa's
āx'ēdēsēq. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē qās'īdēda tewē-
'nēnoxwaxa 'mELXLOWē. Wā, lā tewēx'ida. Wā, g'il'mēsē tewē'nā-
10 nemaxa 'mELXLāxs laē hēx'idaem āxālaxa yEX'usema'yē L!E'wa
met!ōsē L!E'wa Eldzās. Wā, lā alēlxsdalaxs laē t!ōtsē'stalax ōxla-
'yasa wīwūl'axas. Wā, g'il'mēsē l!ē'stē t!ōsa'yas lāx k!ūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now
 they break off from | the bone core. He continues doing this || with ¹⁵
 all the mountain-goats that he has killed. And when he has killed
 enough, he carries them down | from the mountain where he was
 hunting; and when he arrives at home, he | immediately goes and
 gives the horns to the spoon-maker, | who at once takes a basket and
 goes down to the beach | in front of his house, carrying (the basket)
 in his hand. He puts stones into it, || enough so that he can carry ²⁰
 them up | and he takes them into his house. He puts them down
 near | his fire, and he builds up the fire and puts the stones | on.
 When this is done, he takes a steaming-box and | places it next to
 the fire, and he also takes his large water-bucket || and goes to draw ²⁵
 some water, and he pours the water into the steaming-box | so that
 it is half full. After this is done, he takes the tongs | and puts them
 down, and also his adz and his straight | knife, so that they are
 ready on the floor of the house; and he also takes a piece of fire-wood, |
 which he places next to the fire. When all these have been || put ³⁰
 down, he places the stones on the fire until they get red-hot. | Then
 he takes his tongs, picks up the red-hot | stones, and throws them
 into the steaming-box which contains water, and | he continues put-
 ting in red-hot stones. As soon as the water | begins to boil, he

dāx^εidxa t^lēsēmē qa^s leg^εLElōdēxa wīwūl^εaxē. Wā, la^εmē tep^lidē 13
 k^lwālaLElasaxa xāqē. Wā, ā^εmisē la hē gwē^εnākūlaxēs tew^εnā-
 nemē ^εmeLLOWa. Wā, g^lī^εmēsē hē^εOLEXS g^εāxaē ōXLaxelaxēs te- 15
 wē^εnanemē lāxa neg^εū. Wā, g^lī^εmēsē lāg^εaa lāxēs g^εōkwaxs laē
 hēx^εidaem la ts^lāsa wūl^εaxē lāxa k^εasēlaēnoxwē begwānema. Wā,
 hēx^εida^εmēsē āx^εēdxa lex^εyē qa^s lā k^lōqūlaqēxs laē lents^εlēsla
 lāx L^εema^εisasēs g^εōkwē, qa^s lā xē^εx^εts^lālasa t^lēsēmē lāq. Wā,
 ā^εmisē gwanāla qa^s lōkwēsēxs laē ōXLEX^εideq qa^s lā ōXLōsdēsē- 20
 laq, qa^s lā ōXLaēLElaq lāxēs g^εōkwē, qa^s lā ōXLEg^εalīlas lāx mā-
 g^εīnwalisasēs legwīlē. Wā, lā leqwēlax^εida, qa^s xē^εx^εlālēsā t^lēse-
 mē lāxēs legwīlē. Wā, g^lī^εmēsē gwālexs laē āx^εēdxa q^lōlats^lē, qa
 g^εāxēs hānālisex legwīlas. Wā, lāxaē āx^εēdxēs ^εwālasē nagats^lā,
 qa^s lā tsēx^εidex ^εwāpa. Wā, lā gūxts^lōtsa ^εwāpē lāxa q^lōlats^lē, 25
 qa negōyoxsdālēs. Wā, g^lī^εmēsē gwālexs laē āx^εēdxa ts^lēs^lālā
 qa g^εāxēs k^εadēla. Wā, hē^εmisēs k^līm^εlayowē L^εewis nex^εāla
 k^lāwayowa, qa g^εāxēs gwālēl g^εx^εg^εāla. Wā, hē^εmisa leqwa,
 qa g^εāxēs k^εadēl lāx onālisasēs legwīlē. Wā, g^lī^εmēsē g^εāx ^εwīla
 g^εx^εg^εālexs laē mēmentsemx^εidēda xē^εx^εlālalisē t^lēsēm lāxa 30
 legwīlē. Wā, lā dāx^εidxēs ts^lēs^lālā, qa^s k^līp^lidēs lāxa x^εixse-
 māla t^lēsēma, qa^s lā k^līpstents lāx ^εwabets^lāwasa q^lōlats^lē. Wā,
 lā hāna^l k^līpstālasa x^εix^εsemāla t^lēsēm lāq. Wā, g^lī^εmēsē me-
 delx^εwidēda ^εwāpaxs laē gwāl k^līpstālaq. Wā, lā dāx^εidxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning
50 at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:
55 well  Then he takes | red-pine wood that splits and splits it in pieces of the size of our || middle

- 35 L!axē, qa's lä äxstents läq. Wä, k'!est!ē älaem gē'stalilexs laē äx'ēdxa ts!ēs!äla, qa's k'!ap!elēs läq. Wä, g'il'mēsē lä!xa 'nemē q!ölk' wül!axēxs laē äx'ēdxa q!öyaakwē k'ädzekwa, qa's säx'ts!ä-nalēqēxs laē dāx'its läx wilba'yasa wül!axē. Wä, lä xüsentsa LEX^uba'yē läxa leqwa k'adēla. Wä, hē'mis la dex'wüls!ewats gō-
40 gūlg'a'yas. Wa, la'mē kwäkwüx'idēda wül!axē. Wä, äx'sä'mēsē hē gwēg'ilaxa waökwē. Wä, g'il'mēsē 'wī!axs laē mens'idxa mal-dēnē läxens q!wäq!wax'ts!äna'yē g'äg'ilela läx wiletä'yas läx ökl'waēdza'yasxa g'a gwälēg'a (*fig.*). Wä, lä dāx'idxēs nexx'äla k'läwayowa qa's k'limtbetendēxa Länēxala gwägwaaqāla läxa
45 LEX^uba'yas. Wä, lä g'ig'alilaxēs k'läwayowē, qa's et!edē mens'idxa yūdux'denē läxens q!wäq!wax'ts!äna'yēx g'äg'ilela läx k'limt'a'yas gwägwaaqa läxa LEX^uba'yē. Wä, läxaē xäl!EX'id k'limtbetendeq. Wä, lä g'ig'alilaxēs k'läwayowē, qa's dax'idēxs k'limlayowē, qa's k'limf'idēxa g'äg'ilela läx g'älē k'limtēs. Wä, lä negoyödē k'lim-
50 La'yas lälāa läx äle k'limtēs. Wä, lä xwēl'idxa wül!axē, qa's dälēx LEX^uba'yasēxs laē k'limf'idēq, qa k'äk'elx'älēs, qa xülboyölēs. Wä, g'il'mēsē gwälēxs laē k'limf'idēx LEX^ulä'yas, qa k'äk'elx'älēs. Wä, g'il'mēsē gwälēxs laē g'a gwälēg'a (*fig.*). Wä, lä äx'ēdxa ēg'aqwa lax xäse'wē wünägūda. Wä, lä xoxox's'endeq, qa yuwēs awägwitēns
55 'nölax'ts!äna'yaxsens q!wäq!wax'ts!äna'yēx. Wä, lä bäl'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk'ē lāxens q!wāq!wax'tsāna'yēx yīx āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'limts!endēq. Wā, g'il'mēsē 'wī'la
 jāxēs hūēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxLaasasa ts!ōlolaqē
 k'āts!Enaqxsōs. Wā, lā āx'ēdxa L!ōp!Ek'asa ālēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'ēstālās lāxa 'wāpē q!ōts!āxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qa yuwēs gwēx'sa ts!ēsLāla. Wā, g'il'mēsē 'wī'la
 xōbaakwa laē āx'ēdxa paakwē L!ōp!Ek'a, qa's yī'fidēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā 'nāxwaem hū gwēx'ideq. Wā, g'il'mēsē
 'wī'la la yaēlbāla L!ōp!Ek'axs laē leqwēlax'ēdxēs legwīlē. Wā, lā 65
 āx'wūstālaxa t!ēsemē lāxa q!ōlats!ē, qa's lā xex^uLEndālas lāxēs legwī-
 le. Wā, g'il'mēsē 'wīlx'Lāla x laē āem la ēselaq, qa mēmēntsem-
 x'fidēs. Wā, g'il'mēsē mēmēntsemx'fidēda t!ēsemāxs laē dāx'ēd-
 xēs ts!ēsLāla, qa's k'lipidēs lāxa x'ix'exsemāla t!ēsema, qa's lāxat!
 k'lipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'lim'lek^u wūl'laxa qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxa L!ōp!Ek'ē, qa g'āxēs
 g'aēl lāx k!waēlasas Lē'wa xōkwē yaēlbaak^u wūnāgūla. Wā, ā'misē
 gwānala, qa ts!Elx'widēsa wūl'āxaxs laē dāx'ēdxēs ts!ēsLāla, qa's
 k'lip'fidēs lāxa 'nemē wūl'lāxa. Wā, lā dāx'ēdxa 'nemts!aqē 75
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's L!ēbeg'indēs lāxēs
 ts!ōlolaqē k'āts!Enaqxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 'wādzegēg'aatsēxs laē āx'ēdxa L'ōp!ēk'ē, qā's yīl'īdēs lāxa āpsba-
 'yasa L'ēbeg'a'yē. Wā, lā g'a gwālxas laē gwālēg'a.¹ Wā, g'il-
 80 'mēsē gwālexs laē āem hē gwēg'ilaxa wāōkwē. Wā, g'il'mēsē gwā-
 lexs laē xwēlaqa k'lipstālasa x'ix'exsemāla t'ēsēm lāxa q'ōlats!ē.
 Wā, g'il'mēsē medelx'wīdēda 'wāpaxs laē āx'ēdxa yāsekwasā
 'melxlowē, qā g'āxēs g'aēla lāx ēaxelasas. Wā, lā āx'ēdxa lō-
 q'lwē, qā's g'āxē k'āg'alīlas lāxaaxēs k'wāēlasē. Wā, lā āx'ēdxa
 85 nagats!ē 'wābets!ālīla, qā's gūxts!ōdēsa 'wāpē lāxa lōq'lwē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa L'ēbeg'aakwē ts!ēts!ōlolaqa, qā's lā
 āx'stālas lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē k'ōtaq laem
 ālak!āla la ts!elx'wīda, laē 'nāl'nememk'axs laē k'lip'wūstālaq,
 qā's hamelxsemdē dex'semtsa yāsekwe lāq. Wā, g'il'mēsē gwālexs
 90 laē ts!exstents lāxa wūda'sta 'wābets!ālīlxa lōq'lwē. Wā, lā 'nā-
 xwaem hē gwēx'īdxa wāōkwē. Wā, laem 'nēx qā L'emx'wīdēs
 lāg'ilas hē gwēg'ilāq. Wā, g'il'mēsē 'wīla'sta lāxa wūda'sta 'wābe-
 ts!ālīlxa lōq'lwāxs laē āx'wūstālaq, qā's qwēlālēxa L'ōp!ēk'ē yaēl-
 bēsa L'ēbeg'a'yē. Wā, lā āx'ēdxa xūlgwēg'a'yasa xūlgūmē, qā's
 95 xūlx'wīdēx ōsgema'yas L'ēwēs ōgūg'a'yē. Wā, g'il'mēsē lā qētsema.
 Wā, hē'misēxs laē qēdzeg'a laē gwāla. Wā, āx'ūsā'mēsē hē gwēg'i-
 laxa wāōkwē. Wā, hēem gwēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē
 k'āts!ēnaqa. Wā, laem gwāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx^éédēda begwānemaxa xaqē g'a^éyōl | 1
lāx xagēlba^éyasa gwe^éyimē. Wä, lä äx^éédxa pelēnxē k'!ōl!a dē^{na}
t!ēsēma. Wä, hē^émisā lālogūm qa^s gūxts!ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a^élilas lāxēs ēaxēlaslaxa k'ādza^{yō}laxa k'ādze-
kwē. Wä, lä äx^éédxa xāqē qa^s mēns^éidēq qa 'wāsgēmats. Wä, lä 5
ha^émōdēngāla lāx malp!ēnk'ē 'wāsgēmasas laxēns q!wāq!wax'ts!ā-
na^éyaxs laē äx^éstentsa k'!ōl!a dē^{na} t!ēsēm lāxa 'wābets!āwasa
lālogūmē. Wä, lä x'ilt^s!ēnts lāxa xāqē qa 'nemābēs. Wä, lä hēm-
xat! gwēx^éidxa āpsba^éyē. Wä, g'il^émēsē nē^énamabaxs laē g'ēx^éi-
dex ōxwā^éyas qa 'nemēnxelēs. Wä, g'il^émēsē la 'nemēnxelaxs laē 10
bāl'itsēs ts!ēx^uts!āna^éyē q!wāq!wax'ts!āna^éyēx lāq qa wādzewats.
Wä, lāxaē mēns^élālasa k!waxlā^éwē lāx negōyā^éyas g'a g'wālēg'a (*fig.*)
Wä, g'il^émēsē q!lāx negōyā^éyaxs laē xūltaxōdex. Wä, lä g'ēx^éidex,
wāx'sanā^éyasa daasēxa la sax^ustō kwāx'sā. Wä, g'il^émēsē g'wālēxs
laē g'ēxsōdxa sax^ustowē kwāx'sāxa daas. Wä, g'il^émēsē g'wālēxs 15
laē g'ēxx'ālabēndeq qa ōpēsx'ā^éyēs ēx'ba. Wä, laēm g'wāla k'āya-
yāxa k'ādzekwē.


Bag of Sea-Lion Hide.—Wä, g'il^émēsē g'wālēxs laē äx^éédxa pese-
na^éyasa l!ēxenaxs laē lemōkwa. Wä, la lep!ālilaq. Wä, lä bāl^é-
idxa malp!ēnk'ē lāxēns q!wāq!wax'ts!āna^éyēx. Wä, lä k'ādedzōtsa 20
negenōsē k!waxlō lāqēxs laē xūlt!ēdeq, qa neqelēsēxs laē bexe-
lēndxēs xūltā^éyē. Wä, lāxaē ōgwaqa k'ādedzōtsa negenōsē k!waxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


23 lāx āpsenxa⁴yasēxs laē xūtlēdeq. Wā, lāxaē bexelendxēs xūltā⁴yē;
 laem ma!p!Eng⁴adzowē ⁴wādzewasas lāxen q!wāq!wax⁴ts!lana⁴yēx.
 25 Wā, lāxaē bā!fidxa q!EL!āpenk⁴ē lāxens q!wāq!wax⁴ts!lana⁴yēx qa
⁴wāsgematsēxs laē k⁴ādedzōdaxaasēs negenōsē k!waxlō lāx ⁴wālaasa-
 sa q!EL!ap!enk⁴axs laē xūtlēdeq. Wā, lāxaē bexelendxēs xūltā⁴yē.
 La⁴mē gwānax⁴ideq lāxēs g⁴ildolasē qa negexlālēs. Wā, lā t!lep!ēdeq
 qa q!āsox⁴widēsēxs laē L!enqemsālasēs k⁴!āwayowē lāx ēwūnxa⁴yas
 30 lā hemaldengālē lāxens q!wāq!wax⁴ts!lana⁴yāqē L!enqa⁴ya. Wā,
 hēem g⁴ayimx⁴sālas!tsa q!ENā!a qō q!ENq!eg⁴ox⁴wid!ēq. Wā, g⁴il-
⁴mēsē gwālexs laē ēt!ēd k⁴ādedzōtsa negenōsē k!waxlō lāxa māldenē
 lāxens q!wāq!wax⁴ts!lana⁴yaxs laē xūtlēdeq. Wā, lā bexlendeq.
 Wā, lā ā!ēbop!enk⁴ē ⁴wāsgemasas lāxens q!wāq!wax⁴ts!lana⁴yēx.
 35 Hēem aōxlaas!ēsa q!waats!ē!asa LEMg⁴ayowē. Wā, lā ēt!ēd k⁴āde-
 dzōtsa negenōsē k!waxlō lāxa k⁴!ōdenas ⁴wādzewasē lāxens q!wā-
 q!wax⁴ts!lana⁴yaxs laē xūtlēdeq. Wā, lā bexlendeq. Wā, laem
 g⁴ilt!ēq. Wā, hēem q!ENq!ēq!oyō!tsēxa ēwūnxa⁴yasa q!waats!ē!asa
 LEMlemg⁴ayowē. Wā, g⁴il⁴mēsē gwālexs laē yāwas⁴id āx⁴stents lāxa
 40 ⁴wāpē wī⁴!a Lē!wa q!waats!ē!ē. Wā, lēx⁴a⁴mēsē k⁴!ēs lā āx⁴stanōsēda
 aōxlaas!ē. Wā, k⁴!ēst!a gē⁴stāla lāxa ⁴wāpaxs laē āx⁴wūstendeq.
 Wā, lā āx⁴ēdxa q!enyowē bexek^u pesenēsa L!ēxenē qa⁴s ⁴nēx⁴sālēs
 lāxēs L!enqa⁴yē. Wā, laem āx⁴ā!ēlōts ōba⁴yasa aōxlaasē lāx onō-
 dzexsta⁴yas. Wā, lā q!lāq!enk⁴inaq. Wā, la⁴mē hāxelamē q!ena⁴yas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |



Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way :  | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of 15
the house. || Then she takes a mat and spreads it
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, :
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^ēīdaasas ōxsda^ēyasa q!waats!ē. Wā, lā hēemxat! gwēx- 45
^ēīdxa āpsanā^ēyē. Wā, la^ēmē gwāla q!waats!āsa LEMLEmg^ēayu laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē^ēmaaxs laē elāq gwāt!ENxa 1
laē g^ēg^ēāēx^ēēdēda ts!Edāqē, qa^ēs lexilē, qa^ēs k^ē!elats!ēla gwādemē, qō
NEGEXLōdlō. Wā, lā āx^ēēdxēs k^ē!elakwē LE^ēwis sāyōbemaxs laē
lāxa alēwādzemxekūla lāxēs q!ālē telq!ūts t!Ek^ēa. Wā, g^ēl^ēmēsē
lāg^ēaa lāqēxs, laē ts!EX^ēbetelsas ōba^ēyasēs k^ē!elakwē, qa^ēs k^ē!wet!Eqōl- 5
selēxa L!ēL!ōp!Ek^ēasa alēwādzemē. Wā, g^ēl^ēmēsē lāqolsa L!ēL!ōp!E-
k^ēaxs laē alēqaxa neqela wila, laē dāyōdeq, qa^ēs nex^ēūqōl^ēselēq.
Wā, lā ^ēnāl^ēnemp!ēna ēseg^ēiyō lāxens bālāqē āwāsgemasas. Wā,
g^ēl^ēmēsē lāg^ēaa lāxa ābāsemāsēxs laē dāx^ēīdxēs sāyōbemē, qa^ēs
tsex^ēsendēq. Wā, āx^ēsā^ēmēsē hē gwēgilaxs L!āl!ōp!Ek^ēaēda 10
ts!Edāqē. Wā, g^ēl^ēmēsē hēlōlexs laē q!elō^ēnākūlaq, qa^ēs yaē^ēalēlō-
dalēsa wisweltowē L!ōp!Ek^ē lāxa mōx^ēwīdalalela lāq xa g^ēa gwālēg^ēa
(fig.). Wā, g^ēl^ēmēsē gwālexs laē q!Elxūlasēs hēlk^ē!ōts!āna^ēyē lāqēxs
laē nā^ēnakwa. Wā, lā q!Elxwalilas lāxa wūdanēgwīlasēs g^ēōkwē
qa^ēs āx^ēēdēxa lē^ēwa^ēyē, qa^ēs na^ēx^ēsemlilēs lāq. Wā, g^ēl^ēmēsē gwālexs 15
laē ēt!ēd dāx^ēīdxēs sāyōbemē, qa^ēs lāxat! lāxa dzādzesexekūla.
Wā, g^ēl^ēmēsē lāg^ēaa laqēxs laē alēx^ēīdxa g^ēlsg^ēilt!ās texemē, yīxa
^ēnemāg^ēitēxa k^ē!ēsē selp!ēna. Wā, g^ēl^ēmēsē q!āxa ^ēnemts!aqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeseq^u äx^eenālaqēxs laē hēx^eida^eem sōp!exōdeq. Wä, g'il^emēsē
20 t!äx^eidēxs laē dzadzatūqewaxa ēk^etēla texema. Wä, g'il^emēsē.
hēlōlēxs laē q!ōp!ēxlēndeq, qa^s äx^eēdēxa wīlē g'ilt!a dewēxa,
qa^s selp!ēdēq. Wä, g'il^emēsē gwālēxs laē yīl^ealēlōts lāx ōxlā^eyas.
Wä, lā mōx^ewīdalē yīlā^eyas lāq. Wä, lā g'a gwālaxs laē gwāla (fig.).
Wä, g'il^emēsē gwāla laē wēx^eseyap!ālaqēxs g'āxaē nā^enakwa. Wä,
25 g'il^emēsē laēl lāxēs g'ōkwaxs laē äx^eālilās lāxēs hēmenēlasē k'hwāēlasa.
Wä, lā qwēlālax yīlēmasēs tayaxamanēmē. Wä, g'il^emēsē wīlāwa
laē x'ik^eālax q!wāk^e!ēna^eyasēs g'ālē dāx^eit^ese^ewa. Wä, g'il^emēsē wīlā-
g'ilēnx^s laē g'ābēndex wīlētāyasa texemaxs laē pax^esendeq gūyo-
lēla lāx ōxlā^eyas naq!ēgēndālax dōmaqas. Wä, g'il^emēsē pāx^esaa-
30 kūxs laē g'ig^eālilāxa āpsōdīlasēxs laē ētts!ēnd pāx^esendxa āpsōdīlasa
la g'aēla. Wä, g'il^eemxaāwisē la pāx^esaakūxs laē g'ig^eālilāsēxs laē
ēt!ēd dāg'ililāxa āpsōdēlēxa g'ilx^edē k'at!alēlēms, qa^s pāx^esendēq.
Wä, laem mōx^esēda ēnemts!aqē texema. Wä, g'il^emēsē gwāla laē
ēt!ēd dāg'ililāxa ēnemts!aqē texema, qa^s x'ik^eālēx q!wāk^e!ēna^eyas.
35 Wä, g'il^emēsē gwālēxs lāaxat! pāx^esendeq lāxēs gwēg'ilasaxa g'ilx^edē
pāpex^esalasōs. Wä, āx^esā^emēsē hē gwēg'ilāxa wāōkwē texema.
Wä, g'il^emēsē wīlā la pāakūxs laē māmenōqewaxa ts!ēts!exēg'a-
yasēs pa^eyē qa q!ap!ālēs. Wä, lā äx^eēdxa paā^eyē qa^s yīlēmēdēs lāq

what she split and ties it together | in this way:  She does the same to the inner part. As soon as every- 40 thing has been tied together, she lays the withes over her fire | to get dry; for when she splits them, the bark also comes off. | After this has been done, she takes the roots and unties them. | and she straightens them out. Then she takes good | straight-splitting red-pine wood and splits it like a || pair of tongs. 45 She takes a thin root and ties it at a place | four finger-widths from the unsplit end; | and after doing so, she takes her straight knife and | cuts off the end of the tongs which serve for stripping off the bark of the roots, and | thus the end is sharp. She cuts it again at the end where she tied the tongs with roots. As soon as this has been finished, || she puts it into the floor close to the fire, | with the split 50 end upward, and the sharp end in the ground, leaning (outwards) | towards the fire, in this way:  As soon as this has been done, | she takes one of the long pieces of root and coils it up again. Then | she puts it on the middle of the fire | takes her tongs, and || holds the root with them. Then she turns it until all the bark has 55 been burnt black. | As soon as the bark has been burnt black, | she takes it off with the tongs and puts it down next to the implement for stripping off the bark | of the root. Then she takes the end of it and puts it between the | legs of the tongs for stripping off the bark from

g'a gwālēg'a (*fig.*). Wā, lāxaē hēm gwēx'īdxa nāq!ēga'yē. Wā, g'il'mēsē wīla la yaēlemāxas laē lōsālēlōts lax nexstā'yasēs legwīle, 40 qa lem'x'wīdēs qaxs hē'maē lawālat xēxē'ūna'yasēxs laē pāpēx'sā-laq. Wā, g'il'mēsē gwālexs laē āx'ēdxa L'ōp!ēk'ē qa's qwēlālēx yīlēmas. Wā, la dāl'īdeq qa's dāl'alilēq. Wā, lā dāx'īdxa ēg'aqwa lāx xāse'wē wūnāgūla. Wā, lā xōx'wīdeq qa yuwēs gwēx'sa ts!ēslāx. Wā, lā āx'ēdxa wīlē L'ōp!ēk'a, qa's yīl'ālēlōdēs lāxa 45 mōdenē lāxens q'hwāq!wax'ts!āna'yēx g'āg'īlēla lāxa k'!ēsē xōkwa' Wā, g'il'mēsē gwālexs laē dāx'īdxēs nexx'āla k'!āwayowē qa's k'!āx'wīdēx ōba'yasa x'ik'āla'yāx xēx'ūna'yasa L'ōp!ēk'ē qa ēx'bēs g'āg'īlēla lāxa la yīl'ēnē L'ōp!ēk'a. Wā, g'il'mēsē gwālexs laē ts!ēx'ūbetalilas ōba'yas lāxa ōnālisasēs legwīlē. Wā, laem 50 ēk'!ēba'ya xōkwans laālāl g'ēbēlalilēlēs ēx'ba'yē laxēs L'astālaē-na'yē lāxa legwīlē, g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē dāx'īdxa 'nēmts!aqē g'īl'ta L'ōp!ēk'a, qa's xwēlaqē qes'īdqe's laē L'ēx'lēnts lāx nexlālasēs legwīle. Wā, la dāx'īdxēs ts!ēslāla qa's k'!īplīdēs lāqēxs laē lālēx'īlālas qa 'nāxwēs klwēk'lūmelk'ēyē xēx'ū- 55 na'yas. Wā, g'il'mēsē 'nāxwa la klwēk'lūmelk'ēyax'īdē xēx'ūna'yasēxs laē k'!īplīdqe's k'!īplālilēs lāx māk'lexlā'yasa laēlē x'ik'āla-yax xēx'ūna'yasa L'ōp!ēk'ē. Wā, lā dābēndēx ōba'yas qa's k'āk'ē-tōdēsa L'lāl'lax'ēlalakwē L'ōp!ēk' lāx āwāgawa'yasa x'ik'ālayāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces: She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 xex^uēñā'yasa L'ōp!ek'axs laē dāx^ēitsēs g'emxōlts!ānā'yē lāx ōxtā'yas wāx'sanōdzexta'yasēxs laē q!wēq!wasālaqēxs laē nēx^ēitsēs hēlk'lōtts!ānā'yē lāxa L'ōp!ek'ē. Wā, hē'mis lā qūsālots xex^uēñā'yas. Wā, lāxaē saaqālē sāaqas. Wā, g'il'mēsē 'wīg'ilēnxēs xex^uēñā'yaxs laē xwēl'ideq qa's ōgwaqē x'ik'ōdex xex^uēñā'yasēs
- 65 dālasōx^udē. Wā, lā gēg'ilil aēdaaqānaxwa k'āk'etōts lāxēs x'ik'ālayāx xex^uēñā'yasa L'ōp!ek'ē qa's xwēlaqē nēxsōdeq. Wā, āl'mēsē gwāl hē gwēg'ilāqēxs laē ālak'lāla la 'melk'lēna qaxs laē lem^ēx'ūn-x'ida. Wā, g'il'mēsē gwālexs laē ēt'lēd dāx'idxa 'nemts!aqē L'ōp!ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx'dē gwēg'ilasa. Wā,
- 70 āl'mēsē gwālexs laē 'wīla la x'ik'ewakwē xex^uēñā'yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx'ideq hēbendālx āwāsgemasas. Wā, g'il'mēsē mālts!exs laē ētts!end pāx'sendxa wāx'sōdilas. Wā, la'mē mōx'sendxa 'nāl'nemts!aqē L'ōp!ek'a. Wā, āx'sā'mēsē hē gwēg'ilax 'wāxaasasa L'ōp!ek'ē. Wā, g'il'mēsē 'wīla la pāpex'saakūxs laē
- 75 k'ēxet!ēdeq. Wā, laem āx'ēdex nexx'āla k'lāwayōsēs lā'wūnemē, qa's dzēx'walilēsēs g'emxōltsidza'yē g'ōgūyowa. Wā, lā dāx^ēitsēs g'emxōlts!ānā'yē a'yasō lāxa paakwē L'ōp!ek'a, qa's pax'alelōdēs lāx hēlk'lōtsema'yas mek'lūxlax'sidza'yasēs g'emxōltsidza'yē g'ōgūyowa. Wā, lā dāx^ēitsēs hēlk'lōts!ānā'yē lāxa nexx'āla k'lāwayowa
- 80 qa's k'at!endēs āwīg'a'yas lāxa L'ōp!ek'ē. Wā, lā tēsālak'ats laqēxs laē nēx'ēdxa L'ōp!ek'asēs hēlk'lōtts!ānā'yē. Wā, la xwēl'ilālaxa

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | “cedar-branches.” As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L!ōp!ēk'axs laē nēxsawi'ēlālāq lāxēs 'mek'lūxlax'sidza'yasēs g'ōgūyowē 82
L!ō'ē āwīg'a'yasa nexx'āla k'lāwayowa. Wā, āl'mēsē gwāl hē gwēg'i-
laqēxs laē k'leās la k'lūngēg'ēsa k'lāwayowē. Wā, laēm ālak'lāla la
'mēl'mēk'l'ēnēda k'ēxēk' L!ōp!ēk'axs laē lēmlemx'ūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
aēk'laakwa lex'a'yaxs k'lēlats'lēlaxa gwādemē. Wā, g'il'mēsē
gwālexs laē hēemxat! gwēx'ēidxa texemē. Wā, laēmxaē hē gwēg'ila-
qēxs laē k'exālax 'wāpaga'yas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts'lōyayāxa 1
LEX'sēmē, wā la genemas la lāxa āl'lē tayaxamax texema lāxa
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwītens q!wāq!wax'-
ts'lāna'yē. Wā, hē'mēsēxs k'leāsaē L!ēnak'a, yixs ā'maē qwag'i-
lēna'ya ts!ap!axmenēxwē lāx wāx'sanōdza'yas. Wā, hēem lēga- 5
des texemē. Wā, g'il'mēsē q!ada tayaxamāxa texemaxs laē lōx'ēi-
da'em dzetaxelax'ēideq, yixs 'nal'nēmp!ēnaē q!ēxlālēda 'nem-
ts!aqē wilx'xa texemē. Wā, lā k'lēs q!ēxlālēda wāōkwē-wilkwā.
Wā, g'il'mēsē hēlōla tāyaxemāxa texemaxs laē yīlemdxēs texe-
maxs laē q!ap!ēgemakwa yisa selbekwē dewēxa. Wā, g'il'mēsē gwāl 10
yīlemdqēxs laē na'nakwa lāxēs g'ōkwē wik'ilaxēs tayaxamanemē
texema. Wā, lā āx'ālilaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'ida'mēsē k!wāg'alila qa's dzet!ēdēq naq!eqax dōmaqas. Wā,
g'il'mēsē la dzets!aakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxaē
ētts!end pāx'sendeq. Wā, lāxaē hēlōx'endaxat! pāx'sendeq. 15

- 16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots (1).**—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without 5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when 10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying 15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wä, la 'nal'nemp!ena maltsemgrustōx'sēda 'nemts!aqē ēk'ētela texema lāxa ts!edāqaxs ēg'ilwataē lāx pāpex'sālāxa texemē yīxs pelspadzā'ē. Wä, g'il'mēsē 'wī'la la paakūxs laē g'exaq.
- 1 **Spruce-Roots (1).**—Wä, lāxaē xwānal'idexs laē ālē'sta lāxa āl'lē qa's lā L'ōp!Ek'ax L'ōp!Ek'asa ālēwasē lāxēs q'lālē telq'lūs t!Ek'a, yīx q!waxasasa ālēwadzemē, qaxs hē'maē ālak'lāla g'ilsg'il't!ā ek'ētelē wīswülē L'ōp!Ek'asa telq'lūsas t!Ek'a q!wāxatsa ālēwadze- 5 mē. Wä, g'il'mēsē q!āqēxs laē hēx'idaem g'elxūqolsaxa L'ōp!Ek'axs nēlōyīwelsaē lāxa t!Ek'a. Wä, lā nēxaq lāxēs āwāsgemasaxs g'ilsg'ilstā'ē. Wä, g'il'mēsē lāg'aa lāx q'exbax'idaasasēxs laē q!Ex'sendeq qa ELElsēs. Wä, ā'misē la hē gwēgilaxa waōkwē. Wä, g'il'mēsē k'otaq laem hēlālēs L'ōp!Eg'anemaxs laē āx'ēdxa L'ōp!Ek'ē 10 qa's qes'ēdēq qa q!Elx'walēsēxs laē āx'ēdxa wiltowē L'ōp!Ek'a qa's yil'idēs lāxa āpsānēqwasa la welx'ts!Ewak' L'ōp!Ek'a. Wä, g'il'mēsē gwālexs laē q!Elx'ulaxēs L'ōp!Eg'anemaxs laē nā'nakwa lāxēs g'ōkwē qa's lāxat! q!Elx'walīas lāx wūdānegwēlasēs g'ōkwē. Wä, lā hēx'idaem k!wāg'alīla qa's qwēlodēx yilēwa'yasēs q!Elx'wāla L'ōp!Ek'a. 15 Wä, g'il'mēsē 'wī'lāwē yilēwa'yasēxs laē dālaxa lā dzakwāla L'ōp!Ek'a qa's lā g'enolisas lāxa legwīlasēs g'ōkwē. Wä, lā āx'ēdxa ts!ēsLāla qa's yil!Exōdēsa wiltowē L'ōp!Ek' lāq, qa k'!ēsēs xōx'widel qō lāl x'ik'ālaX xEx'ūna'yasa L'ōp!Ek'ē. Wä, g'il'mēsē gwālexs laē āx'ēdxa 'nemts!aqē lāxa g'ilstowē L'ōp!Ek'a qa's k'atLendēs lāxa legwile

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

g'äg'ilela lāxa mak'āla lāx dālase^εwasēxs laē aōyaa nēx^εnakūlaq qa 20
ēk'ēs ts!elgū'nakūlaēna^εyas. Wā, g'il'mēsē ts!elx^εwid 'nāxwē ōgwi-
da^εyas xek'lūmasēxs laē k'āk'etōtsa mak'āla lāx dālase^εwasēxs
laē q!wēs'itsēs gemxōlts!āna^εyē lāx wāx'sanōdzexsta^εya ts!ēslā-
lāxs benxtolila. Wā, hē'mis la nexsālatsexā L!ōp!Ek'ē yīsēs
hēk'lōlts!āna^εyē. Wā, hē'mis la qūsālatxa xex^uūna^εyas. Wā, 25
g'il'mēsē 'wīlāwēda xex^uūna^εyasēxs laē k'at!ālilas lāxēs gemxa-
gawalilē. Wā, laxaē ētlēd dāx'īdxa 'nemts!aqē L!ōp!Ek'a qa's
k'atlendēs lāxa legwīlē. Wā, laem āemxat! neqemg'iltewēxēs
gwēg'ilasaxēs g'ilx'dē āxse^εwaxs lāx'dē L!EX'Lents lāxēs legwīla
L!ōp!Ek'ē. Wā, g'il'mēsē 'wīla la saq!wag'idekwa L!ōp!Ek'axs laē 30
ha^εyālo^εmālaa pāpex'sendqēxs k'lē^εmaē ālaem lem^εx'wīda. Wā,
laem hē g'il pāx'itsō'sē wīlba^εya yīxs nāq!eqaax dōmaqas gwā-
yōtela lāx L!Ekumā^εyas. Wā, g'il'mēsē la pāx'saakūxs laē āx'ēdxa
āpsōdile qa's ētlēdē pāx'sendeq. Wā, g'il'mēsē pax'saakwa laē
ētts!endaxat! pāx'sendaxaaq. Wā, la hēemxat! gwēx'īdxa āpsex'- 35
sis yīxs 'nēk'aēda ts!edāqē qa pelspelēsa paakwē L!ōp!Ek'a qa
k'!ilg'ems lexēlās, yīxs 'nāf'nemp!enaē māleg'iyōx^usēda 'nemts!aqē
ēk'ētela L!ōp!Ek'axs laē paakwa. Wā, g'il'mēsē 'wīla la paakūxs
laē āx'ēdxa q!wētanaxa seg'inōdza^εyas g'alemałg'īwa^εyē g'ōgūyōsa
gēwasē, yīxs laē aēk'!aak^u g'ēxekwa qa ēx'bēs. Wā, hē'mis qa 40
peldzowēs. Wā, hēem q!wētanasa ts!edāqaxs k'!itaaxa lē'wa^εyē
yīxs laē pāpex'sālaxa denasē lōxs laē dzedzexs^εālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the
 roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root |
 on the right-hand side of her heel. | She takes hold with the right
 hand of the bone cedar-bark splitter and she | lays it on the | root
 and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out
 all the sap in the root. If there is | much water in it, she pulls the
 root through four times its | whole length between her heel and the
 bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the
 roots have been scraped, she coils them up and | puts them away
 for a while. |

1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging
 stick and her cedar-bark belt, and she carries them | while she is
 going into the woods, where she knows that small spruce-trees are
 growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-
 bark belt, and she | puts the corners of her blanket over her left
 shoulder, and she puts the cedar-bark | belt around her waist over
 the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē^{em} äx^{etsō}sa L^{äl}L^{öp}!EX^{silä}xa L^{öp}!EK^ē. Wä, lä dzēx-
^{walilasēs} gēmxoltsīdza^{yē} g^{ōgū}yowa. Wä, lä dābēndxa paakwē
 45 L^{öp}!EK^a yīsēs gēmxolts!āna^{yē}. Wä, lä k^{at}!älēlōtsa L^{öp}!EK^ē
 lāx hēlk^{!ōdenwa}yas^{mek}!ūxL^{ax}’sīdza^{yasēs} gēmxoltsīdza^{yē}. Wä,
 lä dāx^{itsēs} hēlk^{!ōlts!āna}yē lāxa q^{!wētānā}xs laē k^{at}!ēnts lāxa
 L^{öp}!EK^ē. Wä, lä tesālak^{atsēs} q^{!wētāna} lāxa L^{öp}!EK^{axs} laē
 nēx^{ēdqē}xs laē tets!EX^{lax}’sīdzēx^{mek}!ūxL^{ax}’sīdza^{yas} g^{ōgū}yowas.
 50 Wä, hē^{mis} la x^{ik}ālats^{wāpaga}yasa L^{öp}!EK^ē. Wä, g^{il}mēsē
 q^{!ēq!aqelaxēs} wāpaga^{yaxs} laē mōp!ēna nēxsōdxa L^{öp}!EK^ē lāxēs
^{wāsgemasē} lāxēs^{mek}!ūxL^{ax}’sīdza^{yasēs} g^{ōgū}yowē. Wä, g^{il}mēsē
^{wi^ēlāwē} wāpaga^{yasēxs} laē ālak^{!āla} lā^{mēl}madzowa paakwē
 L^{öp}!EK^a. Wä, lä hē^{staem} gwēx^ēīdxa waōkwē. Wä, g^{il}mēsē
 55^{wi^ēla} la x^{ig}ikwa L^{öp}!EK^{axs} laē aēk^{!a} q^{!ēlx^ēwīdeq} qa^s yawās^ēīdē
 g^ēxaq.

1 **Spruce-Roots (2).**—Wä, lä äx^{ēdēda} ts!ēdāqaxēs sāyobēmē L^ēwis
 k^{!l}lakwē; wä, hē^{mēlēs} dēndzedzowē wūsēg^{anowa}. Wä, lä dālaqēxs
 laē āalaaqa lāxa āL^ē lāx q^{!ā}yasasa ālēwadzemē L^ēwis q^{!ā}lē tel-
 q^{!l}ts t!EK^a. Wä, g^{il}mēsē lāg^{aa} lāqēxs laē g^{ig}aēlsaxēs sāyobēmē
 5 L^ēwis k^{!l}lakwē. Wä, lä äx^{ēdxēs} dēndzedzowē wūsēg^{anowa} qa^s
 t!ēLEX^ēīdēxēs^{nēx^ēūna}yaxs laē qek^{!y}īntsā dēndzedzowē wūsēg^a-
 nowē laqēxs laē qenoyālaq laqēxs laē t!ēmgeX^{usa} k^{!ax}baakwē
 L!ēmqlēda la t!ēmt!aqālaX^{nēx^ēūna}yas lāx gēmxoltsēyāp!a^{yas}.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, g'il'mēsē gwā'el'sexs laē dāx'idxēs k'!lāk'wē, qā's ts!Ex"be-
tēlsēs ōba'yas qā's k'!wēt!Eqā'selēxa L!ōp!Ek'ē. Wä, g'il'mēsē 10
nēen!eng'aelsēda L!ōp!Ek'axs laē dōq'lūx'idxa hāyālag'itē nāqelaxa
k'!eāsē q!wāk'!Ena'ya. Wä, hē'mis lā dāk'!entsōs qā's nēx'ūqāl-
selēq. Wä, g'il'mēsē lāg'aa lāxa L!Ek'wē L!ōp!Ek'a, yix q!wāx-
wasasēxs laē dāx'idxēs sāyōbemē, qā's tsex'sendēq. Wä, lā
gwā'sta lāxa g'äg'ildzasas, qā's ēt!ēdē dāyodqēs nēx'ūqāl'selēq 15
gwāgwaaqela lāx wīlba'yas. Wä, g'il'mēsē lāg'aa lāx q!ēts!axbax'-
idaasasēxs laē dāx'idxēs sāyōbemē, qā's tsex'sendēq. Wä, lā
q!Elx'wīdēq. Wä, la 'nēk'ēda waōkwē L!āl!op!Ek'!aēnox" ts!ēdaqa
qes'ida, yixs laē q!Elx'wīdēq. Wä, lā āx'ēdxa wīswūltowē L!ō-
p!Ek'a, qā's qEX'āLElōdēs lāxa mōx'wīdalaxa g'a gwālēg'a.¹ Wä, 20
āx"sā'mēsē hē gwēg'ilaxs L!āl!op!Ek'!aē.

Wä, g'il'mēsē hēlōlexs laē ēt!ēd qās'ida, qā's lā lāxa densmā-
dzEXEkūlāxa dzESEq'wē. Wä, la'mē alēqaxa ēx'ēmē tEXEmaxa g'il's-
g'ilt!a. Wä, hē'misēx k'!eyāsaē q!wāk'!Ena'ya. Wä, hē'mis la
tsek'axelasōsēxs dōgūtē k'!ēs k'!ilpela. Wä, g'il'emxaāwīsē k'ōtaq 25
laem hē'fēs tayaxāmanemāxs lāaxat! qēqenōyōtsa selbekwē wī-
swūltō dewēx lāxa mōx'wīdalāLEla lāq xa g'a gwālēg'a.² Wä, g'il-
mēsē gwālexs g'āxaē wīk'elaxēs tayaxamānemē. Wä, ā'mēsē la
dādabalaxēs L!āl!op!Ek'!ānemāxs g'āxaē nā'nakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.**—After this is done, the man looks for long thin | cedar-
withes in the woods. When he finds them, he takes them and |
carries them home to his house. He puts one of them over | his fire;
and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls
at it while he squeezes together the legs of the | tongs with his right
hand. Then he strips the bark off with the tongs. | When it is all off,
he twists it; and after | twisting the whole length of it, he puts it into
urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this
way, he puts all of them into urine | and leaves them there over night.
Then he takes them out, and the cedar-withes turn red | like blood.
That is why they are put into | urine, that they may not get rotten
quickly. ||
- 15 **Cedar-Bark(1).**—In the morning, when day comes, he goes, carrying |
his bark-lifter; and when he comes to a place with many young cedar-
trees, | he searches for one that has no twist in the bark, and that is
a good tree | without branches. Immediately he pulls off cedar-
withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the
butt of the young cedar-tree | about half way up to our chest, (half a
fathom) | above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wä, g'îl'mēsē gwālexs laē ālāx g'îlsg'îlt!a wīs-
wūlen dewēx lāxa āl!ē. Wä, g'îl'mēsē q'lāqēxs laē āx'ēdeq. Wä,
lā dālaqēxs laē nā'nak^u laxēs g'ōkwē. Wä, lā āxlentsā 'nēmts!aqē
laxēs legwīlē. Wä, g'îl'mēsē ts!elxsāwē ts!axenā'yasēxs laē āx'ēdxēs
5 ts!ēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q!ex'ēdex lēkūma-
'yas qa's nēx'ēdēqēxs laē q!wēq!wasīla wāx'sanōdzexsta'yasa
ts!ēslāla yīsēs hēlk'!ōtts!ānā'yē. Wä, hē'mis la x'ik'āla ts!axenā-
'yas. Wä, g'îl'mēsē 'wīlāxs laē selp!ēdeq. Wä, g'îl'mēsē lābendē
selpa'yasēxs laē āxstents lāxa kwāts!āxs laē 'nēmp!enk' lāxens
10 q!wāq!wax!ts!ānā'yēx, yīx 'wāsgemasasēxs laē melkwa yō gwēx'sa
denēmēx. Wä, g'îl'mēsē 'wīla la gwālexs laē 'wīla'sta lāxa kwāts!ē.
Wä, lā xamasalāxa ganolaxs laē āx'wüstendqēxs laē L!EL!EX^uwūna
dewēxē hē gwēx's el'elx'ūnālē. Wä, hēm lāg'īlas āxstānō lāxa
kwāts!ē qa k'!ēsēs geyōl q!ūls'īda.
- 15 **Cedar-Bark(1).**—Wä, g'îl'mēsē 'nāx'īdxa gaālāxs laē qās'īda dāla-
xēs L!ōk!wayowē. Wä, g'îl'mēsē lāg'aa lāx q!a'yāsa dzes'eqwē,
wā, lā alēx'īdxa k'!ēsē k'!īlp!enēs ts!axenā'yē lōxs ēk'ētelaē yīx
k'!ēasā L!enx'ēna'yā. Wä, hēx'īda'mēsē dzetāxōd lāx dewēxasa
ōgūlamē dzes'eqwa. Wä, lā selp!ēdeq. Wä, g'îl'mēsē lābendē
20 selpa'yasēxs laē qex'p!ēgents lāx ōxlā'yasa dzes'eqwē. Wä,
laanawisē lō' neq!ēbōd lāxens bālāqē wūlg'osto'wasas g'āx'īd

ends together. | Now it is in this manner:
takes the | bark-lifter and pushes its end
twisted withes || which are tied around
Then he lifts the bark off the tree.
almost around the tree, all the ends of



After this he 23
in beneath the
the cedar-tree. 25
When | he is
the bark are

torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awīnak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx^εwidex ōba^εyas. 22
Wā, laem ga gwālēg'a (fig.). Wā, g'il^εmēsē gwālexs laē āx^εēdxēs
L'ōk!wayowē qā's L'ēxētēndē- lāx bānālēlāsa dewēxē. la qex-
p!ēg'ēxa dzes^εEqwaxs laē L'ōk!ūx^εwidxa ts!āqemsē. Wā, g'il^εmēsē 25
elāq lā'stē L'ōk!wa^εyasēxs laē 'nāxwaem qūLEMē'stālē ōba^εyas
lāg'aa lāxa dewēxē qex'p!ēg'axa dzes^εEqwē. Wā, hēm lāg'ilas
qex'p!ēg'īntsa dewēxē lāxa dzes^εEqwē qa k'!ēsēs hāyāqēda dzexā-
xa lā qūLEMē'stāla lāx ōba^εyas ts!āqemsē lāxa dewēxē yīxs
āx^εēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawāla^εx ts!ā- 30
geg'a^εyas. Wā, g'il^εemlax^εwisē k'!ēslax qex'p!ēk'īlālaxa dzes^εE-
qwaxa dewēxē, lāla^εx ts!ēlts!ēq!astōlaxa denasē. Wā, hē'mis sēna-
talāsa dewēxē. Wā, lā kwēlēlēlōdxa dewēxē. Wā g'il^εmēsē lā-
wāxs laē ts!ēx^εēdeq qā's dāx^εīdēxa ts!āqemsē. Wā, laem
q!aplēx^εīdxa ōba^εyaxs wāx^εmaē lā qūLEMē'stāla. Wā, lā aē- 35
k'laxs laē qūsōstōdeq. Wā, la^εmē senx^εīdexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk^ε's lāxens q!wāq!wax'ts!āna^εyēx. Wā, g'il-
mēsē 'nemp!enk^ε'ē 'wāsgemasas qūsa^εyas lāxens bālāxs laē 'nem-
p!enk^ε' lāxens bālāqē 'wālālaasas lādzasasa senq!ēnoxwē lāx ōxla-
'yasa dzes^εEqwē. Wā, lā L'ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hana^εl hē gwēg'ilaq. Wā, g'il^εmēsē lāg'aa lāxa 'wālālaa-
sasa L'ēnāk'axs laē wilbax^εīdē senganemasēxs laē k'lūlēlēla.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside; || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |


43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida'ma senqlēnoxwē hāx'wūlsa-
qa hāqūlēlsēs senganemaxa denasē. Wä, lä ēt'lēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'ālē qūsōyōs. Wä, lāxaē hē-
emxat! gwēx'ideq. Wä, g'il'mēsē 'wīlāwē ēx'k'ōdena'yasēxs laē
gwāla. . . .

Wä, hēmēsa 'wāg'idasasa dzes'eqwē. Wä, hēm ēk'ē dena-
sasa dzes'eqwaxs map!ēhx'sāēs 'wāg'idasē lāxens q!wāq!wax'ts!ā-
50 na'yēx. Wä, hēmīsēxs qūxēg'aēs ts!āqemsē. Wä, hēmīs ēk' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs ts!ēxaēs denasē lē'wa k'asalasasa
dzes'eq^u. Wä, hēm gēgāla lē'wa'ya lē'wa lōgwaanā'yaxa p!ā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l!ēla. Wä, hēmīs lāg'ilas k'lēs āxsēwē.


55 Wä, g'il'mēsē hēlōla senqlēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgeg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'ilsg'ilt!a-
dzowē senganems. Wä, lä bāl'idxa yūdūx'p!ēnk'ē lāxens q!wā-
q!wax'ts!āna'yēx, yīx āwāsgemasasa senganemasēxs laē dzōx'wīdeq
qa k'ōx'widēs ts!āgēg'a'yas gwāgwaaqa lāx ōk!wāēdza'yas. Wä, lä
60 q!asōx'widama ōk!wāēdza'yas g'a gwālēg'a.¹ Wä, hēmīs x'it!ēda-
masex ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wä, ā'mēsa senqlē-
noxwē gēlx'idex wax'sōtstā'yasa la k'ōgēk^u ts!āgēg'ēxs laē pawe-
yōdeq. Wä, g'il'mēsē lawāxs laē ēt'lēd mens'idxa hēmmaxat! 'wās-


¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:

end is in the  middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in

the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |

pieces of  and after he has done so, he takes two twisted cedar-twigs | and ties the end of the end

of them  on each side of the end in this way: After this has been done, he puts his arms through the pack- | of peeled ing-straps on each side of the bundle cedar-bark, and | he carries it home. Now it stands 80 on end on his back as he is carrying it into his house. |

Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch

gēmē 'wāsgemasasa g'ālaxs laē ēt'lēd dzōx'wīdeq qa k'ōx'wīdēs
ts'lāgēg'a'yas. Wā, āemxaāwisē gelx'īdex wāx'sōtstā'yasa la k'ōgēk^u- 65
ts'lāgēg'ēxs laē pāweyōdeq. Wā, ā'mēsē hē gwē'nākūlāq g'āg'ī-
lēla lāx 'wādzoba'yas sēngānemas lāg'aa lāx wilba'yas. yīxs hē-
'maē 'wādzōbēs sēngānemasēda g'āyōlē lāx ōx'lā'yasa dzes'eqwē.
Wā, hēmīs wilbēs sēngānemasā ōk'leba'yē. Wā, g'il'mēsē 'wī'la lā
pāweyakwa ts'lāgēg'a'yaxs laē āem lā nāqemg'iltewē dzōqwa'yasēxs 70
laē k'!ōx'wīdeq g'a gwālēg'a (fig.). Wā, laemxaē hēm g'il k'!ōx-
'wītsōsē 'wādzoba'yas qa las nāq'leg'a'yā. Wā, lā l'lasadza'yē wilba'-
yas qaxs hē'maē lā yīlōyodayosē ōba'yasē g'a gwālēg'a.¹ Wā, g'il-
'mēsē 'wī'la la yaēlōyālaxs laē āx'ēdxa la yaēlōyāla qa's pāgēg'indālēs
laxēs 'waxaasē. Wā, la yaēlbendeq qa mats'lābekwēs g'a gwālēg'a 75
(fig.). Wā, g'il'mēsē gwālexsāē āx'ēdxa mats'laqē selbek^u dewēxa
qa's t'lemqemg'aalelōdēs ōba'yas laxa ēwanodza'yas qēqīx'ba'yas
g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē p'lemx'sāsēs ōx'seyā-
p'lā'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats'labekwē sēngānems qa's
ōxlex'īdēq. Wā, laem lāwēk'īlaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē 80
qa's la ōxleg'alīlaq lāxa onēgwīlē qaxs k'!ēsaē hēlq'lōlem lāg'aatsa
l'lēsēlāsa legwīlē. Wā, hē'mesa 'naqūlāsa l'lēsēla qaxs g'il'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

- 83 k'les nāx^εwitsōxs k'les^εmaē pāpex^εsaakwa. Wä, lä lem^εx^εwida. Wä, laxaē L!āx^εēda. Wä, lä lāxumalēda ts!edāqaxs laē pāpex^εs^ε-
- 85 endeq.
- Wä, g'il^εmēsē gwāl L!exwēlēda ts!edāqaxēs lā^εwūnemaxs laē āx^εēdxēs q!wētana, yīxa g'āyolē lāx g'ālema^εg'iwa^εyasa L!a^εyē L^εwa gēwāsē. Wä, lä pelbaxs laē g'ēxek^u lāxa de^εna t!ēsema. Wä, lä k!wāg'alil lax āxēlasasa mats!abekwē. Wä, la qvēltsemdex qē-
- 90 qex^εba^εyas. Wä, lä āx^εēdxa ^εnem^εxsa lāx senganemases lā^ε-^εwūnemē qa^εs dzōx^usemdēq. Wä, hēx^εida^εmēsē nax^usemtsa lē^ε-^εwa^εyē lāxa waōkwē. Wä, la āx^εēdxēs q!wētana qa^εs q!wēt!ēdēs lāxa lēlegwēg'a^εyē g'ūg'ilēla lāxa ^εwādzōba^εyas. Wä, lä paweyōdeq lābendeq lāxēs wilba^εyē. Wä, g'il^εmēsē lawāxs laē q!wēt!ēd
- 95 ēt!ēdex ts!ēts!exēg'a^εyē. Wä, laxaē pāweyōdeq lābendeq lāxēs wilba^εyē. Wä, laxaē q!wēt!ēd ēt!ēdex naq!ega^εyē. Wä, laem pax-sendeq Lō^ε ts!ēts!exēdza^εyē. Wä, g'il^εmēsē ^εwīla la paakūxs laē gēxūlsa^εq lāxa L!asanā^εyasēs g'ōkwē qa yālasē^εwēsēsa yāla L^εwa L!ēsela qa halabalēs lem^εx^εwida. Wä, g'il^εmēsē gwāl^εxs laē laēL
- 100 lāxēs g'ōkwē qa^εs ēt!ēdē āx^εēdxa ^εnem^εxsa qa^εs ēt!ēdēxat! ne-qemg'iltāxēs laē^εna^εyē maēmo^εx^usālaxs paakwa ^εnālnem^εxs. Wä, laem lä Lēgades denasaxs laē gwāl maēmo^εx^usāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa L'asanā'yasēs g'ō- 3 kwaxs laē ālak'lala lā lemḡwa laē la L'asl'endzā. Wä, lā k'!ōx- 'wīdeq laem āem nāqemg'iltāx k'!ōxwayasēxs g'ālaē k'!ōx'witsō's 5 lā'wūnemas lāxa āl'lē. Wä, hē'emxat! g'il k'!ōx'witsō'sē 'wādzoba- 'yas. Wä, lā yīlōyots wība'yas. Wä, lā gitslōts lāxa L'ābatē qa's lā hāng'aalelōtsa denyats!ē L'ābat lāxa q!elilē lāxa ēk'lē qa helālēs lāg'aalelaēna'yasa L'ēsēlāsa legwīlasa g'ōkwē lāq. Wä, laem hēwāxa x'īdzex'ēidexs ālak'lalaē lemḡ'wīda. Wä, hē'maa 10 qō k'!ēsłax ālak'lalalax lemḡwalaxa denasē, wä, lāłaxē hēx'ida- emłax x'īdzex'ēid'łax qaxs k'!ēāsaē 'nemāx'īswūta denasaxs delx'aē yīxs hēx'ida'maē x'īdzex'ēida. Wä, hē'mis lāg'ilas mōxsē 'nālās x'ilāsō' lāxa yāla L'ē'wa L'ēsēla. Wä, laem g'ēxaq qa's ēaxelēleqēxa ts!ā'wūnxē. 15

Cedar-Mats.—Wä, hē'em āwādzeledekwe k'łita'yasa lēlegwēg'a- 1 'yēxa maēmaldēnas āwādze'wasaxs laē dzedzēxsaak' lāxens q!wā- q!wax'tslāna'yēx, yīxs laē lēxwīlase'wa L'ē'wa yibelōsgemē t!egwats!ē L'ābata L'ē'wa t!āyōlemasa alōlaqē xwāk'lūna. Wä, la māk'ilēda ts!ēts!exēg'a'yē. Wä, hē'em māk'ilāxa aēk'aakwas k'łita'yē ts!ēts!ē- 5 qālēdekwas k'łāt!emak' lē'wa'yā L'ē'wa k'łāt!emakwē L'āl!ēbata. Wä, hē'misa lōgwaanāyaxa p!ā'yē yīxs hē'maē ēk' denema ts!ēts!exēg'a'yē L'ē'wa denwayāsa lōelq!wēnoxwaxa p!ā'yē. Wä, hē'misa nāq'ega'yē, wä hē'em ālak'lala ts!ēts!eq!aōlidekwē k'łita- 'yas sewelkwē lē'wa'yā L'ē'wa aēk'laakwas k'łita'yā k'ek'ayat . 10

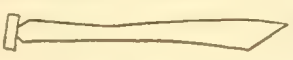
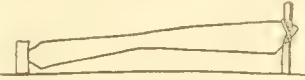
- 12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

- Shredding Cedar-Bark.**—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

- 11 **LE^{wa} SEWELX^uSEMē L!āl!ēbata.** Wā, hē^{mi}sa k'leāsa lāxa qeqa-pālōla seselx^uSEM L!āl!ēbata, yix g'iyimts!Ewasas xegemasa k'lesk!ēdēlasa g'igāma^yasa lēlqwāla^{yē}. Wā, hēem ts!ēts!E-xēdza^{yē}, hēemxaa gwēx^sa nāq!ēga^{yē} yixs k'leāsaē k'les ēg'ats
 15 qaxs ^ēNEMāxⁱsaē ā^{ma}. Wā, laem^las q!āLElaemx^g gwēg'ilasasa ts!ēdāqaxs laē menments!ālaqēxs lēxwīlilaxa denasē LE^{wa} L!ābatē. Wā, la^{mē}sen gwāl gwāgwēx^sāla lāq.

- Shredding Cedar-Bark.**—Wā, la^{mē}sen gwāgwēx^sāla lāxa k'asi-lāxa k'āsalasē denasa. Wā, hēlēda sāyōbemē āxālas qaxg'in
 20 la^{mē}g'ālā! gwāl gwāgwēx^sāla lāxa L!ōk!wayāsa senq!ēnoxwaxa dzes^ēEqwē. Wā, laem tsex^{sē}stāla^x ōxla^yasa dzes^ēEqwēxa ts!ōlēg'ās tsāx^ēna^{yē}. Wā, lā hēem L!ōk!lūlēda sāyōbemaxs laē L!ōk!wax^ēidxa ts!āqemsē. Wā, lā āemxat! nāqemg'iltāxēs gwēg'ilasaxs laē senqaxa denasē. Wā, g'il^{mē}sē gwāl pawāla^x
 25 ts!āgēg'a^yasēxs laē hēemxat! gwēx^ēidqēxs laē mats!ap!ēdeq. Wā, lā ōxlaēlaq laxēs g'ōkwē qa^s ōxLEG'alilēs lāxa mag'inwalīsas legwīlasēs g'ōkwē. Wā, hēx'id^{mē}sē genemas gūdesgemdex qēqix^{ba}yas. Wā, lā āx^ēedxa ^ēNEMxsa lāxa k'āsalasē qa^s dzōx^u-semdeq. Wā, lā gēx^wits lāx aōgwiwalīlasa legwīlasēs g'ōkwē.
 30 Wā, la^{mē}s ^{wī}laem hē gwēx^ēidxa waōkwē. Wā, la^{mē} Lēse-lalela qa^s halax^{ts}lē lem^xwīda qaxs ālak'lalāē wākwa. Wā, lā ^ēnāl^ēnemp!ena q!EL!exsē ^ēnālās k'les lem^ēwūmx^ēida. Wā, g'il-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the stake, and she ties it on rope; and when it is finished, with | cedar  it is this way: |

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

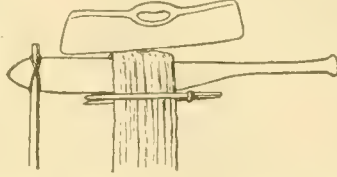
‘mēsē lēsēlalelaxs laē la‘wunemasa ts!edāqē āx‘ēdxā xaqē g’a‘yōl 33 lāx xāgēlba‘yasa gwe‘yīmē, wā, lā āx‘ēdxā pelenxē k’ōl!a de‘na t!ēsēma. (Here follows a description of the manufacture of the 35 cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxā sēwayomōte L!emq!esgema qa’s k’ōxlendēs āpsenxa‘yas lāxa legwīlasēs g’ōkwē. Wā, g’il‘mēsē k’lwag’ila k’lūmelx’idē āpsenxa‘yasēxs laē xōs’itsa ‘wāpē lāq qa k’lilx’idēsa x’iqēla lāq. Wā, lāxaē āx‘ēdxā k’ōl!a de‘na t!ēsēma qa’s 40 ma‘x‘stendēs lāxa ‘wābets!āsa lālōgume. Wā, lā g’ēxālas lāxa ts!ōlna. Wā, hē‘mīs qa ēx’benxēs āpsenxa‘yasa k’āsdemēlē. Wā, g’il‘mēsē gwālexs laē g’a gwālēg’a (*fig.*).

Wā, lāxaē āx‘ēdxā dzōmēg’alē qa’s bāl’idēxa ma!p!enk’ē lāxens q!wāq!wax’tslāna‘yēx, yix ‘wāsgemasasēxs laē le‘x‘sendeq. Wā, 45 g’il‘mēsē le‘x‘sēxs laē dēx‘walilāq lāq māg’iwalisasa legwīlasēs g’ōkwē. Wā, āl‘mēsē gwāl dēqwaqēxs laē la maldenē ēseg’iwa‘yas lāxens bālax’sens q!wāq!wax’tslāna‘yēx, yix ‘wāsgemasasa la lāēla. Wā, lā āx‘ēdxā densenē denema lē‘wa sēwayowē. Wā, lā k’āde-nōdzents pexba‘yas lāxa mag’itā‘yasa lāēlē. Wā, la yil‘alelotsa 50 denemē lāq. Wā, g’il‘mēsē gwālexs laē g’a gwālēg’a (*fig.*).

Wā, laem gwālilā k’āsdemilē. Wā, g’il‘mēsē ālak’lāla lā lemḡwa tsōsēda k’āsasalasaxs laē āx‘ēdēda ts!edāqaxa ‘nemḡsa lāxa k’asalasē. Wā, lā LEPlālelōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, 60 and this is called || "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four | finger-widths | Then the woman takes | the shredding-implement. She puts her right leg 65 of the || paddle and sits the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the 70 shredding-implement. || The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | 75 When all have been finished, she opens them out and plucks off the || rough strips that are made in shredding; and when these are all off, |



- 55 Wä, lāxaē āxēdxa k!waxlāwē malp!enkē ēwāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wä, lä yūem wagitōx wāgidasaxsens s!emālx'ts!āna'yēx. Wä, lä āxēdxa ts!ēq!a dzexek^u denasa qa's yil^alelōdēs lāx āpsba'yas. Wä, g'il^amēsē gwālexs laē xōx'widex āpsba'yas qa yuwēs la gwēx'sa ts!ēslāx. Wä, hēem lēgades 60 L!Ebedzewēsa k'āsāxa k'āsalasē. Wä, la āxaxōdxa k'āsalasaxs laē ālak'lāla la ts!elx'wida. Wä, lä L!Ebedzōtsa L!Ebedzā'yē lāx ēwādzoba'yasa k'āsalasē lāxa mōdenē lāxens q!wāq!wax'ts!āna'yēx g'äg'ilēla lāx ōba'yas g'a gwālēg'a (*fig.*). Wä, lä, dāx'idēda ts!edā-qaxa k'ādzayo. Wä, lä gaxseq!asēs hēlk'!ōtsidzā'yē lāxa q!wēdzasasa 65 sēwayowaxs laē k!wak'!endeq. Wä, laem L!enxsāle ōxtā'yas lax āwaga'yasēxs laē dāx'idxēs k'ādzayowē yīsēs hēlk'!ōts!āna'yē. Wä, lä dādēgōxa L!Ebedzā'yasa k'āsalasē lāx eqātaba'yas qa's q!wēq!wasālēq qa bendzā'yēsa L!Ebedzā'yē lāxa k'āsalasē. Wä, lä gwāsax-lālēda yil^aexlā'yas lāxa ts!edāqaxs laē k'āk'a'yaxes k'āsasōlē. Wä, 70 hālsela'mēsē nēlbala lāx ēk'!enxa'yasa sēwayowēda k'āsalasaxs laē k'ās'ida. Wä, q!walxo'mēsē wīx'widexs laē k'ās'ida. Wä, lä hēx'sāem gwēgilaxs laē lābendex wilba'yas. Wä, g'il^amēsē lābendeqēxs laē q!elō'nakūlaq. Wä, lä ēt!ēdxa waōkwē. Wä, g'il^amēsē ēwīla gwāl k'ādzekūxs laē dzāx^usemdeq qa's k!lūlwālēx 75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wä, g'il^amēsē ēwīlāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'lūlanēmē lāxēs xāxadzamē. Wā, hēm la q'loyasōs 76
qa's dēdegemyōxs laē gwāl ts!ōts!exūdxēs gōgūma'yē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wā, laēm gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēm'xaa gwēg'ilasē'wēda dēxwaxs laē 1
senqasē'wa lāx gwēg'ilāsaxa denasē. Wā, la'xaē x'īlasō' lāxa
L!ēsela Lē'wa yāla lāx L!āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp!ēna
q!EL!ep!ENxwa'sē 'nālās Lōxs ma'lgunālp!ENxwa'saē x'īlsa, qa
ālak'ālēs lem'wūmx'ida, qaxs ālak'ālāē wākwaxs halsela'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lem'wumx'idxs laē āxā-
xōdēda ts!ēdāqāq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q!lāq!ōxlālīsē lāxa hēmenālaēm q!ōxstalīsa, yīxa k'!ēsē kwelēlīts!ē-
noxwa. Wā, lē hēmenālaēm ts!ēlxstēda demsx'ē. Wā, lē hāng'a 10
lītsēs 'yā'yats!ē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laēm
dālālīsax āwāgemasasa g'ilsg'ilt!a dēxwa qa's t!ēt!āxbālīsēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'īwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wī'lāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat! ēaxela, yīxs laē ālāx gele- 15
masa gwe'yīmē. Wā, la'men k'!ēs q!ālelax gwēg'ilasasēxs laē
ēax'īdxa t!ēlwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs genēmē. Wā, g'il'mēsē
g'āg'īwālāxsē 'nālāsa dēxwē la 'ya'stalīsēxs laēda ts!ēdāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone
25 bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
30 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
35 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālxēs xāx^ēenē t!ēlwayā lē^ēwa pexsemē ts!ēq!ūls t!ēsēma.

Wā, g'il^ēmēsē lāg'aa lāxēs 'yaasaxs laē t!āx'ūltōdxa pexsemē ts!ēq!ūls t!ēsēma qā's pax^ēalisēs lāx max'stalisē lāxa dēmsx'ē. Wā, lā dāx'īdxa xax^ēenē t!ēlwayā yisēs hēlk'!ōlts!āna'yē. Wā, lā dāx'ī-
25 dex ōba'yasa dēxwē yisēs gēm^ēxōlts!āna'yē, yīxs hāē k'!waēsa ts!ēdāqa hēlk'!ōtagāwalisasa dēxwaxs l!āsgēmālaē lāxa l!āsakwē. Wā, lā k'lēs āl'nakūlaxs laē nēx'ūstalaq. Wā, hē^ēmis la paqelalats lāxa pexsemē ts!ēq!ūltsem t!ēsēma. Wā, hē^ēmē la t!ēlwatsēq. Wā, laem hēem g'il t!ēlxwasōsēda 'wādzoba'yasa dēxwē. Wā, g'il^ēmēsē
30 lābendqēxs laē qesālēssa q lāxēs xwāxwagūmē. Wā, g'il^ēmēsē 'wī'la g'wālēxs laē nā'nakwa lāxēs g'ōkwē. Wā, g'il^ēmēsē lāg'aaxs laē dāsdēselaxa t!ēlōkwē dēxwa lāx l!āsanā'yasēs g'ōkwē: laē gēx'wīd lāxa lem^ēwasaxa k'!āwasē. Wā, g'ilnaxwa^ēmēsē dzāqwxaxs laē q!ap!ēx'īdxa t!ēlōkwē dēxwa qā's lēbeg'īndēsa eldzowē lē^ēwē^ē lāq
35 qa k'lēsēs ēt!ēd dēlx'īda. Wā, g'il^ēmēsē mōp!ēnxwa^ēsē 'nālā x'ilālaxs laē lem^ēwumx'īda. Wā, laē k'!ōx'wīdeq qā's g'ēxēqēxs laē āxtslālaxa l!ābatē. Wā, laem g'wāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hēem g'il āx'ētsō'sa ts!ēdāqaxs lāē lāxa āl!ē ālāx dzēs'ēxekūlās lāx'lōsē. Wā, g'il^ēmēsē q!aqēxs laē alēqax k'lēsa k'!ilp!ēnēs ts!agēg'ē. Wā, hē^ēmis qa k'lēsēs wāx'wūna'yē ts!agēg'a-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

‘yas. Wä, lä äx’ēdxēs k’līmlayowē qa’s . . . tsek’!EXLEN-
 dēxa dzes’Eqwē lāx āwīg’a’yas. Wä, lä hāmōdengāla lāxens 5
 q’hwāq’wax’tslāna’yēx yix wānemas tsex’sēstenda’yas. Wä, lä
 L’lōk’lūx’īdxa maldenē lāxens q’hwāq’wax’tslāna’yaxs laē saq’hwōdeq.
 Wä, hēm gwe’yōsa sēsaq’waēnoxwē t’lēx’ila qa sex’tslēsa lāla
 ēt’lēd saq’lwoyōles lāg’aa lāxa ēk’lē. Wä, g’īl’mēsē lawāyēda ts’le-
 q’lastowē t’lēx’īlayoxs laē L’lōk’lūx’ītsēs k’līmlayowē lāxa g’āg’īlēla 10
 lāxēs tsex’sēstenda’yaxa ‘wādzowē, yixs ‘nāl’nemp’!enaē ‘nemp’!en-
 g’idzō lāxens q’hwāq’wax’tslāna’yaqē ‘wādzewasasēxs laē saq’hwōdeq.
 Wä, g’īlnaxwa’mēsē aēk’!eg’īlalē saq’wa’yasēxs laē k’!ax’ēls lāxēs
 lādzasē. Wä, g’īl’mēsē lōmax’īd ēk’ētelēda dzes’Eqwaxs laē k’hwā-
 g’ila qwēs’g’īlē k’!a’nakūlaēna’yas k’!esk’!esaxēs saq’!wanemē de- 15
 nasa qa lās k’lūt’!endxēs āxāsēdē. Wä, hēmēs lānaxwa nēx’ēdaatsa
 sāq’waēnoxwaq L’lāl’lodaacaq. Wä, la ts’lēq’!eba’nakūlaxs laē ēk’!ō-
 lēlēda saq’!wanemē. Wä, ā’mēsē la elts’!exs laē lāg’aa lāxa ēk’lē.
 Wä, hēx’īda’mēsē ts’lēdāqē hāx’welsaq qa ēk’!adza’yēsa ts’lāqemsē.
 Wä, lä ēt’lēdxat! saq’wax’īdxa waōkwē. Wä, ā’misē nāqemg’īl- 20
 tewēxēs g’īlx’dē gwēg’īlasa. Wä, ā’misē hēx’īdaem g’wāl saq’!waxs
 laē mōdenmē ‘wādzewasasa lā āx’ēnēxa dzes’Eqwē. Wä, hēm
 gwe’yōsa g’ālē begwānem āx’ālag’īltsēqa ts’!elgūmsa dzes’Eqwē qa
 k’!ēsēs xexanaema, wä, hēmīs qa q’lūlāyōs.

- 25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |
- 1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

- 25 Wä, g'il'mēsē hēlōLEXS laōda ts!Edāqē āx'ēdxēs sāq!wanemē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'widēxa ts!āgēg'a'yasxa mōp!enk'ē lāxENS q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē gweyōlela lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē gwēg'ilāqēxs lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wī'lāwa ts!a-
30 q!lēg'a'yaxs laē k'!ōx'wīdeq. Wä, laemxaē bā'fīdeq qa mōp!enk'ēs 'wāsgemasas k'!ōxwa'yas. Wä, laem hē L'āsadza'ya māka'laxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'!ōx'wītsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendEX 'wāsgemasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē gwēg'ilaxa waōkwē sengānems. Wä, g'il'mēsē 'wī'la
35 qēqenōyālē sengānemasēxs laē āx'ēdxa ts!ēq!adzowē denas qa's qēqEX'bendēs lāq; g'a gwālēg'a.¹ Wä, g'il'mēsē gwāLEXS laē āx'ēdxa ōgū'la'maxat! denasa qa's aōxLaas'ēdēq. Wä, la'mē gēgalōpāla lāda malts!aqē eaōxLaasē lāxa mālē qēqEX'ba'ya. Wä, ā'mēsē mensāla qa hē'asgemēs qō lāl p!EMX'sāsēs e'eyasowē qō lāl p!EMX'sāl lāq qō
40 lāl ōLEX'īdeLEq. Wä, g'il'mēsē gwāLEXS laē p!EMX'sōtsēs e'eyasowē lāxa ōXLōLEMē qa's ōLEX'īdēq. Wä, ā'mīsē la dāk'!ōtelaxēs k'!imlayowaxs laē qās'ida. Wä, laem nā'nak^u lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē gwāla laē āx'ēdxēs denasē qa's gEX^ustōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

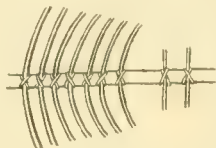
² This follows a description of the preservation of elderberries, p. 262, line 55.

beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. She puts her left leg over the paddle and | sits down on it. The handle

denasē lē^{wa} sēwayowē. Wā, lā dēx^{wa}lilasa g^{ilt}!aga^{ya}sēs LEM- 3
g^{ayowē}. Wā, lā āx^{ēd}xa denasē qa^s dzexaxodē lāq. Wā, lā
āx^{ēd}xa sēwayowē qa^s k^{ādenōdzendēs} lāxa dēg^{wilē}. Wā, lā yil⁻ 5
ētsa dzexekwē denas lāq. Wā, g^{il}mēsē g^{wā}lēxs laē g^a g^{wā}lēg^a.¹
Wā, g^{il}mēsē g^{wā}la k^{asdemēlaxs} laē āx^{ēd}xēs k^{adzayowē} qa^s lā
g^{ig}alilas lāxēs k^{adzaslaxa} denasē. Wā, g^{il}mēsē la q^{!wāq}lū-
qūyax^{ēdēda} denasaxs laē gēxwaxōdeq qa^s lā g^{ig}alilas lāxēs
k^{adzaslaq}. Wā, lā āx^{ēd}xa k^{!waxlāwē} ^{nemp}!enk^{lāxens} q^{!wā}- 10
q^{!wax}ts!āna^{yēx} yix ^{wāsgemasas}. Wā, lā dzexōd lāx āwūnxa-
^{ya} denasē qa^s yil[!]EXlENDēs lāx ōx^{la}^{ya}sxa ma^{lden}kē lāxens
q^{!wāq}!wax^{ts}!āna^{yēx} g^{äg}ilela lāxa ōba^{ya}s. Wā, g^{il}mēsē
g^{wā}lēxs laē āx^{ēd}xēs nEX^{āla} k^{!āwayowa} qa^s xōx^{widēxa} āpsba-
^{ya}s qa yuwēs g^{wē}x^{sa} ts!ēslā^{lax}. Wā, g^{il}mēsē g^{wā}la k^{!libe}- 15
dzāyāsa k^{asāxa} k^{adzekwaxs} laē g^a g^{wā}lēg^a.¹ Wā, g^{il}mēsē
g^{wā}lēxs laē āx^{ēd}xa denasē qa^s q^{!ēlxwalilēs} ts!ēq^{!ēba}^{ya}s gē-
xagawalilasa k^{asdemilē} sēwayowa. Wā, lā k^{!libedzōtsa} k^{!libe}-
dzā^{yē} lāx ^{wādzoba}^{ya}s denasē. Wā, lā g^a g^{wā}lēg^a.² Wā, laem
q^{!wētsema}^{ya} k^{ats}!ēnoxwax yil[!]EX^{la}^{ya}s k^{!libedzāyasēs} gē- 20
xōlts!āna. Wā, la dāstē^{wēsēs} hēlk^{!ōlts}!āna^{yē} lāx daāsasēs k^a-
dza^{yāxs} laē gāx^{ēnēsēs} gēmxōltsīdza^{yē} lāxa sēwayowāxs laē
k^{!wāk}!ēnēq. Wā, lax^{EX}^{sālē} gēxtā^{ya}s sēwayowē lāx meng^{asa}.

¹ See figure on p. 127.² See figure on p. 123.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

- 1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the cor-
 ners of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The  length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon








Wä, lä hälselaem nēlbālēda denasē lāx hēlk'ōdēdzā'yasa sēwayo-
 25 waks laē k'ās'ideq. Wä, lä q'wałxōem wix'wīdeq yīsēs gēm'xōł-
 ts'lānā'yaxs lānaxwaē k'ās'ideq. Wä, āx'ūsā'mēsē hē gwēg'ilaqēxs
 laē lābēndālax 'wāsgemasasa denasē. Wä, g'il'mēsē lābēndēx
 'wāsgemasas laē g'ig'alilaxēs k'ādzayowē. Wä, lä dāx'īdxa 'wādzō-
 ba'yasa k'ādzek' qas paxk'āx'īndēs lāxēs ōkwāx'a'yē. Wä, laem
 30 hēx'sāem banādzā'yēda āxālax'dē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k'ādzēla'yaxs laē lēnoqwała. Wä, g'il'mēsē 'wīlg'ēldzōxs laē
 nēx'ēdeq qas hanāle qūsełdze'wēxēs k'asēla'yē. Wä, g'il'mēsē
 'wīlg'ēldzō lāxēs 'wāsgemasaxs laē dzexālaxa 'nāl'nēmdenē lāxēns
 q'wāq'wax'ts'lānā'yēx yix āwādzewasas.

- 1 **Open-Work Basket.**—Wä, lä āx'ēdxa paakwē texema qas men-
 maqēxa mōts!aqē ēwēg'ēsa paakwē texema. Wä, hēem L'lāl'le-
 xenōts!exsdēsa leq!exsdē lexa'ya, yixa mōts!aqē. Wä, lä āx'ē-
 dxa 'nēmts!aqē ōgū'la lāxa mōts!aqē. Wä, hēem L'lāxexsdēsa
 5 leq!exsdē lexa'ya. Wä, lä āx'ēdxa pēlspelē paak' texema qas
 ka't!endēs lāxa L'lāxexsde'yē. Wä, lä āx'ēdxa paakwē L'lōp'ek'a
 qas k'ilix'īdēs lāq. Wä, laem gālopalē k'ilik'a'yas g'a gwālēga
 (fg.) lāxēs mēm'k'ewak'wēnā'yēs k'ilik'a'ye lāx hāmōdēngālaēna-
 'yas 'wāsgemasasa L'lāxexsda'yē lāx malp'enk'ē lāxēns q'wāq'wa-
 10 x'ts'lānā'yēx. Wä, hē'mis lā wāx'ba'yaatsa L'lāl'lexenōts!exs-

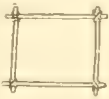
¹See Doghair, p. 1317.

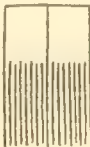
as she finishes tying the flat | bottom, she takes the material for 12
twining round the flat-bottomed basket and she puts it | on the
corners, which are bent upward. | The twining consists of split
roots, and the crosspieces consist of split cedar-withes. || She ties the 15
basket with the best quality | of thin roots. She twines it on as she
is tying it on with | the root twining, and the sides of the basket stand
up and down. | This is called the "standing side of the flat-bottomed
basket." | Other basket-makers call it "standing up straight." She ||
continues doing this, moving upward until the basket is one span 20
high. | As soon as it is one | span high, she takes thick | split root
and bends the tops of the warp-strands. | When all the warp-strands
of the sides are bent over, || she ties them into a round coil around 25
the mouth of the flat-bottomed basket. | This is called "the tying at
the mouth of the flat-bottomed basket" | (what she is tying now).
As soon as this is finished, she takes the narrow split cedar-bark | and
makes a rope, which she puts on each side of the flat-bottomed basket
at | the middle, lengthways. This is called the "carrying-rope of
the || flat-bottomed basket." Some basket-makers call it | "piece 30
for tying on cross-straps." Now the | flat-bottomed clover-basket
is finished. |

da'ye. Wä, g'il'mēsē gwāl k'ilx'ALElōdalasa q!waabâ'ya 11
ōxsda'ye laē āx'ēdxa xwēmasa LEq!EXsdē lex'a'ya qa's k'at!endē
lāxa q!waabâ'yaxs laē ēk!Ebāla. Wä, laem paak^u L'ōp!Ek'a
xwēmē. Wä, lä paāk^u texema q!waabâ'ya LEq!EXsdē lex'a'ya.
Wä, hē'mis la k'ilk'ilasa lexēlaēnoxwa aēk!laakwē paak^u wīs- 15
wūltowē L'ōp!Ek'a. Wä, laem melg'aALElōdālasa k'ilg'imē
L'ōp!Ek' lāxa xwēmē lē'wa la ēk!ēba'fida q!waabâ'ye. Wä,
laem lēgades q!wāsgema'ya LEq!EXsdē lex'a'ya. Wä, lāda
waōkwē lexēlaēnox^u lēqelas q!waēlē lāxa q!wāsgema'ye. Wä, lä
hēx'sāem gwēg'ilaq lālaa qa 'nemp!enk'ōstāwīsē 'wālasgēmasas 20
lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē lāLEX 'nemp!en-
k'ōstāwē 'wālasgēmasas lāxens q!wāq!wax'ts!āna'yaxs laē āx'ēdxa
lālēkwa la paak^u L'ōp!Ek'a qa's gwāgwanagetōdēxa q!waēlē. Wä,
g'il'mēsē la 'wi'la la gwānāgēkwa ōxtā'ya q!waēlē ēk!ōt!endā-
laxa xwēmaxs laē k'ilg'ilendex āwāxsta'yasēs LEq!EXsdē lex'a'ya. 25
Wä, hēem lēgades k'ilg'ixstendēsa LEq!EXsdē lex'a'ya yix la
k'ilk'asō's. Wä, g'il'mēsē gwālexs laē āx'ēdxa dzEXEkwē denasa
qa's melg'aALElōdēs lāx wāx'sanā'ya LEq!EXsdē lex'a'ya lāx
negōyā'ya g'ildolāsas. Wä, hēem lēgades k'lāk'logwasē yisa
LEq!EXsdē lex'a'ya. Wä, lāda waōkwē lexēlaēnox^u lēqelas 30
māmadāsē lāq. Wä, laem g'wāla ts!ōyats!ēlaxa lēX'sēmē
LEq!EXsd lex'a'ya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As  soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-
- 20 finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have been tied together, and she  ties it on with narrow || split cedar-bark, in this manner:  After this has been done, she | takes up another one of  the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

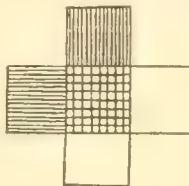
- 1 **Cedar-Bark Basket (1).**—Wā, laemla gwāla LEQ!EXSDē lexā^aya; wā, laxaēda ts!Edāqē āx^aēdxa denasē qa^s āx^aālilēs lāxēs k!waēlasē lāxa k!lēse ālaem qvēsala lāx legwilasēs g'ōkwē qa ā^amēsē hēlālē L!ēs^aalaēna^ayasa legwilē lāqēxs laē menments!ālaxa denasē. Wā, laem
- 5 bāl^aitsēs q!wāq!wax^ats!āna^ayē lāq. Wā, sek!ap!enk^aē bāla^ayasēxs laē t!ōts!entsēs xwūlayowē lāq. Wā, g'il^amēsē ^awīla la t!ōt!ets!aa-kwa denasaxs laē dzedzEXSENDEq qa ^anāl^anemdenēs lāxens q!wā-q!wax^ats!āna^ayēx yīx āwādzewasas yīxa NEGEDzā^ayas g'a gwālēg'a (fig.) yīxa ōxsdēlasa LEg^aats!ēLē L!ābatēlasō^s. Wā, g'il^amēsē ^awīla
- 10 la dZEXoyewakūxs laēda L!ābātēlaēnoxwē ts!Edāq āx^aēdxa k!wax-lāwē qa^s xōx^awidēq qa k!lēk!ewelx^aunēs. Wā, lā k!ōden lāxens selt!ax^ats!āna^ayēx yīx āwāgwidasas. Wā, lā bāl^aideq qa maēmalp!enk^aēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax^ats!āna^ayaxs laē k'ōx^aSENDEq. Wā, g'il^amēsē gwālexs laē āx^aēdxa ts!ēlts!eq!astowē
- 15 dZEXEK^u denasa. Wā, laxaē āx^aēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak^aetōdēs ōba^ayas g'a gwālēg'a (fig.). Wā, lā yālōtsa ts!eq!adzō dZEXEK^u denas lāq. Wā, g'il^amēsē gwālexs laē ēt!ēd āx^aēdxa ^anemts!aqē menēk^u k!waxlāwa. Wā, laxaē k'atbents lāx āpsba^ayasa lā yāLEwakwa qa^s yīl^aalelōdēs yīsa ts!ēq!ādzowē
- 20 dZEXEK^u denas lāq; g'a gwālēg'a (fig.). Wā, g'il^amēsē gwālexs laē ēt!ēd āx^aēdxa ^anemts!aqē menēk^u k!waxlāwa qa^s k'ak^aetbendēs lāx ōba^ayasa malts!aqē. Wā, lāxaē yāLEmg^aalelōts wax^asba^ayasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
Now | it is this way,  and it is the stiff bottom of the clover-
basket, for || that is what the cedar-sticks tied together 25
are called. Therefore all the | clover-baskets are of the
same size when they are made by the basket-makers. One

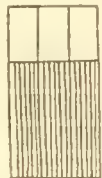
is neither | bigger nor smaller than another, for the bottoms
are measured. | When this is done, the woman takes the cedar-
bark that has been split | and measured off, and she
splits it again down to one end, || in this manner:  Then she 30

takes the stiff bottom and places
middle of the cedar-bark, in this way:
weaves it like a mat in | coarse
so that
bottom.

way,
woven
in || split
been

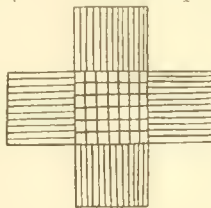


it is of the
Now it
and it is
in broad strips;" namely, the bottom woven
cedar-bark. When the stiff bottom has 35




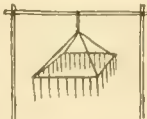
same size as | the stiff
is woven in this
called | "the bottom
covered, | the woman splits the cedar-bark

into narrow strips, starting from
stiff bottom, in this way:
split it, she takes a long strip of
cedar-bark, puts the end
ners of the stiff bottom into the
of the basket, and she ties the



the | edge of the
After | she has
narrow split |
through the cor-
|| woven bottom 40
| two ends to the

ālem k'at!alēloyā yīsa ts!ēq!adzowē dzEXEkwa denas laq. Wā, lā 23
g'a g'wālaxs laē g'wālēda L!āxaxsdēlāsa Lēg'ats!lē L!ābata (*fig.*)
qaxs hē'maē lēgēmsa yāLEwakwē k!waxlāwa lāg'ilas 'nemālasa 25
Lēg'ats!lē L!ābatāxs laē k'litase'wa yīsa L!abatēlaēnoxwē k'leās
'wālats. Wā, lāxae k'leās āmās qaēda menyayowēxa L!axEXsda'yē.
Wā, g'il'mēsē g'wālexs laēda ts!edāqē āx'ēdxa menments!aakwē
dzEXōyewak^u denas qa's dzEX'ēdē ēt!ēdxa denasē lābend lāx āpsba-
'yas, g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxa L!āxEXsda'yē qa's āxdzō- 30
dēs lāxa nēgēdzā'yas g'a g'wālēg'a (*fig.*). Wā, lā k'lit!ēdeq qa
āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k'litā'yē Lē'wa
L!axEXsda'yē. Wā, laem g'a g'wālē k'litā'yasēg'a (*fig.*). Wā, hēm
lēgades k'lit!EXsde'yē āwādzolidek^u, yīxa ōxsdeyē, yīxs laē gadze-
qalēda dzEXEkwē denasa. Wā, g'il'mēsē hamelg'idzōwa L!āxEXs- 35
da'yaxs laēda ts!edāqē hēlox^usend dzedzEXsendxa g'āg'ilēla lāx
ēwūnxa'yasa L!axEXsda'yē qa ts!ēlts!eq!astowēs (*fig.*). Wā, g'il-
'mēsē g'wāl dzedzEXs'ālaq laē āx'ēdxa g'ilstowē ts!ēq!adzō dzEXEk^u
denasa qa's nēx'sōdēs lax k'lek'!ōsāsa L!āxEXsda'yē hēx'sāla lāx
āwādzolidekwē k'lit!EXsdendēsa L!ābatē. Wā, lā mōkūmg'aalelōts 40
wāx'sba'yas lāxa k'lek'!ōsāsa L!āxEXsda'yē g'a g'wālēg'a (*fig.*). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to
they cross, in this manner:
done, | she hangs the strings
45 pole in the corner of the  || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split,
50 narrow cedar-bark, which is called "woof." It is as wide as
this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lä möx^εwitsa g'ilstowē dzEXEK^u ts!ēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a gwālēg'a (fig.). Wä, g'il^εmēsē gwālexs laē
gēx^useq!entsa ālē möx^εwaLēlōdayōs lāxa q!ēldemēlaxa ōnēgwilas
45 g'ōkwa. Wä, ā^εmisē gwanāla qa^εs k'!wanāliqēx̄s lālē k'!ltaq laē
mōx^εwitsa tēgwēlemē denas lāxa q!ēldemēlē. Wä, laem g'a
gwālēg'a.¹ Wä, g'il^εmēsē gwālexs laē āx^εēdxā g'ilsg'ilstowē dzEXEK^u
ts!ēlts!eq!astowē denasa. Hēem Lēgades k'!līdema g'aem āwādzē-
watsē g'ada.² Wä, lä k'!litaLēlōts lāxa k'!ōsāsēs L!ābatēlasē^εwē
50 qa^εs melē^εstalēxs laē k'!ltaq. Wä, g'il^εmēsē lä^εstēda ^εnemts!aqaxs
laē g'inwasa ^εnemts!aqē k'!līdema lāq. Wä, lä malts!aqā k'!līdema.
Wä, g'il^εemxaāwisē lä^εstaxs laē g'inwasa ^εnemts!aqē qa^εs k'!lita-
Lēlōdēs. Wä, g'il^εemxaāwisē lä^εstaxs laē g'inwasa ^εnemts!aqē
k'!līdema. Wä, la^εmē mōts!axsē^εstālaxs laē k'!littsē^εstālaq. Wä,
55 g'il^εmēsē lāg'aa lāx gwe^εyās qa ^εwālasgematsa Lēgats!ēlē L!āba-
texs laē malagēxstēdeq. Wä, g'il^εmēsē gwālexs laē hanal
L!ābatēla qaxs ^εnāl^εnemp!ēnaē neqasgēmē L!ābatila^εyasa lēxedzās
lēgedzōwē.

1 **Basket for Viburnum-Berries.**—Wä, laemlas q!ālela ^εnāxwa gwēg'i-
latsēxa L!ōp!ēk'ē Lē^εwa texemaxs laē ēaxelaq. Wä, hēt!ēn lāg'ila
^εnēx qen gwāgwēx^εs'ālē lāxa ts!ēdāqaxs laē lēxēlaxa k'!oxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

side. It is |
one long
short side.
two fingers |
loosely into
four || spans



| There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |


Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t!elsē lexāʼya, yîx ôgûʼqālaē lāxwa laelxaʼyēx yîxs yōʼmaē gwālē kʼîlkʼaʼya. Wā, la lēxʼaem ôgûʼqalayosēx hēyanāē LEQ!- 5 EXSDAē, yîx; laē mēnēkʼ, qaʼs āʼmē hēldzēxbeta lāx laxalts!ā lāxa q!ōlats!ēLAXA t!elsē. Wā, lā kʼ!ēkʼ!ōgēkwē ôxsdeʼyas gʼa gwālēgʼa (*fig.*). Wā, lā mālē kʼ!ēkʼ!ōgwasas lāx wāxʼsanāʼyas. Wā, la mālplēn- kʼostāwē ʼwālasgemasa lāxENS q!wāq!waxʼts!ānaʼyēx. Wā, lāxāē malp!enkʼē gʼîldōlās lāxEN q!wāq!waxʼts!ānaʼyēx, yîxs ts!EXʼts!anē- 10 bālaēda ʼnemp!enkʼē lāxENS q!wāq!waxʼts!ānaʼyēx, yîx ts!EGʼōlās. Wā, lālē mālDENē lālēxalagawaʼyasa q!ōlats!ēLAXA t!elsē lāxENS q!wāq!waxʼts!ānaʼyēx qa dzeBEqELēsēxs laē hānāxalts!āwa kʼ!ōxsta- nowē lexāxa t!elsē. Wā, lā mōp!enkʼustāwē ʼwālasgemasas lāxENS q!wāq!waxʼts!ānaʼyēx, yîxa q!ōlats!axa t!elsē. Wā, gʼîlʼmēsē 15 gwāla kʼ!ōxstanowē lexāxs laē hānēgwelem lāxa dēlnēlē qa kʼ!ēsē sʼ!ēnakūlē kʼîlkʼaʼyas, qaxs kʼ!ēsaē aēkʼ!aakwē kʼîlkʼaʼyas.

Basket for Wild Carrots.—Wā, lāla GENEMAS L!ābatilaxa den- tsemē L!ābata, qax leʼmaaqōs q!āLElax gwēgʼilasasa L!ābatilāxa L!ābatē qaxs hūʼmaē gwālēda t!EGwats!ē L!ābata. Wā, lēxʼaʼmēs 20 ôgûʼxʼîdayosēxs āʼmaē kwākwatsemālagaʼwēsa t!EGwats!ē L!ābata. Wā, laxaē āwādzōlīdekWēda kʼ!īdēlaʼyasa xETxET!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laemlāsnaḡwa q!āLElax gwayiʼlālasasa 1 L!ābatila. Wā, lēxʼaʼmēs ôgûʼqālayōsa L!ābatila qaʼs xʼôgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
 5 one || span high. It has | no holes along the rim for lashing, as the
 other baskets have, | for lashing them when they are being tied up.
 The baskets for lily-bulbs have the tops of the sides bent backward. |
 That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
 10 basket || for shaking the huckleberries into; but I will not | talk about
 the making of the basket, for the only thing that is different about
 the huckleberry-basket | is that it has a wide mouth and low sides
 and narrow bottom, | and that it is very finely made
 in this way:  When | this is finished, she makes another
 15 smaller bas- ket of medium size. || It is made in the
 same way as the large | swallowing-basket. |


Box for picking Salmon-Berries.—Let me for a while talk about
 what the hooked box for picking salmon-berries is, | and what its
 sizes are. It is just this. The box is made of the best kind of cedar-
 20 wood, and || the hooked box is well made. It is | made as light as
 possible, and it is made in the same way | as they make the oil-box;
 and these are its sizes. It is | one span and a short span high, and
 25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs malp!enk'ilā'laēs g'ildōlasē
 'lē'wis ts!eg'ōla lāxens q!wāq!wax'ts!āna'yēx. Wā, ā'mēs!a'nemp!en-
 5 k'ustāwē 'wālasgēmasas lāxens q!wāq!wax'ts!āna'yēx. Wā, laxaē
 k'leās t!emag'ats!extēs hē gwāleda l!āl!ēbataxs mālagextalaē
 qa neyemx'sālatsa t!emag'īmas yīxs ā'maē gwāgū'nāgetē'wakwē
 ōxtā'yasa āwaxsta'yasa x'ōgwats!ē l!ābata. Wā, laem gwāl lāxēq.

Huckleberry-Basket.—Wā, g'il'mēsē 'wīla gwālexs laē k'!ilats!eg'i-
 10 laxēs k'!ilats!ēlaxa gwādemē lexā'ya. Wā, lā!alēn k'!ēs gwāgwēx-
 s'ālāl laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'!ilats!āxa
 gwādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
 hē'misēxs ālak!ālaē t!ōlt!ōxsema g'a gwālēg'a (*fig.*). Wā, g'il'mēsē
 . . . gwālexs laē ēt!ēd k'!ilats!ēg'ilaxa āmāyē hēlomagem k'!ilats!ē
 15 lexā'ya. Wā, laemxaē hēem gwālēda 'wālasē nāg'ē k'!ilats!ē
 lexā'ya.

Box for picking Salmon-Berries.—Wā g'a'mās!ēn gwāgwēx's'ē-
 x'ēid lāx gwēx'sdemasa ga!ekwē hāmyats!ēxa q!amdzekwē, yīx
 'wālayasas yīxs lēx'a'maē wūlx'itse'wa ālā la ēk' k!waxlāwa, qaxs
 20 ālaē la aēk!akwa ga!ekwaxs.laē wūlasē'wa. Wā, hē'misēxs ālaē
 k!wāk!wayaak', qa's k!ūtsemē. Wā, la yūem gwālē wūla'yasē
 wūla'yasa dengwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-
 p!enk'aē hē'mēsa ts!ex'uts!āna'yē 'wālagostawasas; wā la mōdenba-
 lēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx g'ildōlās;
 25 wā, lā 'nemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is  finished, | she
twists a small cedar-bark rope; and

As soon as

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible.

four times, | and she ties the end to ¹
she has done so, she cuts off the cedar-
Then she takes the part that she has



she puts it around
bark rope | at (3).
cut off and makes a

loop underneath, passing over the ³ bottom ⁴ board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||


Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'ōden lāxens selt!ax'ts!āna'yē lāxa māk'!ēmēx'ts!ā'yaxs 26
yīx wāx^usemasas. Wä, lä aēk'!aakwa, yīxs k'!wēdekwaēg'a gwāle'g'a.¹
Wä, g'il'mēsē gwālexs laē genemasa wū'lēnoxwē āx'ēdxā ālāxat! ēk'
denasa, qa's q!āleyōgwilēq. Wä, laem ts!ēlts!ēq!astōwē dzexa-
'yase denasē, yīxs laē melkwēs wāx'sba'yē. Wä, lä k'idōyewa- 30
kwa gra gwālēg'a (jig.). Wä, g'il'mēsē gwāla q!āleyōwaxs
laē melx'idxa 'wīl'enē densen denema. Wä, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl
melaq. Wä, lä āx'ēdxā gālekwē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'lūtsemdē qenōyōts. Wä, lä mōp'lenē'sta 35
lāqēxs laē yīl'ālelōdex ōba'yas lāx (1) lō' (2). Wä, g'il'mēsē
gwālexs laē t!ōts!endeq. Wä, lä galōp!ēts ōba'yasēs t!ōsoyowē
lāx (3), qa's lä x'imaabōdālax pāq!exsda'yas, qa's g'āxē galop'lits
lāx (4). Wä, laemxaē mōp'lenē'stax laē yīl'ālelōts ōba'yas lāx
(4). Wä, g'il'mēsē gwālexs laē āx'ēdxā q!āleyowē qa's lä māx- 40
'walelōts āpsba'yas lāx (1); wä, laxaēs āpsba'yas lāx (2). Wä,
laem aōxlaēkwa gālekwē lāxēq. Wä, laem gwāla.

Tump-Line.—Wä, g'il'mēsē gwāle k'!ilāts!ēg'ila'yas lexa'ya, laē 1
āx'ēdxā denasē qa's bāl'idēq qa 'nemp!enk'ēs lāxens bālxa;

¹ See figure below.

- 5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is 15 tied || to the opening of the huckleberry-basket which she has made. |

- Back-Protector.**—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the 20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

- 3 hē'misa malp!enk'ēs ēseg'iwa'ēyas lāxens q!wāq!wax'ts!āna'ēyēx,
yix wāsgemasasēxs laē dāx'ēidxēs nexx'āla k'lāwayowa qa's
5 t!ōts!endēq. Wā, lā hāpstendēq lāxa 'wāpē qa pēx'ēwidēs. Wā,
k'lēst!a gēstalīexs laē āx'ēwüstendēq lāxa 'wapē, qa's ts!ēlts!ē-
q!astōgwilēxs laē dzedzēxsālaq. Wā, g'il'mēsē 'wīla la dzexekūxs
laē aēk'!a melx'ēidēq qa yūdux^up!enk'ēsa melkwē lāxens q!wā-
q!wax'ts!āna'yēx. Wā, lā k'lit!ēd g'āg'īlela lāx melā'ēyas. Wā,
10 lā yūdux^up!enk'ēmxāē 'wāsgemasasa k'līdedzewakwē q!āleyōwa.
Wā, g'il'mēsē lābendēq laē ēt!ēd melx'ēid g'āg'īlela lāx ōba'ēyasa
k'līdedzewakwē. Wā, laemxāē yūdux^up!enk'ē 'wāsgemasas mela-
'ēyas lāxens q!wāqwax'ts!āna'yēx. Wā, g'il'mēsē gwālēxs laē
g'a gwāleg'a.¹ Wā, laem lēgades q!āleyowē. Wā, lā t!ēmx'ēalēlōts
15 lāx āwāxsta'ēyasēs k'līlats!ēg'īlaē lexā'ēya.

- Back-Protector.**—Wā, g'il'mēsē gwāl 'wīlē l!ābatēla'ēyasēxs laē
hanāx'wid dzedzēxsēndxa denasēxa sek!āp!enk'as āwāsgemasē
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē k'ōtaq laem hēl'ā-
lāxs laē āx'ēdxa ts!ēq!adzowē dzexek^u denasa qa's yibōyōdēs
20 lāxēs dzexēx'dē g'a gwālēg'a (*fig.*) qa q!asālēs lāx malp!enk'!ēna'ēyas
'wādzewasas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālēxs
lāē gēx^useq!ents lāxa k'litdemēlaxa lē'wa'yē. Wā, lā k!wāg'alila lāx
gēwēla'ēsas qa's k'lit!ēdēq g'āg'īlela lāx yibōyoda'ēyas. Wā,
g'il'mēsē lābendqēxs laē mālagestendēq. Wā, g'il'mēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |

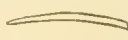
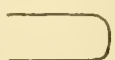
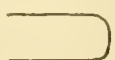
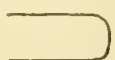
Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl'ēlōdxēs k'litāse'wē qa's g'āg'ilelēxat! lāxa 25
yībōyoda'yas qa's banōlēlē k'litāq. Wā, g'il'emxaāwisē lābendex
ōba'yasēxs laē mālagexstendeq. Wā, g'il'mēsē gwālēxs laē
gēxwaxōdeq qa's āx'ēdēxēs xwālayowē qa's t'ōsālēx ōba'yasa
q!wadzāyaq. Wā, g'il'mēsē 'wīlā t'ōsōdxa wāx'sabała lāxa mala-
qa'yas laē gwāla lebg'elē lē'wēxs ts!ōsēlaxa lex'semē. 30


Belt.—Wā, lāxaē dzedzensexendxa denasē hēemxaē āwādzewē 1
dzexa'yasē dzexa'yas qaēs lebg'elē lē'wēxs ts!ōsēlaxa lex'se-
mēxag'a āwōdzewēg'a.¹ Wā, lā k'lit'lēdeq qa yūdux'denēs wādze-
wasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la 'nemp!enk'ē 'wāsgema-
sas lāxens bālax. Wā, g'il'mēsē elāq lābendqēxs laē ts!ēq!ā'na- 5
kūlē ōba'yas. Wā, g'il'mēsē lābendxa 'nemp!enk'ē lāxens bālāxs
laē wīlba. Wā, lā melx'īdxa 'wīlē densen denema g'āyōlem lāxa
k'litase'wa qaxs hē'maē ōbēsē. Wā, g'il'emxaāwisē 'nemp!enk'
lāxens bālāk'ē melā'yas densen denemaxs laē mōx'ubendeq qa
k'lēsēs qwēlaxbax'ida. Wā, laem malp!enk'ē 'wāsgemasas denē- 10
dzowē wūsēganōs qō lāl ts!ōsałxa lex'semē.

Implement for peeling Cedar-Bark.—Wā, hē'maaxs laē xwānałe-
lēda lālē senqalxa denasē lāxa āl'lē. Wā, hē'mis āx'ētsōsēs
sāyōbemē. Wā, lāla pexbaakwa l'enak'asa mōmox'udē mōp!enk'ē
'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā māldēnx'sā'wē 15
'wāg'idaxas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā āx'ēdxa pexsemē


¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  When this is done, he
does the same to the | other side. Then the end is flat; and he rubs
the corners off, | so that the point is rounded, like this:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
1 Spade.—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de'na t'ēsēma qa's g'āxē pax'ālilas lāxa māg'inwalīsas
legwīlasēs g'ōkwē. Wā, lā L'ENXLEnts wīlba'yasa L'ōxūtp'ENk'asa
mōmox'dē lāxēs legwīlē. Wā, g'il'mēsē x'ix'ēdēxs laē dāx'ēdex
20 LEX'ba'yas qa's āx'ālōdēsa k'lūmēlba'yē lāxa k'ōl'la de'na t'ēsēma
qa's yīselālēs lāq, yīxa āpsōtba'yē qa pēxbēs, yīx wak'alaēna'yas-
g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālēxs laē ōgwaqaxa āpsō-
t'ēna'yēs. Wā, lā'mē pēxba. Wā, lāxaē yīselalax wāx'sōtba'yas qa
kēlx'bēs g'a g'wālēg'a (fig.). Wā, g'il'mēsē la ālak'lāla la eēx'baxs
25 laē āx'ēdxa yāsekwa's mēlx'lowē qa's mālēx'widēq. Wā, lā
āx'ēdxa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'ENXLEnts
pēxba'yas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla la
ts'elx'widēxs laē āxbēntsa malēg'ikwē yāsek' lāx wāx'sadza'yasa
pēxba'yas. Wā, ā'misē lēx'īlālaxa L'ōk'wayāxs laē yāx'idēda
30 yāsekwē qa lās hamēlālēla lāx wāx'sadza'yas. Wā, lā ētlēd
pēx'ēdeq lāxa legwīlē qa lā'laqēsa yāsekwē lāq. Wā, g'il'mēsē
lā elāq x'ix'ēdēxs laē g'wāl pēx'ēq. Wā, ā'mēsē lā k'adēnē-
g'wīlaq lāxa onēg'wīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,
g'il'mēsē k'ōx'widēxs laē L'ēm'x'wīda. Wā, lā'mē g'wālālā laxēq.
35 Wā, hēem L'ōk'wayāsa g'ālē begwānēmxs senqaaxa denasē
L'ēwa dēxwē qa's k'ōbawasilaxs k'lēs'maōlēx g'āxa mamal'ax
lāxa qwēsālā 'nāla.
1 Spade.—Wā, lāla lā'wūnēmas ēaxēlaxa ts'oyayāxa x'ōkūmē.
Wā, hēemxāēda L'ēmqlē sōp'lētsōs yīxs laē ālāq lāxa āL'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side-without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'il'mēsē q'lāqēxs laē hēx'idaem sōp!exōdxa mōdenx'sā lāxens 3
q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, g'il'mēsē lāx'sexs laē nāq!Eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!waēdza'yē.
Wā, lā aēk'la sōpālx dōmaqas qa lawāyēs. Wā, hē'mis qa
nemādzowēs. Wā, g'il'mēsē gwāla laē sōp!ēdex āpsādze'yas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwasas. Wā, laxaē 10
aēk'la sōpaq qa nemādzowēs wāgwasas. Wā, g'il'mēsē gwālexs
laē bāl'idxa ts!ēx'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē
sōp!ēdeq qag'ēs gwālē g'a (*fig.*). Wā, laxaē sōbetendxa ōxtā'yas
qa gēxtewēlas. Wā, g'il'mēsē gwāla āpsōtenxa'yaxs laē hēmxt!
gwēx'idxa āpsenxa'yas. Wā, ā'misē la k'liwēlx'ūna ōxlā'yas 15
g'ūg'ilela lāx ōxlā'yas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)
daadzoyewē lāg'aalela lāxa (3) gēxtā'yē. Wā, g'il'mēsē gwālexs
laē dāk'ōtelāqēxs laē nā'nak' lāxēs grōkwē. Wā, lā āx'āliq qas
āx'ēdēxa leqwa qas k'limidemaq. Wā, laxaē āx'ēdxēs k'limlā-
yowē qas dāx'idēxa ts!ōyayōlaxa x'ōkūmē qas dāfēsēs gemxōl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'tents (3) gēxtā'yē
lāxa leqwa. Wā, lā dāfāsēs hēk'!ōlts!āna'yē lāxa k'limlāyowaxs
laē hē g'il k'liml'itsō'sē (2) daadzoyewē qa lēx'ēnx'idēs. Wā,
g'il'mēsē lēx'ēnx'idexs laē xwēl'idēq qa hēs lā lenqālas (1)
tsēgwayoba'yas lāxa leqwa. Wā, lā k'liml'idēq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

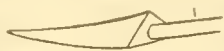
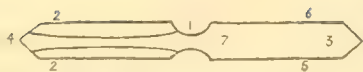
1 **Digging-Stick for Clover.**—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a gwāleg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āxē-
ēdxēs xelxwāla k'lāwayowa qā'saēk'lē k'lāxwaq qa qēses. Wā, laēm
ēx'bēs tsēgwayōba'yas. Wā, laxaē qaqēts'lax gēxtā'yas lāxēs k'lā-
wēna'yāq. Wā, g'il'mēsē gwālexs laē p'lāp'lēts'laxa yāsekwēlāq,—xēs
30 la'mōs q'lāla lax gwēg'ilasasas ts!ōyayāxa LEX'semāxs laē PEX'asō
lāxa legwīlē qā's yīl'sētāse'wēsa yāsekwē qa L'EMx'wīdēs ōba'yas.
Wā, hē'mis neqemg'ilte'wēsōsa ēaxelaxa ts!oyayāxa x'ōkūmaxs
laē p'lāp'lēts'lax tsēgwayōba'yasēs ts!ōyayōgwila'yas.


1 **Digging-Stick for Clover** (Ts!ōyayōxa LEX'semē).—Wā, hēem
g'il la alāsō'sa begwānemē; āxēdxēs sōbayowē qā's lā lāxa āl'lē
ālāx ēk'ētēlā L'EMq'la. Wā, g'il'mēsē q'lāqēxs laē hēx'idaem
sōp!exōdeq yīxa L'ekwē L'EMq'la Lōxs k'leāsaē L'ENx'ēna'yā.
5 Wā, g'il'mēsē t'lāx'ēdexs laē mens'ideq yīsēs q'lwāx'ts!āna'yē.
Wā, lā bāf'idxa sek'lāp!enk'ē lāxens q'lwāq!wax'ts!āna'yēx hē'misa
mōdenē lāxens q'lwāq!wax'ts!āna'yēx yīx q'lāq!al!ep!elayāsēxs laē
sōpsendeq. Wā, g'il'mēsē la temg'ikūxs laē kūxsendeq qā's naq!ē-
qēx dōmaqas. Wā, g'il'mēsē kūxsaak'lūsexs laē ēts!endxa āpsōdēlē
10 kūxsendeq nāq!eqax dōmaqas. Wā, g'il'mēsē kūxsaak'lūsexs laē
k'lōk!lūnōsa. Wā, lā mens'idxa malp!enk'ē lāxens q'lwāq!wax-
ts!āna'yēx, hē'misa mōdenē bābelawēs lāxens q'lwāq!wax'ts!āna-
yāxs laē sōbetendeq qa 'wilōyiwēs qa yūdux'denēs lāxens q'lwā-

¹ Seen sideways.

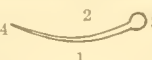
in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he 20 chops (6) and (5) so that they are this way: When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and || takes 25 his adz. First he measures | the grip at (5). Its length is one hand- with his width. He | cuts around it adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a



q'hwax'ts!āna'fēx yix 'wāg'idasas g'a gwālēg'a (*fig.*) yix (1). Wā, g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q'lwā- 15 q'hwax'ts!āna'yaqē 'wāg'idasa g'āg'ilēla lāx (1) lāxlēnd lax (4). Wā, g'il'mēsē la k'lewēlx' g'āg'ilēla lāx (1) laē sōpālx dōmaqas qa 'wīlāwē lāwā. Wā, g'il'mēsē 'wīlāxs laē sōplēdzōdxa āpsōd-dzā'yē qa pex'ēdēs (3). Wā, lā gwālexs laē hāx'welsasqēxs laē sōplēdex (6) lōē (5) qa g'as gwālēg'a (*fig.*). Wā, g'il'mēsē la 20 k'ōk'lūlnōsexs laē sōplēd (3) qa wīlbax'īdēs. Wā, hē'mis qa tlēqatēs. Wā, laem emxlē 'wādzok'lūnasas (7), la mōdenē lāxens q'hwāq'hwax'ts!āna'yaqē benadza'fyas (7). Wā, g'il'mēsē gwālexs laē wīk'ilāqēxs laē na'nakwa lāxēs g'ōkwe. Wā, lā wēx'alilaqēxs laē āx'ēdxēs k'limlayuwē. Wā, hē'mis g'il mens'itsō'sēda (*fig.*) (5) 25 q'hwēdzadzetā'yē yixs emxlāē 'wasgēmasas lāxens a'fyašāxs laē tsex'sēstālasēs k'limlayuwē lāq qa māldenēs 'wāg'idasas (6) k'ilxp'lēqē. Wā, lāxāē hēem gwēx'īdex (4) yixs emxlā'maaxat! laxens a'fyaowē yix 'wāsgēmasasa daadzoyā'yē. Wā, g'il'mēsē gwālexs laē aēk'la k'lim'īdex (6) qa lēx'enx'īdēs. Wā, g'il'mēsē gwālexs laē aēk'la k'lim'īdex (3) āwēg'a'fya lāg'aa lāx (1) plēsba'fya ts!ōyayowē. Wā, g'il'mēsē gwālexs laē k'lim'īdex (2) ōk'hwāedza'yē lāg'aa lāx (1) plēsba'fya ts!ōyayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs xelxwāla lē'wēs nexx'āla k'lāwayowa. Wā, lā qemdō-

- 35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way:  and he does the same at (5). | After this has been done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melting.
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-
55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

- 35 yōdex (7) yisa nexx'āla k'lāwayowa qa's k'lax'widē qa x'ilboyā-lēs-g'a gwālēg'a (*fig.*) yix (7). Wā, lāxaē hēm gwēx'ēdex (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'tē k'lax'wid
ōgwida'yasa ts'ōyayowē. Wā, g'il'mēsē 'wila k'lōkwē ōgwida'yas
laē lēs'alēlōts lāx neqōstāwasēs legwilē qa lem'x'widēs. Wā, lā
40 mōxsē 'nālās x'ilēlālēlā. Wā, g'il'mēsē lem'x'widexs laē āx'ēdxa dzēk'wēsē qa's k'lūnxts'lōdēs lāxa 'wālasē xōxūlk'limōtsa met'lāna'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alilas lāx
māg'inwalisasa legwilasēs g'ōkwē. Wā, hēmīs la āxaxōdaatsēxa
ts'ōyayowē qa nōx'widē ōba'yas lāxa legwilasēs g'ōkwē. Wā, g'il-
45 'mēsē la k'lūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbē'yēs lāxa ōba'yasa ts'ōyayowē. Wā, g'il'mēsē gwālexs laē ēt'ēd pex'ēd lāxa legwilē. Wā, āl'mēsē gwāl pex'aqēxs laē k'wēk'lūmēlk'iyax'ē-
idē ōba'yas lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxaē
āx'ēdxa dzēk'wēsē q'lōts'lāxa xōxūlk'limōtsa 'wālasē met'lāna'yaxs
50 laē āx'ēdxa q'lōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēk'wē-
saxs laē dzeg'ilēnts lāxa ts'ōyayowē. Wā, g'il'mēsē hāmelx'ēn la
q'elēx'sa dzēk'wēsaxs laē pāpax'ilālasa ts'ōyayowē lāxa legwilasēs
g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts'elqwaxs laē ēt'ēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēk'wēsaxs laē ēt'ēd dzeg'il'ēnts
55 lāxa ts'elqwa ts'ōyayowa. Wā, g'il'mēsē hamelx'ēnxs laē dālaq
qa's lā lānēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts'ōyayowa lex'sēmē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of ¹ yew-wood for digging carrots. When it is nearly | spring, and the plants begin to have buds, the man | takes his ax and goes into the woods to look for a yew-tree. When || he finds one, he picks out a ⁵ good branch without knots, which is | bent and about two finger-widths thick. | He chops it off close to the trunk; and when it is off, | he measures off three spans and chops it off. | Then he chops off the end so that it is flat, and || it is like the stick for peeling off hemlock- ¹⁰ bark. After chopping it, he | goes home to his house. He carries it along. When | he arrives at his house, he puts down what is to be the digging-stick for digging carrots. He takes his | crooked knife and his straight knife and takes what is to be the digging-stick | for carrots and sits down. First the || bark of the yew-wood digging- ¹⁵ stick for carrots is shaved off with a straight knife. | When it is all off, he shaves off the sap, so that it is | all off; and when it is all off, he puts down his straight | knife, takes his crooked knife, and shaves | the digging-stick that is being made. He shaves it well, || so that it ²⁰ is smooth; and when it is smooth, | he shaves off the end so that it is flat, and he also makes it smooth and | a ⁴  little bent. There is a knob at the other end, in this way: | When the

Digging-Stick for Roots.—Wä, hēm g'il äx'ētsō'sa begwānema ¹ ts!ōyayāxa xetēmē, yīxa L!ēmqlē. Wä, hē'maaxs laē elāq q!wā-xenxa yīxs g'ālāē temx'ēdēda q!wāq!wexēmasē, lāda begwānemē äx'ēdxēs sōbayowē qa's lā lāxa āl!ē ālāx L!ēmqlā. Wä, lā g'il'mēsē q!āqēxs laē dōq!ūqa lāx ēk'a L!enk'ēdēmsxa ēk'ētela lōxs ēk'aēs ⁵ wāwak'alaēna'yē lō' qa māldenēs 'wāg'idasas lāxens q!wāq!wax'ts!āna'yēx. Wä, lā sōp!ēx!ēndeq. Wä, g'il'mēsē lāx'sexs laē bā!īdxa yūdūx'p!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'u-sēndeq. Wä, lā sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem yō gwālōxda L!ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē ¹⁰ nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē äx'ālilasa ts!ōyayolaxa xetēmāxs laē äx'ēdxēs xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lā dāx'īdxēs ts!ōya-yōlaxa xetēmē qa's k!wāg'alilēxs laē hē g'il k!laxālayoxa xex'ū-na'yasa L!ēmql'ek!ēnē ts!ōyayowēs nexx'āla k'āwayowa. Wä, ¹⁵ g'il'mēsē 'wī'lāwēda xex'ūna'yasēxs laē k!laxāla xodzēg'a'yas qa 'wī'lāwēs ōgwaqa. Wä, g'il'mēsē 'wī'lāxs laē g'ēg'alilaxa nexx'āla k'āwayowa qa's dāx'īdēxs xelxwāla k'āwayowa qa's k!lax'wīdēs lāx ōgwida'yasēs ts!ōyayogwilasē'wē. Wä, laēmē aēk!laxs laē k!laxwaq qa qēs'ēnēs. Wä, g'il'mēsē qāqēts!aakūxs laē aēk!la k!lax'wī- ²⁰ dex ōba'yas qa pexbēs. Wä, laemxaē qaqēts!aq qa qēsēs lāxēs k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a gwālēg'a (fig.) yīxs laē gwāla ts!ōyayāxa xetēmē. Wä, la lēqēlēda waōkwē

- digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |
- 1 Digging-Stick for *Cryptochiton*.—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

- bāk!ums xetxet!a lāq. Wā, lā k'adnolisas lāx lēgwīlasēs g'ōkwē
 25 qa L!ēs^ēalase^ēwēs āwīg^āayas yīx (1). Wā, g'īl^ēmēsē kwāx^ēīdexs laē
 lēx^ēelēsaq qa L!ask^ē!aēsalēs ōk!waēdza^ēayas yīx (2). Wā, g'īl^ēemxaā-
 wisē kwāx^ēīdexs laē āx^ēēdxa yāsek^ēwasā gēwasē qa^ēs dze^ēk^ēēt!ēdēs
 laq qa hamelx^ēendēsēq lō^ēmē megūtā^ēya yīx (3). Hēm lēgades
 q!wēdzadzētā^ēyē. Wā, lāxaē ēt!ēd k'adnolisas lāxēs lēgwīlē. Wā,
 30 la^ēmē lēx^ēīlālaq qa lābetēsa yāxa yāsek^ē lāx ōgwida^ēayasa ts!ōyayo-
 waxa xetxet!a. Wā, g'īl^ēmēsē elāq x'ix^ēētsēs laēna^ēyē ts!elq^ēwaxs
 laē sax^ēts!ānālaxa q!oyaakwē k'ādze^ēkwaxs laē dāx^ēīdex q!wēdzadze-
 tā^ēayasa ts!ōyayowaxa xetxet!a qa^ēs L!enxbetalisēsa ts!ōyayōba-
^ēyas yīx (4) lāxa ts!elqwa gū^ēna^ēya. Wā, lā dōqwa^ēlaq. Wā, g'īl-
 35 ^ēmēsē hē gwēx^ēs la maēmdelqūlēda ts!elqwa gū^ēnāxs laē q!āle-
 laqēxs lē^ēmaē k'lūmla^ēnākūlēda ts!ōyayoba^ēayasa ts!ōyayowē. Wā,
 lā hēx^ēīda^ēmēsē dāx^ēīdxa q!wēdzadzētā^ēayasa ts!ōyayāxa xetxet!a
 qa^ēs L!enx^ēēdēs lāxa yāsek^ēwē. Wā, g'īl^ēmēsē gagā^ēlaxs laē ēt!ēd
 pex^ēitsa ts!ōyayoba^ēyē lāxa lēgwīlē. Wā, g'īl^ēmēsē maēmdelqū-
 40 lēda yāxa yāsek^ē lāx ōba^ēyasēxs laē L!enxstents lāxa wūda^ēsta
^ēwāpa. Wā, lā xwēlax^ēūstendeq. Wā, la^ēmē L!emx^ēwīda lāxēq.
 Wā, la^ēmē gwāla ts!ōyoyāxa xetxet!a laxēq.
- 1 Digging-Stick for *Cryptochiton*.—Wā, hēm g'īl la āxsōsa begwā-
 nemē lāxa āl!ē L!enāk!asa L!emq!ē. Wā, g'īl^ēmēsē q!lāxa
 wāwak!āxs laē sōpōdxa L!enak^ē. Wā, g'īl^ēmēsē lāwāxs laē


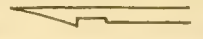

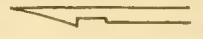
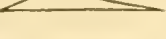



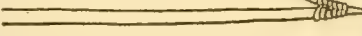
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa ma!p!enk'ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, ma!denx'sāwē 5
'wāg'idasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, g'il'mēsē gwāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laem dāk'!ōtelaxēs q!enyayāxa
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx'ēdxēs k'lāwayuwē
qa's k'laxā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
'wīlāxs laē aēk'la k'lax'ubendex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs: wā, hē'mis qa k'ilx'bēs, g'a gwalēg'a'xs¹ laē gwāla q!enya-
yōlaxa q!enasē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k!wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's
L!engēsēs pexba'yas lāxa gūna'yē lāxa hēlātās ts!elqwalaēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k!ūmēlx'īdexs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā gagālexs laē xwēlaqa L!enxalīsasa
pexba'yas lāxa ts!elqwa gū'na'yā. Wā, k'!ēst!a ālaem gaēsēxs
laē dāx'īdeq qa's ēt!ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
elāq x'ix'ēdexs laē āx'ālīlas lāx ōnēgwīlasēs g'ōkwē qa hālabalēs 20
wūdex'īda. Wā, g'il'mēsē wūdex'īdexs laē L!emx'widē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwāna!īdēda nēts!ēno-
xwaxa teqlwa. Wā, hē'mis g'il la āx'ētsō'sēda g'ilt!a wīlen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek'!ex!endeq qa
t!ax'īdēs. Wā, ēgūfendex L!enāk'as. Wā, lā bāl'id qa ma!p!enk'ēs 25
laxens bāla xix'wāsgēmasas. Wā, lā k'laxāla xex'ūna'yas. Wā,

¹ See figure on p. 144.

27 the bark; | and when it is all off, he sharpens the thick end. | He
 measures four finger-widths from the | thick end and cuts in
 30 a notch in this manner:  Then he || cuts a piece
 of hemlock-wood four  fingers long, | in this
 shape:  After  this is done, | he takes
 spruce-  root and splits it, and he takes | the hook of the
 devil-fish spear and fits into the notch of the devil-fish spear, | and
 he ties  it on with the split root.
 When  he has finished, || it is like
 35 this:  Then he sharpens the thin
 end to  | feel for the devil-fish. |

1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
 makes the kelp fishing-line. Now I shall talk about him who goes
 to get | devil-fish to put on his line. First he has to take his |
 straight-edged knife, which he takes when he goes into the woods to
 5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
 it down, so that it falls | on the ground. He cuts off the branches.
 After he has cut off the | branches, he cuts the top off. Sometimes | it is
 two fathoms, sometimes three fathoms long. Finally he cuts off the |
 10 bark, until it is white, and he cuts off || the top until it is sharp.
 He does not sharpen the butt-end of the | pole for fishing devil-fish.
 As soon as he has finished the long pole for fishing devil-fish, | he looks

27 g'il'mēsē 'wīlāxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā
 mēns'īdxa mōdenē lāxens q'wāq!wax'tslana'yēx g'āg'īlela lāxa
 ōba'yasa lē'x'ba'yasēxs laē qemtlēdeq g'a gwālēg'a (*fig.*). Wā,
 30 lā mōdenas 'wāsgemasē lāxens q'wāq!wax'tslana'yēx g'ayōl lāxa
 q'wāxasē. Wā, lā g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē
 āx'ēdxa l'ōp!ēk'asa ālēwasē qa's dzexsendēq. Wā, la āx'ēdex
 galbelasa nēdzayowē qa's k'it!alēlōdēs lāxa qemtba'yasa nēdza-
 yowē. Wā, lā yīl'alēlōtsa dzexekwē l'ōp!ēk' lāq. Wā, g'il'mēsē
 35 gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā k'!āx'wīdxa wīlba'yē qa
 ēxbesa plēwayoba'yaxa teq!wa.

1 **Hook for Devil-Fish (2).**—Wā, la'men gwāl gwāgwex's'āla lāxa pena-
 yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'āla lāxa tatēlāxa
 teq!wa qa tēlasēxēs penāyowē. Wā, hēem g'il āx'ētsōsēs nex-
 x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q'!waxasa
 5 lāxa āl!ē. Wā, g'il'mēsē q'!āqēxs laē k'!imt!EXlēdeq qa t!āg'a-
 elsē. Wā, lā k'!imtālx l'lenak'as. Wā, g'il'mēsē 'wīlāwēda
 l'lenak'axs laē k'!imtōdex wīlētā'ya. Wā, la 'nal'nem!ena
 malp!enk' laxens bālx lōxs yūdux'p!enk'aē. Wā, lawīslā
 k'!ax'wālx xex'ūnayas qa 'melk'!enēs. Wā, laxaa k'!ax'wēdex
 10 wīlētāyas qa ēx'bēs. Wā, lā lā k'!ēs ēx'bēda lē'x'ba'yasa nēdza-
 yolaxa teq!wa. Wā, g'il'mēsē gwāla g'ilt!a nēdzayāxa teq!wāxs
 laē ēt!ēd alēx'īdex wīlagawa'yasa g'ilx'dē āxānems yīxs hēlts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
when the fingers are put around the butt-end of the | long pole for
fishing devil-fish.¹ The one for which he is looking must be small. ||
As soon as he finds it, he begins to cut it down with his straight- 15
edged knife. | Then he does the same as he did with the former one; |
only this is different, that the two ends are sharp, | and that it is
shorter than the one he first made, for it is only a | fathom and a half
long. There is also a hook made of the concave side of || hemlock 20
on it. After he has shaved off | with his straight-edged knife, the
butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
widths long, made in this way;² and as soon as | the notch is deep
enough, he takes the brittle convex side of the hemlock- | tree and
cuts it until its butt-end is sharpened. || He measures four finger- 25
widths | and cuts it off so that it is | flat on one side. After he has cut
it, he takes | spruce-root, splits it, and scrapes off the bark | and the
juice; and when it is done, he takes the pole || for fishing devil-fish, 30
puts the short end into the notched-end of the | pole for fishing devil-
fish, and ties it on with the split root. | Now it looks | like this.³
Now there is a hook at the end of the pole for fishing devil-fish. | This


‘staens ts!ex^uts!āna^əyēxs bāla lāx q!wēsendayo lāx lēgūtā^əyasa 13
gilt!a nēdzayāxa teq!wa.¹ Wā lālaLē wāwilaLē la ālāsō^əs. Wā,
gīl^əmēsē q!āqēxs laē k’lmt!exl^əendentsēs nexx’āla k’lāwayowē 15
lāq. Wā, la hēemxat! gwēx^əidqēxs gwēg’ilasaxa gālē āxās. Wā,
lēx^əa^əmēs ōgū^əqalayosēxs ‘nāxwa^əmaē eēx^əbēs wax^əsba^əyē. Wā,
hē^əmisēxs ts!ek!wagāwayaasa gīlē āxās qaxs ā^əmaē ‘neq!Ebōdē
ēsegi^əwa^əylāxens bāla. Wā, hē^əmēsēxs galbalaaxa L!emwēg^əa^əyasa
q!waxase lāsa. Wā, hē^əmaaxs laē gwāl k’lāxwasa nexx’āla k’lāwayo 20
lāx lēx^uba^əyasa nedzayāxa teq!wa. Wā, lē qemt!ēdxa yūdux^u-
denē lāxens q!wāq!wax^əts!āna^əyēxa gū gwālēg^əa.² Wā, gīl^əmēsē
hē^əlabetē qemta^əylāxēxs laē āx^əēdxa L!emwēg^əa^əyasa q!waxasē
lāsa. Wā, la k’lāx^əwīdeq qa eēx^əbēs āpsba^əyās yīx lēx^uba^əylas.
Wā, gīl^əmēsē eēx^əbaxs laē mens^əīdeq qa mōdenēs lāxens q!wā- 25
q!wax^əts!āna^əyēx. Wā, lē k’lmts^əendeq. Wā, lē k’lāx^əwīdeq qa
pexk’!ōt!enēs. Wā, gīl^əmēsē gwāl k’lāxwaqēxs laē āx^əēdxa L!ō-
p!ek^əasa ālēwasē qa^əs dzet!ēdēq. Wā, lē k’ēxōdex nex^əūna^əylas
lō^ə wāpaga^əylas. Wā, gīl^əmēsē gwālēxs laē āx^əēdxa nēdzayāxa
teq!wa lē^əwa ts!ex^ustō. Wā, lē āx^əālelōts lāx qemtba^əylasa 30
nēdzayowaxa teq!wa. Wā, lē yīfētsa dzēdek^əwē l!ōp!ek^ə lāq.
Wā, la^əmēsē g^əa gwālēg^əa.³ Wā, laem galbalēda nēdzayāxa teq!wa.
Wā, hēem nēselaxa teq!wāxs lemwaēs gōkwaseda t!ēsemē lāxa
wūlx^əiwa^əylasa x^əats!a^əyē. Wā, hēem lēgades nēdzayāxa teq!wa.

¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.

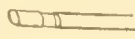

³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "imple-
 ment for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on |  with the split spruce-root, so that it is in
 this way:

35 Wä, hē^{mis} lēgades nānesamendzayowa gīltagawa^{yē} nēdzayā
 lāxa tegwats!ē t!lēsēmxs t!epelaē; yīxs k!lēsāē wālasa x'ats!a^{yē}.
 Wä, laēm k!lēs galbala, yixēda gīltagawa^{yē} nēdzayāxa teq!wa.

1 **Spear for Sea-Eggs.**—Wä, hēēm gīl la āxsō^{sa} begwānema wilē
 q!wāq!waxadzēm lāxa āl!ē. Wä, gīl^{mēsē} q!āxa ēk'ētela gīlt!axs
 laē hēx^{idaēm} k!līm!ēxōdeq qa t!ax^{idēs}. Wä, gīl^{mēsē}
 t!ax^{idēxs} laē bal^{ideq} qa mamōp!enk'īlīsēsa neq!ēbōdē lāxēns
 5 bāla^x. Wä, lā k!līmōdex ōxtā^{yas}. Wä, lā k!laxāla^x xēx'ūnā^{yas}
 lē^{wēs} xodzēg'a^{yē}. Laēm lalōl!a qa māmaldēnx'sālēs lāxēns
 q!wāq!wax'ts!āna^{yēx} yīx wāg'idasas. Wä, gīl^{mēsē} gwālēxs laē
 āx^{ēdxa} wīswūlē l!ēmq!a qa ts!ē^xbēs. Wä, lā mēns^{ideq} qa
 hāmōdēngālēs lāxēns q!wāq!wax'ts!āna^{yēx} lāx malp!enk'ē āwās-
 10 gemasasa mōts!aqē ts!ets!ē^xba^{yas} māmaseq!wayop!ēqēlaxa
 mēsēqwē. Wä, lā k!lāk!lax^{baq} qa eēx'bēs. Wä, laxaē k!lax^{widēx}
 ēoxlā^{yas} qa pēpeq!ēxlēs. Wä, gīl^{mēsē} gwālēxs laē lāp!idēx
 l!ōp!ēk'asa ālēwasē. Wä la pax'sēndeq qa malts!ēsēxs laē sa-
 q!wōdex xēx'ūnā^{yas}. Wä, gīl^{mēsē} gwālēxs laē k!lax^{widēx} ōba-
 15 yasa māmaseq!wayop!ēqē yīx lē^xba^{yas} qa k!ewūlx'ūnēs. Wä,
 lā, āx^{ēdxa} ts!ēts!ēx^{ba^{yē}} qa's pax'alelōdalēs pēpeq!ēxlā^{yas} lāx
 k!lēk!ewūlx^{ba^{yas}} māmaseq!wayolē. Wä, lā yīl'ālelōtsa pāx-
 saakwē l!ōp!ēk' lāq. Wä, la g'a gwālēg'a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the // two pieces together.
When | it is finished, it is this way: | 

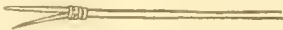
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm g'il la äx'etsō'sa 1
ts!ēx'alaxa ts!ēx'inēs gaḷayōlaq yixa wile q!waxasaxa yō 'wāg'i-
tens ts!emālx ts!āna'yēx. Wä, lä ēseg'eyowē 'wāsgemasā lāxens
bālax. Wä, lä aēk'laxs laē k'laxālaḷ xēx'ünā'yas qa qēs'ēnēs.
Wä, g'il'mēsē gwālexs laē äx'ēdxa g'äyōl'maxat! lāxa q!waxasē. 5
Wä, lāla wāwilagawōsa gaḷp'lēqlē. Wä, lāxāē aēk'laxs laē
k'laxālaḷ xēx'ünā'yas. Wä, lä 'nemp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasasēxs laē k'limtts!endeq. Wä, lä
mens'idxa māldenē lāxens q!wāq!waxts!āna'yēx g'ägilela lāxa
ōba'yasēxs laē qemtbtendeq qa negoyōdēsēx 'wāgidasas yix 10
'wālabedasas qemta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, g'il'mēsē
gwālexs laē ōgwaqa hē gwēx'idxa gaḷp'lēqlē. Wä, g'il'emxaāwisē
negōyōdē 'wālabedasas qemta'yas lāx 'wāgidasasa gaḷp'lēqlē. laē
äx'ēdxa paākwē L!ōp!ēk'sa ālēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, g'il'mēsē pēx'widēxs laē äx'ēdxa gaḷbēlē 15
qa's kāk'etōdēsēs qēqemta'yē Lō' qemta'yasa gaḷp'lēqlē. Wä, lä
äx'ēdxēs pēqwase'wē paak' L!ōp!ēk'a qa's yalōdēs lāq. Wä,
g'il'mēsē gwāla laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis g'il la ālāsō'sa
hēgwānemē lāxa āl'ē wāk'alā q!wāq!waxadzema. Wä, g'il'mēsē 20
q!lāqēxs laē tsek'!exōdeq yīsēs k'limlayowē. Wä, g'il'mēsē
t!āx'ēdexs laē bāl'ideq yisa neq!ebōdās bābēlawā'yē lāxens
bālāxs laē tsek'ōdex ōxtā'yas. Wä, lä māldenx'sāwē 'wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā^ʔyas lāxens q!wāq!wax^ʔts!ānā^ʔyēx. Wā, lā āx^ʔēdxes nexx^ʔāla
25 k^ʔlāwayowa qa^ʔs k^ʔ!axālēx xex^ʔūnā^ʔyas lō^ʔ xōdzēg^ʔā^ʔyas. Wā, g^ʔil^ʔmēsē ^ʔwilāxs laē māma!denx^ʔsāla ^ʔwāg^ʔidasas lāxens q!wā-q!wax^ʔts!ānā^ʔyēx yixa wile^ʔtā^ʔyē. Wā, lā hālselaem lālakwā!ēda āpsba^ʔyas. Wā, lā xenlela wāk^ʔalagawēsa ^ʔwilba^ʔyē, yixa lē^ʔx^ʔba^ʔyē. Wā, lā mēmo^ʔx^ʔbalaxa lōelxsemēda wāx^ʔsba^ʔyas. Wā,
30 g^ʔil^ʔmēsē g^ʔwā!exs laē nā^ʔnakwa dālaq. Wā, g^ʔil^ʔmēsē la laēl lāxēs g^ʔōkwaxs laē k^ʔadenōlisasa k^ʔ!ilbayowē lāxēs legwile. Wā, lā āx^ʔēdxa yāsekwasa gēwasē qa^ʔs g^ʔāxē g^ʔēg^ʔalilas lāxēs ēaxelasaxa k^ʔ!ilbayowē. Wā, lā āx^ʔēdxa k^ʔ!ilbayowē qa^ʔs k^ʔak^ʔadelalēs lāxēs legwile. Wā, laem wiqwi^ʔlālaq qa ^ʔnema^ʔnakulēs ts!elgū^ʔnakulē
35 ōgwida^ʔyas. Wā, g^ʔil^ʔmēsē ālak^ʔāla la ts!elx^ʔwidexs laē āx^ʔēdxa yāsekwē qa^ʔs yilsēt!idēs lāxa k^ʔ!ilbayowē. Wā, g^ʔil^ʔmēsē megūg^ʔitxa yāsekwaxs laē xwēlaqaem la k^ʔak^ʔadelālas lāxēs legwile. Wā, g^ʔil^ʔmēsē elāq x^ʔix^ʔēdēda yāsex^ʔūnā^ʔyasēxs laē xwēlaqa yilset!itsa yāsekwē lāq. Wā, g^ʔil^ʔmēsē la megūg^ʔitxa yāsekwaxs laē
40 k^ʔat!ālilas lāxa ōnēgwilasēs g^ʔōkwē qa hālabalēs wūdex^ʔida. Wā, laem ^ʔnēx^ʔ qa l^ʔēm^ʔx^ʔwidēs qa l^ʔaxēs, lāgilās hē gwēgilasa yāsekwē lāq. Wā, g^ʔil^ʔmēsē wūdex^ʔidexs laē āx^ʔēd^ʔā k^ʔād^ʔzekwē lē^ʔwa k^ʔ!ilbayowē. Wā, lā dēg^ʔit!ētsa q!ōyaakwē k^ʔād^ʔzekwē lāq qa lāwāyēs yāsex^ʔūnā^ʔyas. Wā, g^ʔil^ʔmēsē ^ʔwilāxs laē g^ʔwāla. Wā,
45 laem g^ʔwāl laxēq.


Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa^ʔyaxa paēsē, yīxs hē^ʔmaē g'il la āxsō^ʔsa 1
papayaēnoxwaxa paēsēda saents!ō qa^ʔs pāpayayowa. Wā, hē^ʔmē-
lāl āx^ʔētso^ʔsēda ts!ax'insē qa dzēx^ʔbēsxa xōkwē qa^ʔs maltslē g'a
gwālēg'a.¹ Wā, laem nāq!eqax dōmaqas. Wā, lā k'lāk'!ax^ʔbendeq
qa ēx'bēs. Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxa len^ʔwumē lē^ʔwa 5
saents!ō. Wā, lā k'lāk'!ewenōdzendeq qa pēpegenōsēs. Wā,
laxaē k'lāx^ʔwidxa ēpsanōdza^ʔyasa dzēdzēgumē qa beng'aalelē
lāxa ōba^ʔyasa saents!owē. Wā, g'il^ʔmēsē gwālexs laē āx^ʔēdxa
len^ʔwumē qa^ʔs k'ilx^ʔalelōdēs lāxa dzēdzēgumē lē^ʔwa saents!owē.
Wā, laem aelaxs laē k'ilk'!ak'ōdeq. Wā, g'il^ʔmēsē gwālexs laē 10
g'a gwālēg'a (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē^ʔmaaxs q!āq!eyōl^ʔaēda be-
gwānemaxa paēsē, lā āx^ʔēdex xāqas g'ōg'egūyāsa gēwasaxs laē
lenlemx^ʔūux^ʔida yīxs laē mōmx^ʔūna qa^ʔs tētepsēdeq lāxēs g'il-
dolasē qa wīswū^ʔenēs. Wā, g'il^ʔmēsē ēwīwelx^ʔsexs laē mens^ʔēdeq 15
yīsēs q!wāq!wax^ʔts!āna^ʔyē qa māldenēs āwāsgemasasēxs laē tepā-
lax ēpsba^ʔyas qa ēnemēs āwāsgemasas. Wā, g'il^ʔmēsē gwālexs
laē āx^ʔēdxa de^ʔnasgemē t!ēsemamaxa pegedzowē k'!ōltsema. Wā,
laxaē āx^ʔēdxa lōqlwē qa^ʔs gūxts!ōdēsa ēwāpe lāq qa negoyoxsda-
lisēxs laē mox^ʔstentsa de^ʔnasgēme t!ēsem lāq. Wā, lā āx^ʔēdx- 20
ēnents!aqē lāxa xāxmenēxwē qa^ʔs hāpstendēs lāxa ēwāpaxs laē
tesālōts ēpsba^ʔyas lāxa de^ʔnasgemē t!ēsema qa^ʔs yīlselalax^ʔidēs

¹ It is cut through the center lengthwise.

- 23 rubs it | until it is sharp-pointed, and he does the same with the
other end. As | soon as it is sharp-pointed, he rubs the middle part
25 so that it is round; and when || it is round, it is done. He does this
with all of them. | When he has finished fifty, he puts them away, for
that | is the number of bones for the flounder fishing-line. Then he
takes | hair and twists a length of two | spans; that is, hair of women.
30 And when he has || enough of these, the same number as the polished
bones, then he puts them away. He takes | cedar-bark and gives it to
his wife, and she goes at once | and puts it into the water to soak.
After it has been there for one night, | the woman takes out the cedar-
bark and splits it into | long, narrow strips, and she twists it until
35 it is moderately thick. || When it is forty fathoms long, it is finished. |
Then (the man) stretches it outside of the house | tightly, so that it is
stretched (taut). It remains there for four days. | Then he takes
down the twisted cedar-bark fishing-line | and coils it up and puts it
40 down in his house, and then || he takes dried back-sinew of the deer
and shreds it, and | twists it until it is like thread. As soon as he
has | twisted much of it, he takes the round bones and the twisted-|
hair thread and ties one end of the twisted hair to the
45 round bone. | He ties the hair | to the crosspiece a little
beyond the middle, in this way:  He does this with all of

- 23 qa ẽx·bax·ẽidẽs. Wã, lãxaẽ hẽem ẽwẽx·ẽidxa ẽpsba·ẽyẽ. Wã, g·ĩl·
ẽmẽsẽ ẽx·baxs laẽ yĩlselalax·ẽideq qa lẽx·ẽenx·ẽidẽs. Wã, g·ĩl·ẽmẽsẽ
25 la lẽx·ẽenx·ẽidẽxs laẽ ẽwãla. Wã, lã hẽstaem ẽwẽx·ẽidxa waõkwẽ.
Wã g·ĩl·ẽmẽsẽ ẽwĩla ẽwãla sek·!asgẽmg·ustãxs laẽ ẽẽxaq qaxs hẽ-
ẽmaẽ ẽwãxwẽda xãxex·ẽenas L!ãgẽdzayãwaxa paẽsẽ. Wã, lã ẽx·ẽed-
xa sẽya qa·s mẽt!ẽdẽq qa maẽmalp!enk·ẽs ẽwãsgẽmasas lãxen
q!wãq!wax·ts!ãna·ẽyẽx, yĩxõx sẽyãxs ts!ẽdãqẽx. Wa, g·ĩl·ẽmẽsẽ
30 hẽlãla lãx ẽwãxaasasa g·ĩxekwẽ xãqẽxs laẽ ẽẽxaq. Wã, lã ẽx·ẽed-
xa denasẽ qa·s lã ts!ãs lãxẽs ẽenẽmẽ. Wa, hẽx·ẽida·ẽmẽsẽ la
hãpstalisas lãxa wã qa pẽx·ẽwidẽs. Wã, g·ĩl·ẽmẽsẽ xama·ẽstalisẽxs
laẽ ẽx·ẽwũstẽndeq yĩxa ts!ẽdãqẽ lãxa denasẽ qa·s dzẽdzẽxsẽndẽq
qa ts!ẽlts!eq!astowẽs g·ĩlsg·ĩldẽdzowa. Wã lã mẽlx·ẽẽdẽq qa hẽla-
35 g·itẽs. Wã, lã mõsgẽmg·ostãp!enk·ẽ ẽwãsgẽmasas lãxẽns bãlax.
Wã, g·ĩl·ẽmẽsẽ ẽwãlẽxs laẽ dõx·ẽwũlsa q lãx L!ãsanã·ẽyasẽs g·õkwẽ
qa·s lẽk!ũt!ẽlsẽq qa ts!ãs·ẽidẽs. Wã, lã mõp!ẽnxwa·ẽsẽ ẽnãlãs
hẽ ẽwẽx·sẽxs laẽ ẽx·ẽẽdxa L!ãgẽdzaanã·ẽyẽ yĩxa mẽlkwẽ densen
denema qa·s qẽs·ẽẽdẽq qa·s lã qẽs·ãlilaq lãxẽs g·õkwẽ. Wã, lã
40 ẽx·ẽẽdxa lẽmõkwẽ ẽdẽg·esa ẽẽwasẽ qa·s dzẽdzẽxsẽndẽq qa·s mẽl-
x·ẽidẽq qa mẽdẽkwẽs hẽ ẽwẽx·sa q!ẽnyõ. Wã, g·ĩl·ẽmẽsẽ q!ẽ-
nẽmẽ mẽta·ẽyas laẽ ẽx·ẽẽdxa lẽlẽx·ẽenẽ xãq lẽ·wa mẽdẽkwẽ
sẽsẽyãk!ẽna. Wã, lã yĩl·ãlẽlõdãlasa lẽlẽx·ẽenẽ xãq lãx ẽpsba-
ẽyasa mẽdẽkwẽ sẽya. Wã, lã g·ẽk!õlts!ã·ẽyẽ yĩlãlaasasa sẽya
45 lãxa galõdayowẽ lẽx·ẽen xãqa g·a ẽwãlẽg·a (fig.). Wã, lã ẽnãxwaem

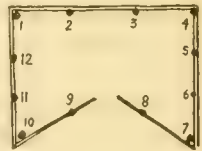
them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

hū gwēx'ēdxa waōkwē. Wā, g'il'mēsē 'wī'la gwālexs laē q'lap'lēx'ēi- 46
dex ēpsba'yasa sēsē'yak'!en qa's yil'ēdēsa mēdek'wē at!ema qa
q'lap'lēx'lālēšēxs laē tēx'walīlas lāx onēgwilasēs g'ōkwē. Wā, laēm
bēbenba'yēda lēlx'ēnē galōdayu xāqa.

Fish-Trap for Perch.—Wā, hēm g'il āx'ētsō'sa begwānema 1
denasē qa's lā t'lētalēsaq lāxa wā. Wā, lā lāxa āl'lē qa's dā-
lēxēs k'!imlayuwē. Wā, g'il'mēsē lā'aa lāxa k'!iq'wēkūlāxa
q'ēnemē q'wāq'waxmedzemxs, wā, lā tsek'!exlēndxa g'il'ta
'wīlaxa hālsela'mē lēkwagawēsēns q'wāq'wax'ts!āna'yēx. Wā, 5
g'il'mēsē t'lāx'ēdexs laē bāl'ēdxa mōp'!enk'ē lāxēns q'wāq'wax'ts!ā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, hē'mis la men-
yayōsēxs laē hanāl tsetsex's'alaxa hāmōts!aqāla 'nemāsgema.
Wā, lā ēt'lēd tsetsex'sendxa maltsemg'ostāwē mōden lāxēns q'wā-
q'wax'ts!āna'yēx, yīx g'il'tagawa'yas lāx g'il'x'dē tsek'ēs. Wā, 10
g'il'mēsē gwālexs laē bāl'ēdxa malp'!enk'ē lāxēns q'wāq'wax'ts!ā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, lā q'el'ets!age-
g'iyuwē tsek'a'yas hēx'sā āwāsgēmē. Wā, g'il'mēsē gwālexs laē
ēt'lēd bāl'ēdxa yūdux'p'!enk'ē lāxēns q'wāq'wax'ts!āna'yēx, yīx 'wāsg-
emasasēxs laē tsex'sendeq. Wā, la malts!ageg'iyowa hēx'sā 15
āwāsgēmē. Wā, g'il'mēsē gwālexs laē dzōdzo'x'bendxa malts!age-
g'iyowē. Wā, hēm lēlēmītsa lālemwayolē lāwayā lāx ēpsba'yas.
Wā, laxaē dzōdzo'x'bendex ēpsba'yasa q'el'ets!ageg'iyuwē ts!ēl-
ts!ēk'!waxa maēmālp'!enqas āwāsgemas lāxēns q'wāq'wax'ts!āna-
'yēx yīxa xōlōslē. Wā, g'il'mēsē 'wī'la gwa'la laē āx'ēdxa l'lōp'!ek'ē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from



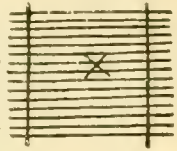
- 21 qa^s yîḡōyōdēs lāqēxs laē q!ap!legox^swīdeq qa^s wik'ilēqēxs g'āxaē nā^snakwa laxēs g'ōkwē. Wā, g'il^smēsē naenxsēgilalēsēda x'āts!axelāxs laē āx^sēdxēs pelpelqē lē^swa denasē t!ētalēs lāxa wā. Wā, lā wik'ilaxa lālemwayolē qa^s lā wik'ints!ēsēlaq lāxa l!ema^sisē qa^s
25 lā wix^salisāq lāxa k'lēsē ālaem tsēdēsa lāxa ēx^sstewēsē. Wā, lā qwēlōdxa yîḡōyāyē l!ōp!ēk'a. Wā, hē^smis g'il dāx^sitsōsēda ^snemts!aqē g'ayōl lāxa mōp!enk'as ^swāsgemasē lāxens q!wāq!wax'ts!āna^syēx qa^s menyayowa qa^s k'at!ālisēq. Wā lā xūdele^snēq g'a gwālēg'a.¹ Wā, lā dāg'ilisāq qa^s k'at!ālisēs lāx āpsba^syasa
30 xūldēsē g'a gwālēg'axs¹ laē xūdele^sndēq. Wā, laxaē ēt!ēd dāg'ilisāq qa^s k'at!ālisēs lāxa āpsba^syasa g'ālē xūltēs g'a gwālēg'a.¹ Wā, laxaē xūdele^snēq. Wā, g'il^smēsē gwālexs laē āx^sēdxa malts!aqē lāxa mālp!enk'as āwāsgemasē lāxens q!hwāq!wax'ts!āna^syēx qa^s k'atēmg'alisēs lāx wāx^ssanōdzexsta^syasa la xūldekwa g'a gwālēg'a (*fig.*)
35 qa^s xwēxūdele^sndēq. Wā, g'il^smēsē gwālexs laē āx^sēdxēs pelpelqē lē^swa ^snemts!aqē lāxa dzōdzoḡūla yīna yudux^up!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna^syēx qa^s dēx^swalisēq lāx (1). Wā, g'il^smēsē ^snemp!enk'a la nēla^sla lē^swa nexsa^syē lāxens q!wāq!wax'ts!āna^syēxs laē ēt!ētsa ^snemts!aqē dēx^swalisāq lāx (2). Wā, g'il^smēsē
40 ^snemātōx^swid lē^swa g'ālē dēqwēsēxs laē ēt!ētsa ^snemts!aqē dēx^swalisāq lāx (3). Wā, la ēt!ētsa waōkwē dēx^swalisāq lax (4)-(11).

¹ See outlines of cut on this page.


(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la ēt!ēdxa ālēlxsdā^éyē ^énemts!aqa dēx^éwalisaq lāx (12). Wä, 42
hēm dzōdzōxūlasa lālemwayuwe lāwayowa. Wä, g'il^émēsē gwā-
lēxs laē āx^éēdxa pēgek^{wē} denasa qa^és dzedzēxsēndēq qa g'ilsg'il-
stowēs ts!ēlts!eq!astowa. Wä, g'il^émēsē ^éwi^éwelx^ésexs laē dāx^éīdxa 45
^énemts!aqē lāxa mōp!enk^{as} ^éwāsgemasē lāxens q!wāq!wax^{ts}!ā-
nā^éyēx qa^és k'at!ālīsēs lāx lāsadza^éyas āwāp!a^éyasa lālemwayowē
lāwayowa mā^kīmk!ēnē lāx dzōdzōxūlāxs laē yīl^éitsa denasē lāxa
dzōdzōxūla qa^és yālōdēsa emxap!a^éyē lē^éwē hēm g'il yālōtsōsē
(1)-(4) lēwa emxap!a^éyē. Wä, g'il^émēsē ^éwilaxs laē āx^éēdxa 50
^énemts!aqēxa hē^émaxat! ^éwāsgemē qa^és k'at!endēs lāxa ēk!^élōt!ēna-
^éyasa la yīlēlēla emxap!a^éya lax (4). Wä, lāxaē yālōdxa emxa-
p!a^éyē lē^éwa emxenwa^éyē. Wä, lāxaē yālōdxa emxenwa^éyē lāx
(5); wä, lā hēm^éxat! gwēx^éīdex (6) lō^é (7). Wä, g'il^émēsē gwālēxs
laē āx^éēdxa ^énemts!aqēxa hē^émaxat! ^éwāsgemē qa^és k'at!endēs lā- 55
xa ēk!^élōt!ēna^éyasa emxap!a^éyē lāx (1). Wä, lā yālōdeq. Wä, lā et!ēd
yālōdxa emxenwa^éyē lō^é (12) lō^é (11), hē^émisē (10). Wä, g'il^émēsē
gwālēxs laē dāx^éīdxa ^énemts!aqē lāxa mālp!enk^{as} āwāsgemasē
lāxens q!wāq!wax^{ts}!ānā^éyēx qa^és gwēbalēs ēx^éba^éyas lāx (9), laē
k'at!ēntsa lēx^éba^éyē lāx benk!^élōt!ēna^éyasa emxenwa^éyē lāx (10) 60
laē yālōdxa xōlsoē lāx (10) lē^éwa emxenwa^éyē. Wä, lā yālōdex
(9) lē^éwa xōlosē. Wä, lā, hēm^éxat! gwēx^éīdex (7) lō^é (8). Wä, g'il-
^émēsē gwālēxs laē ēt!ēd dāx^éīdxa ^énemts!aqē lāxa mōp!enk^é lāxens
q!wāq!wax^{ts}!ānā^éyēx yīx ^éwāsgemasa qa^és k'at!endēs lāx ēk!^élōt!ēna-
^éyasa emxenwa^éyē. Wä, lā yālōdeq lō^é (1) lō^é (2) lō^é (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
 and he places the
 he also ties them
 75 takes up another width | apart
 both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
 When it is finished, he | goes up from the beach and
 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |



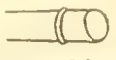
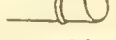

- 66 hē^{mi}sē (4). Wā, g'il^{me}sē gwā^{lex}s laē ēt'lēd dāx^{id}xa hē^{max}at!
 'wāsgemē qa's k'at'lēndēs lāx ēk'lōt!ēna'yasa emxap!ā'yē. Wā, lāxāē
 yālōdeq lāx (1) lō^e (12) lō^e (11); wā, hē^{mi}sē (10). Wā, lā hē^{mx}at!
 gwēx^{id}xa āpsānā'yē lē^{wa} xōlosē. Wā, g'il^{me}sē mālgūnālt!^{la}-
 70 k'ostālaxs laē gwā^{la}. Wā, lā dāx^{id}xa sayak!ap!enk'elāsa
 mōdenē lāxens q!wāq!wax'ts!āna'yēx qa's k'at'lālisē. Wā, lā dā-
 x^{id}xa 'nemts!aqē qa's k'at'bēndēs lāq; g'a gwālēg'a (*fig.*). Wā, lā
 yālōdex (1). Wā, lā ēt'lēd k'at'bentsa wāōkwē lāx (2—3), wā la
 yālōdeq (4). Wā g'il^{me}sē gwā^{lex}s laē ēt'lēd dāx^{id}xa 'nemts!aqē
 75 qa's k'at'lēdēs lāxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx yīx āwā-
 lagālaasas lē^{wa} g'ālē āx'ālelōdayōsēxs laē yaēlbendeq. Wā, lā
 hā'na! yīl'ālelōdalasa wāōkwē lālag'aa^{le}laa lāx (4) lō^e (3). Wā,
 g'il^{me}sē emdzōxs laē g'a gwālēg'a (*fig.*). Wā, g'il^{me}sē gwā^{lex}s laē
 lāsdēsa lāxa l'ēma'isē qa's lā l'ex^{wid}ex q!wāxa lāxa āl'lē qa's
 80 lā gemxents!ēselaq lax āx'ētsasas lālemwayowas lāwayowa. Wā,
 lā xwēlax'ūsde^{sa} qa's lā āx'ēd lāxa g'āwēqlānemē tātēlanems
 qa's lāwayowē. Wā, lā dents!ēselaq qa's lā tepts!ālasa tēlē g'āwē-
 qlānema qa's gwēlāts!ōdalēs lāq. Wā, g'il^{me}sē gwā^{lex}s laē pāqē-
 yōtsa sāla lāxa lāwayowē. Wā, lā xeseyīntsa q!wāxē lāq qa
 85 p!ēdek'ilēs. Wā, lā t!āqeyīndālasa mōsgemē āwākwās t!ēsem
 lāx ōkū'ya'yasa q!waxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes  into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!äLElax gwēgilasaxa gūnaxs 1
laē äxSEwa LEwa 'näxwa ēaxēnēq. Wä, g'il'mēsē la qetts!ōyo
laxa yegayō laē äx'ēdxa ts!ewēkwēxa k'!ōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, lä möden lāxens q!wāq!wax'-
ts!āna'yēx yīx 'wāsgemasas. Wä, lä yixentsa gūnēlaq. Wä, lä 5
yūdux'p!enk'ē 'wāsgemasasēxs laē yaqōdex ōba'yas. Wä, laem
yūdux'p!ex'sitē 'wādzeg'ixstaasas. Wä, la yīqaxōdeq. Wä, g'il-
'mēsē mālpl!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
yaqōdex ōxsda'yas qa's yīwila gwēx'sa L!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il'mēsē gwāl yīqaqēxs 10
laē äx'ēdxēs sōbayowē qa's lä lāxa āL!ē ālāx L!ōp!Ek'asa dēxwē.
Wä, g'il'mēsē q!āxa dēx'mesaxs laē 'lāp!idex L!ōp!Ek'asxa hēla-
gite L!ōp!Ek'a. Wä, lä bāl'idxa sek!āp!enk'ē lāxens q!wāq!wax'-
ts!āna'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wä, lä naq!eqax
dōmaqasēxs laē xōx'sendeq. Wä, g'il'mēsē malts!exs laē sopā- 15
lax'id āpsōdilē dōmaqs qa 'wīlāwēs. Wä, lä sopālax'idex xōdzē-
g'a'yas. Wä, laem lalōL!a qā k'!ōdenēs lāxens q!wāq!wax'ts!ā-
na'yēx yīx wāgwasas. Wä, lä sōp!ēdex ēwūnxa'yas qa maldenēs 'wā-
dzewasas lāxens q!wāq!wax'ts!āna'yēx hēbendāla lāx 'wāsgemasas.
Wä, g'il'mēsē gwālēxs laē dālt!alaq qa's lä daELElaq laxēs g'ōkwē. 20
Wä, lä k'at!ālilaq qa's äx'ēdēxēs xelxwāla k'lāwayowa. Wä, lä
k!wāg'alila qa's dāx'idēxa deyōdzowē. Wä, hēmis g'il k'lāx-
'witsō'sē ēwūnxa'yas qa naenqenxelēs. Wä, g'il'mēsē gwālēxs laē
k'!ōdzōdex āpsādze'yas qa qēdzedzowēs. Wä, g'il'mēsē gwālēxs

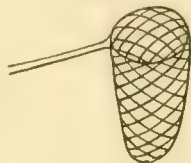
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

- 25 laē lēx^ēid qā^s k^lād^zōdēx āpsādza^fyas qa pelēsa āpsenxa^fyē.
 Wā, lā^lā k^lōdenx^sā^{ma} āpsenxa^fyē lāxens q^lwāq^lwax^{ts}lāna^fyēx.
 Wā, g^lil^mēsē g^wā^lēxs laē āx^ēēdxā lexā^fyē qā^s lā lāxā l^lēma^fisē
 qā^s lā t^lāqax t^lēsēma qā^s lā t^lāxtslālas lāxā lexā^fyē. Wā,
 g^lil^mēsē hē^fatslāxs laē ōxlōsdēsa qā^s lā ōxlaēlelaq lāxēs
 30 g^lōkwē qā^s lā ōxleg^lalīlas lāx māg^linwalīasēs legwīlē. Wā, lā
 xē^xlents laxēs legwīlē. Wā, la xwēlaqa āx^ēēdxā lexā^fyē qā^s lā
 xwēlaqents^lēs lāxā l^lēma^fisē. Wā, lā k^lūlx^ēid lāxā l^lēslekwē.
 Wā, g^lil^mēsē qōt^lē lexā^fyasēxs laē ōxlex^ēid qā^s lā ōxlōsdēsēla
 qā^s lā ōxlaēlelaq lāxēs g^lōkwē qā^s lā ōxleg^lalīlaq. Wā, lā
 35 ēlap^lalīla lāxā māg^linwalīasēs legwīlaxa ēnemāsgēmē lō^f nek^lasō-
 lasxa deyōdzowē qex^lēxstēlasa xelōdzayowē. Wā, la ēnemp^lenk^l
 lāxens q^lwāq^lwax^{ts}lāna^fyēx yīx ēwādzeqawīlasas ēlāpā^fyas. Wā, lā
 hēemxat! ēwālabetalīlē. Wā, g^lil^mēsē g^wā^lēxs laē āx^ēēdxā lēel-
 wa^fyē qa g^lāxēs g^wā^līla. Wā, lā āx^ēēdxā tslēslāla qā^s k^llīplēdēs
 40 lāxā x^lix^lsemāla t^lēsēma qā^s lā k^llīpts^lalālas lāxā ēlābegwēlkwē.
 Wā, la ēlāq qōt^laxs laē āx^ēēdxā l^lēslekwē qā^s lēxeyīndēs lāx
 ōkū^fya^fasa x^lix^lsemāla t^lēsēma. Wā, g^lil^mēsē wāk^lwaxs laē
 āx^ēēdxā deyōdzowē qā^s paq^lēqēs lāq. Wā, laxaē āx^ēēdxā
 waōkwē l^lēslekwā qā^s lēxēg^līndēs lāq. Wā, g^lil^mēsē la wāx^l-
 45 wūnaya l^lēslekwē lāxā deyōdzōxs laē āx^ēēdxā ēwāpē qā^s
 xellex^ēidē tsādzeleyīnts lāx ēwāsgēmāsa kūnyasaxa deyōdzowē.
 Wā, lā nās^litsa lē^fwa^fyē lāq. Wā, g^lil^mēsē g^wā^lēxs laē āx^ēēdxā

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the ferent kind of | nettle-bark twine that drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock- tree two fathoms

lēx'ēnē leqwa qa's k'lim'īdēq qa lēx'ēnēs. Wā, hē'mis qa 48
yūdux^{up}!ensē'stēs 'wāg'idāsas lāxens q'wāq!wax'tsāna'yēx. Wā,
g'il'mēsē gwālexs laē āx'ēdxa 'wīlē densen denema qa grāxēsē 50
gwā'lila. Wā, g'il'mēsē gagiyāla la g'iyē kūsasē'wasēxs laē
nāsōdex nayīmas lēelwa'ya. Wā, lā lēx'ūqōdxēs kūsasē'wē
deyōdzā. Wā, lā qex'sē'stents lāx ōba'yasa k'!ax^ubaakwē leqwa.
Wā, lā yil'īdxa māx'īna'yaxa leqwa (*fig.*). Wā, g'il'mēsē gwā'līlāsa 55
denemē laqēxs laē pex'ī'deq lāxa lēgwīlasēs g'ōkwē. Wā, laem
pex'sē'stalaq qa k'lūmelx'īdēs. Wā, lā āx'ēdxa yāsekwē qa's
dzek'ildzōdēs lāqēxs hē'maē ālēs ts'elqwē. Wā, g'il'mēsē hamel-
sē'stēda yāsekwē lāqēxs laē āx'ālilas lāxa ōnegwīlasēs g'ōkwē qa
ōdax'īdēs wūdex'īda. Wā, laem 'nēx' qa l'emx'wīdēs qa
xak'!emts!āwēs lax laēna'yas wāk'ala qa k'!ēsēs ēdēsa dzax'wīda. 60
Wā, hēm lāg'ilāsa yāsekwē lāq. Wā, g'il'mēsē wūdex'īdexs laē
āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdema. Wā, lā āx'ēdxa
selemē qa's selemx'sōdēxa neqadzeqē sela'ya qa neyīm^xso-
watsa t'emgexsta'yasa xelōdzayowē. Wā, g'il'mēsē gwālexs laē
g'ra gwālēg'a (*fig.*). Wā, lā āx'ēdxa yīgekwē xelōdzayo, la'mē 65
yīxdzōdeq lāxa wūlg'ixstēlas. Wā, laem ōgū'laem mēdek^u
gūnk'!enē la nēx'soyōs lāxa sēsela'yē qa's lā hēx'sāla lāxa māē-
maltsemtowē yīgēla'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxa wīlē
qwāxasa malp!enk'e 'wāsgēmasas lāxens bālax. Wā, lā k'!axālax


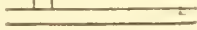


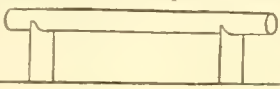

70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 **Staging for drying Roots.**—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē^εx^wūna^εyas lō^ε xōdzēg^ayas. Wā, g'il^εmēsē wī^εlāxs laē k'la^x-wīdēx lē^εx^uba^εyas qa pēpēgenōsēs. Wā, lā āxbēntsa xelōdzayo-waxa āmdēma lāxa xelōsp^lēqē qaxs hē^εmaē lēgēmsa lāl yīlbayaats. Wā, lā āx^εēdxa dzēdek^{wē} l!ōp!ēk'sa ālēwasē qa's yī^εlālēlōdēsa xelōdzayowaxa āmdēma lāx ōba^εyasa xelōsp^lēqē. Wā, g'il^εmēsē
75 gwālēxs laē g'a gwālēg'a (*fig.*).

1 **Staging for drying Roots.**—Wā, g'il^εmēsē gwāl lē^εxwaxs laē hōqūwēsa qa's lā lāxēs g'ōkwē. Wā, hē^εida^εmēsē lā lāxa āl!ē dak!ōtēlaxēs sōbayowē qa's lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a ha^εyā^εag'it ēk'ētēla naenk'ēla dzēsekwa. Wā, lā bāl^εīdeq qa
5 yaēyōdu^xp!enk'ēs lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndēq. Wā, la^εmē nēmax^ε āwāsgēmasasa mōts!aqē lāx yūdu^xp!enk'ē lāxēns bālax. Wā, lā ēt!ēd bāl^εīdxa nēmp!enk'ē lāxēns bālāxs laē sōpsēndēq. Wā, lā malgūnalts!aqa sōpa^εyas hēx'sā āwāsgēmē. Wā, g'il^εmēsē wī^εwēlx'sēda nāl^εnēmp!enk'as āwāsgēmasē lāxēns
10 balāxs laē dzōdzox^ubēndēx ēpsba^εyas qa eēx'bēs. Wā, g'il^εmēsē wī^εla lā dzōdzox^ubaakūxs laē yīlkūlsaq qa's lā yīl^εwūlt!alaq qa's lā yīlgwēlēlaq laxēs g'ōkwaxs laē yīl^εx'walīlaq lāxēs ax^εālīlasLasa k'lagīlē. Wā, g'il^εmēsē wī^εlaēlaqēxs laē āx^εēdxa nēmts!aqē lāxa dzōdzox^ubaakwē qa's dēx^εwalīlēs lāxa mag'īdzā^εya tsaq!ēx-
15 la^εyē lāx onēgwīlasa hēlk'!ōtēwalīlasa g'ōkwē. Wā, g'il^εmēsē malp!enk'ē wālabetalīlasas lāxēns q!wāq!wax'ts!āna^εyaxs laē āx^εēdxa nēmts!aqē dzōdzox^ubaakwa qa's dēx^εwalīlēs lāxa

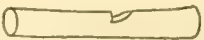
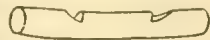
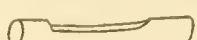
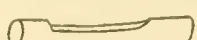
ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts | the baskets with long cinquefoil-roots
 onit,  and he does the same along the other
 side. |

35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

‘nempl!enk’ē lāxens q!wāq!wax’ts!āna’yēx, yīx āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx’ēdxa ‘nemts!aqē lāxa k’!axdemaLē qa’s
 k’at!ālilēs lāx L!āsalilās g’a gwālēg’a (*fig.*), lā āx’ēdxa ‘nemts!aqē 20
 lāxa dzōdzoḡbaakwē qa’s dēx’walilēs lāxa āpsba’yasa la k’ādēla.
 Wā, g’il’emxaawisē ma!p!enk’ē ‘wālabetalilasas lāxens q!wā-
 q!wax’ts!āna’yaxs laē āx’ēdxa ‘nemts!aqē dzōdzoḡbaakwa qa’s
 nā’naxts!owēx āwālagōlilasasa āpsba’yaxs laē dēxbetalilaq. Wā,
 g’il’emxaawisē ma!p!enk’ē ‘wālabetalilasas lāxens q!wāq!wax’ts!ā- 25
 na’yēx laē āx’ēdxēs k’!īm!ayowē qa’s k’!īm!etōdēq qa xūbetōwēs
 ‘naḡwēda lēlāmē. Hēem lēgades q!asēxa k’ats!ewaslasa k’!axde-
 maxa g’a gwālēg’a (*fig.*). Wā, g’il’mēsē ‘wī!la lā q!lēq!ādzekwa ōxtā-
 ‘yasa lēlāmāxs laē āx’ēdxa k’!axdema qa’s k’adetōdēs lāxa lāmāsa
 āpsba’yē. Wā, lāxaē ōgwaqa k’adetōtsa āpsba’yas lāxa lāmē. 30
 Wā, la’mē g’a gwālēg’axs (*fig.*) laē gwāla k’!agilē qa g’ēxdemasā
 laxabats!ē L!āl!abata. Wā, lā hēem xat! gwēx’ēidxa āpsōdeq!a.



Frame for drying Berries.—Wā, la’mēsens gwāgwēx’sēx’ēidel lāx 1
 lā’wūnemasa ts!edāqaxs k’!ēsaē āem k’!waēl lāxēs g’ōkwaxs laē
 ts!ēx’ēs genemaxa ts!ēx’ina. Wā, hēem g’il la ālāsō’sē ēk’a k’!wax-
 tāwaxa k’!ūnk!ūnq!ēqēxa telqwē qaxs hē’māē ēg’aqwa lāx pats!ase-
 ‘wē. Wā, g’il’mēsē q!lāqēxs lāē sōp!ētsēs sōbayowē lāxa wilemē qa’s 5
 temx’ūbetendēq g’a gwālēg’a (*fig.*), g’il’mēsē negōyōdē temkwa’yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our
10 hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way: 
Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree
15 into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife,
20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When
25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q!wāq!wax'ts!āna'yē g'äg'ilela
lāxēs temkwa'yē. Wā, lā 'nā'nemap!enk' lāxens q!wāq!wax'ts!ā-
na'yēx yix bāla'yasēxs laē temx'wīdeq. Wā, g'il'emxaāwisē la
10 'nemālē 'wālabedadas lē'wa āpsba'yaxs laē g'wāl sōpaq. Wā, laem
g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxēs lemlemg'ayowē qa's q!wāēlben-
dēs lāx (1) xa wiletā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē
lāq. Wā, g'il'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a g'wālēg'a
(*fig.*). Wā, lā lemlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's
15 lākwēsēs qō lāl yilx'ūlt!ālaleq. Wā, g'il'mēsē 'wī'welx'sexs laē yelx-
'wīdeq qa's yilx'ūlt!ālaleq qa's lā yilgwēlelaq lāxēs g'ōkwē. Wā, lā
yelx'walīlaq lax onēgwilasēs g'ōkwē. Wā, g'il'mēsē 'wī'lōlt!axs laē
āx'ēdxēs k'limlayowē lā g'ig'alīlaq. Wā, hē'mislaḷēs nexx'āla k'lā-
wayowē. Wā, lā āx'ēdxēs lem'ayowē lē'wē pelpelqē. Wā, lā
20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yix wāgwasas.
Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!ā-
na'yēx qa 'wādzewatsēx, laē āx'ēdxēs nexx'āla k'lāwayowa qa's
xōx'sendēq. Wā, lā hēx'sāem gwēg'ilaxa q'lēnemē hēx'sā āwāgwītē.
Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla
25 k'lāwayowa lē'wa 'nemts!aq lāxēs xā'yē k!waxlāwa qa's aēk'lē
k'lāxwax āpsōt!ēna'yas qa neqelēs; wā, hē'mis qa pex'enēs. Wā,
g'il'mēsē g'wālexs laē lēx'ideq qa's k'lāx'widēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off: There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he has wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs lō^e qa neqelēs. Wä, g'il'mēsē gwālexs laē ēt'lēdxa 'nemts!aqē. 28
 Wä, āemxaē nānaxts!ewaxēs g'ilx'dē āxā'ya. Wä, āx'sā'mēsē hē
 gwēgilaxa waōkwē. Wä, g'il'mēsē 'wiēla la k'lākwa. Wä, la ēt'lēd 30
 xōx'wīdxa wawilalagawa'yasens selt!ax'ts!āna'yēx. Wä, lā āx'ēd-
 xēs nexx'āla k'lāwayowa qa's k'lax'wīdēq qa k'lewelx'ūnēs.
 Wä, g'il'emxaāwisē k'otax laem hēlalaxs laē bāf'idēq yīsē q'lwā-
 q'lwax'ts!āna'yaxa malp!enk'ē hē'misa māldenē babelawē lāxens
 q'lwāq'lwax'ts!āna'yaxs laē k'limts!endeq. Wä, laemxaē q'lēnemē 35
 k'limta'yas hē gwēx'sē. Wä, g'il'mēsē gwālexs laē āx'ēdxēs
 lem'gayowē LE'wis pelpelqē qa's LEMLEMx'salēxa waōkwē k'lwax-
 lāwa qa pelspadzowēs. Wä, g'il'mēsē 'wī'wūlx'sexs laē āx'ēdxēs
 nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs LEMk'asōx'dē k'lwax-
 lāwa. Wä, lā hēlo^x's'end xōxō^x'sālaq yīsēs nexx'āla k'lāwa- 40
 yowē lāq qa k'lōdenēs wāgwasas lāxens selt!ax'ts!āna'yēx. Wä,
 lā ālak'lāla q'lēnemē xā'yas. Wä, g'il'mēsē gwālexs laē āx'ēdxēs
 g'ilx'dē āxā'yaxa maēmaldēnas āwādzewasē. Wä, lā k'lēx'sōdxa
 k'lewelx'stowē hālselaem lālexalagawēsens selt!ax'ts!āna'yēx yīxs
 mōdenaē lāxens q'lwāq'lwax'tsāna'yēx g'äg'ilela lāx ōba'yasē 45
 k'lēx'sōtē'was: g'il'mēsē lāx'sāwē k'lēsōda'yasens laē bāf'it-sē
 q'lwāq'lwax'ts!āna'yaxa malp!enk'ē g'äg'ilela lāx k'lēx'soda'yas.
 Wä, g'il'emxaāwisē lāx'sāxs laē ēt'lēd bāf'idxa malp!enk'ē g'äg'ī-
 lela lāx ālē k'lēx'sōdēs. Wä, ā'misē hē gwē'nākūlax lābēndalāē.
 Wä, g'il'mēsē gwāla L'āl'EXENwa'yaxs laē g'a gwālēg'a (fg.). Wä, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little 55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into 60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he 65 continues the same with the others; and || when all of them have been finished, it is in this way: After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These 70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lä k'ät!alilaq qa's äx'edēxa 'nemts!aqē; lä k'ādenodzelilas lāxa la gwāla. Wā, lä xūlt!ēdeq qa naqālitla k'lek'lex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'leyimxsāla. Wā, g'il'ēmxaāwisē gwālexs laē äx'ēdxa k'lewelx'ünēxa yō 'wāg'itens selt!ax'ts!āna- 55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgemas. Wā, hēm lēgades k'elx'dema gayēg'ē. Wā, lä mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'äg'ilela lāxa ōba'yasēxs laē äx'ēdxēs nexx'āla k'lāwayowa qa's k'limtsēstalēq. Wā, xāl!ex'īd k'lax'sēstāla qa hēlādzeqelis lāxa L!al!exenxa'yē. Wā, lānaxwē 60 L!enxstōts lāxēs k'lex'sōda'yē. Wā, g'il'mēsē hēlāfē tek'alaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē gwāl q!omtaqēxs laē wāla lāx k'limtsēstalasō'x'dās. Wā, lāxaē hēm gwēx'īdxa āpsba'yasa k'elx'dema gayēg'a'ya, yixēs gwēx'idaasaxa āpsba'yas. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il- 65 'mēsē 'wēla gwālexs laē g'a gwālēga (jig.). Wā, g'il'mēsē gwālexs laē äx'ēdxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē äx'ēdxa pepatslaakwē pēlspelē k!wēk!wagedzōwaxa k'lōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lä 'nemdenē āwādzēwasas lāxens q!wāq!wax'ts!āna'yē, yixa nex'ts!ā. Wā, g'il- 70 'mēsē g'āx 'wilg'alil lāx k!wāēlasasēxs k'litk'ledēsēlaē. Wā, g'il'mēsē 'wilg'alilexs laē äx'ēdxa pēx'stalilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē lē¹lāxēs genēmē qa g'āxēs dzēldzeq!astogwila dzedzEXSENDxa 72
pēgēkwē denasa. Wā, lā hēx¹ida¹mēsē lā genēmas k!wāg'alila
qa^s dzedzEXSENDē dzēldzeq!astōgwilaxa yaēLElāLaxa nexts!āwasa
k'ltk'!edēsLē. Wā, g'il¹mēsē dzEXōdxā 'nemxsāxs laē ts!ās lāxēs 75
lā¹wūnemē. Wā dāx¹ideq. Wā, hē¹misa 'nemxsa pāts!aak^u g'ayōl
lāxa nexts!āLasa k'ltk'!edēsLē qa^s k'at!endēs lāx (1) lā māk¹E-
nēx (7); wā, lā yil¹āLElōdeq yīsa dzEXekwē denasa. Wā, la k'!ēs
hēlq!ālaq k'!ilp!ēda. Wā, g'il¹mēsē g'wāl yīlaqēxs laē ēt!ēd āx¹ēdxa
'nemxsa pāts!aakwa qa^s k'adenōdzendēs lāxēs g'ilx¹dē āx¹āLElō- 80
dayowa lāxaax (1) k'!elx¹dema gayōlema. Wā, lāxāē yil¹āLElōdeq.
Wā, āx¹sā¹mēsē hē g'wēg'ilax (1). Wā, g'il¹mēsē lenxend lāx (8)
L!āl!EXENxā¹ya. laē ēt!ēd yil¹endā¹lax (2). Wā, g'il¹mēsē lenxendeq
laē ēt!ēd yil¹endā¹lax (3) lō¹ (4) lō¹ (5). Wā, laem g'wāla k'ltk'!e-
dēsaxs laē 'wī¹la yeLEkwē (6). Wā, lāg'a g'wālēg'a (*fig.*). Wā, 85
g'il¹mēsē g'wāla k'ltk'!edēsaxs laē ts!ās lāxēs genēmē.

Rack for holding Baskets.—Wā, lāLā genēmas āx¹ēdxa ēg'aqwa 1
lax xāse¹wē k!waxLāwa, qa^s xōx¹wīdēq, qa 'nāl¹nenmdendzāyaa-
kwēs āwādzewasē lāxENS q!wāq!wax'ts!āna¹yēx. Wā, lā k'!ōden
lāxENS selt!ax'ts!āna¹yēx, yīx wīwāgwasas. Wā, lā hēem mens¹itsē
g'oldōlās ōts!āwasa dengwats!ēmotaxs laē k'!imts!endeq. Wā, g'il- 5
'mēsē k'ōtaq laem hēlālēs āxā¹yaxs la mens¹itsa 'nemts!aqē lāx ts!E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-width | on each side is the size of these square pieces of cedar-wood. | She makes four pieces of the same size, and all of the same length. ||
- 10 After they have been cut off, she takes cedar-bark and | puts it into water and leaves it there until it gets soaked. | When she thinks it is soaked, she takes it out and splits it | into narrow strips. After doing so, she takes | one of the shorter cedar-sticks, one of the pieces
- 15 to which the rack on which || the basket rests is tied when crabapples are being boiled, and she takes | one of the flat pieces of cedar and places it lengthwise, so that the two are | in this way.¹ Then she takes split cedar-bark and ties together | the two ends of the rack that she is making. After this has been done, | she takes up one of
- 20 the long cedar-sticks || and puts it down flat on the crosspieces, and she ties these together with cedar-bark. | She continues doing this from one end of the crosspieces to the other. | When she reaches the other end, she takes another one of the shorter | cedar-sticks and ties it under the rack. | She measures so that equal distances are
- 25 between the || four cross-sticks. She ties them also with cedar-bark. | She does this with all four sticks. After she has | done so, it is in this way.² |

- g'ōlāsa dengwats!ēmotē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens q!wāq!wax'ts!āna'yēx lāxēs k!ēwūlx'ūnēna'ya k!waxlāwē. Wā, lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
- 10 Wā, g'il'mēsē gwāl k'limk'limts!alaqēxs laē āx'ēdxa denasē qa's hāpstendēq lāxa 'wāpē, qa yāwas'īdē hāpstālila, qa pēx'wīdēs. Wā, g'il'mēsē k'ōtaq laem pēx'wīdex laē āx'wūstendēq qa's dzedzēxs'endēq qa ts!ēlts!eq!astowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa 'nemts!aqē lāxa ts!ekwagawa'yasa k!waxlāwē, yīx k'ilx'demalasa
- 15 hāndzowasa k'litk'lidēselasa q!ōlāxa tsēlxwē. Wā, lāxaē dāx'īdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa qa's k'āk'etōdēx ōba'yas g'a gwālēg'a.¹ Wā, lā āx'ēdxa dzexekwē denasa qa's lā yālōdayonox^us lāx ōba'yasēs k'litk'!edēsilase'wē. Wā, g'il'mēsē gwāl'alelaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa,
- 20 qa's lāxa pāxents lāxa k'ilx'dema. Wā, lāxaē yālōdēq yīsa denasē. Wā, āx'sā'mēsē hē gwēg'ilaxs lābendālaaxa k'ilx'dema. Wā, g'il'mēsē lābendqēxs laē ēt!ēd dāx'īdxa 'nemts!aqē lāxa ts!ekwagawa'yē k!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'litk'!edēsē. Wā, laem āem mensi'lāla, qa 'nemēs āwalagālaaslasa
- 25 mōts!aqē k'lek'ilx'dema. Wā, laemxaē yīlōdālasa denasē lāq. Wā, lā 'nāxwaem hē gwēg'ilaq lāqēxs mōts!aqāē. Wā g'il'mēsē gwālaxs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail, 15
in this way: || Now the tree is (1); the precipice |
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting. Wā, hē^hmaaxslaēda tewē^hnēnoxwaxa ^hmelxlowē 1
ēk^hlēsta lāxa neg^hā. Wā, la alēx^hīdxa hēlag^hitē g^hilt^hla selbasēdem-
sa wilkwē yīxs ^hnāl^hnēmp^hlēnaē malp^hēnk^hē wāsgēmasas lāxen
bālax. Wā, la yōwag^hitens selt^hax. Wā, la k^hlēās l^hēnk^hēdems.
Wā, lā aēk^h!axs laē g^hāxtōdexs laē selp^hlēdeq g^hwāyōlēla lax ōx^hlā- 5
^hyas yīxs t^hlēpālaax ōxtā^hyasēxs laē selpaq. Wā, g^hīl^hmēsē g^hāg^hīl-
tālē selpa^hyasēxs laē wī^hx^hwīdeq qa^hs t^hlēp^hīdēxa mak^hāla laxa lā
selbekwa. Wā, lā^hxaē ēt^hlēd^hselplēda. Wā, al^hmēsē g^hwālēxs laē
lābendex ^hwāsgēmasas. Wā, lā ma^hx^hbendeq (*fig.*). Wā, laem x^hīma-
yōlxa ^hmelxlowē lāx ^hnēm^hx^hīdaasas t^hlēx^hīlās lāxa neg^hā. Wā, 10
g^hīl^hmēsē q^hlāxa māg^hīlx^hiwa^hyē t^hlēx^hīla laxa ēl^hēxsdalaa, wā,
hē^hmēsa lāsaxs lālaē lāx l^hāsōtstā^hya t^hlēx^hīla; wā, lā mō^hx^hp^hlē-
gents lēx^hūba^hya x^hīmayō lāx ōx^hlā^hya lāsē. Wā, la qēx^hstōtsa
x^hīmayowē lāx ālā^hya lāx nēxstā^hya t^hlēx^hīlāsa ^hmelxlowē g^ha g^hwā-
lēg^ha (*fig.*). Wā, hē^hem lāsē (1); wā, hē^hmēs tsētāla t^hlēsem lāx 15
ēk^h!anēkwasa t^hlēx^hīla (2); wā hē^hmēs x^hīmayowē (4); wā, hē^hmēs
tēx^hīlē (4); wā, hē^hmes ēl^hēxsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wä, g'il'mēsē gwālexs laē bās. Wä, g'il'mēsē mōp!enxwa'sē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wä, g'il'mēsē x'imts!āxa
 20 'melxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wä, la'mē x'i-
 maxā!āxa x'imayowaxs laē hē!a. Wä, lā nēxōstōdeq qa's x'i-
 mōdēxs x'imayowē lāx q!ōq!onāsa 'melxlowē. Wä, lā xwē!āxa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wä, g'āxēsa 'melxlowē lāxa
 qwaqwēsāla lāx x'imaasasēs x'imayowē.

25 Wä, lā qwax'ideq qa's lāwiyōdēx yax'yīg'ilas. Wä, lā āxē!ax
 yīx'sema'yas. Wä, lā āx'ēdxa dewēxē qa's selp!ēdēq. Wä, lā
 q!ap!ēx'idxa g'aleng'algiwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē
 ālemx!ēs qa's ya!ōdēsa dewēxē lāq. Wä, laxaē hēm gwēx'idxa
 ēpsōltsēdza'yē. Wä, lā āx'ēdxa yīx'sema'yas qa's āxts!ōdēs lāx
 30 tek!ās. Wä, lā āx'ēdxēs k'!awayowē qa's L!enqemsālēs lāx wāx'-
 sane'x'ustā'yas qwaqa'yas tek!āsa 'melxlowē. Wä, lā L!enxsālas
 lēx'ba'yaasa dewēxē lāq. Wä, laem q!enk'!aēdzendex tek!ās.
 Wä, g'il'mēsē gwāl q!ēnaqēxs laē p!emx'sasēs e'eyasowē lāxa la
 ya!ewak' g'ōg'igū'yōsa 'melxlowē. Wä, la'mē hē gwēk'ēlaqēxs
 35 laē banō!ēla lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatē).—Wä, hēmxaā gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ē. Wä, hēmxaāwis
 ālēwats!ēsēs ālēwats!āxa k'!ōlōt!ēxs ālēwats!āxa mēgwatē.

Wä, g'il'em p!edex'idxa x'āsawayāēda 'mekūlāxs laē xwāna!idē-
 5 da ālēwinoxwē qa's lā lēlē!bendxēs ālēwats!ē xwāxwagūma qa's
 lā hānstā!isas lāxa demsx'ē 'wāpa. Wä, lā lāsdēsa qa's āx'ēdēxs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yix g'iyîmts!ewasas LĒLEG'îkwas LE'wis q!elkwē; 7
wā, hē'mislēs āxsolē LE'wa q!exmēnē; wā, hē'misa at!emē; wā,
hē'misē alēx'sayuwē sēsewayo LE'wis k!waxlā'yē. . . . Wā, hē'mis lā
'wîlxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'il'mēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx'ida'EM dāx'idxēs sēse-
wayowē qa's sēx'widē. Wā, g'il'mēsē elāq lāg'aa lāxa mek'ālāxs
laēda ālēwinoxwē k'ātasēs ālēx'sayowē sēwayâ laxēs gwaap!ēlexsē
LEX'EXsa lāx gwābalexts!ēna'yas dzēgūmas mastās QEXENēxa
LEX'EXstEWilexsē lāx gēmxōtāga'yasēs ālēwaseLEla xwāxwagūma. 15
Wā, lā gwēxlālē xabats!exsda'ya lāx gēmxōtāga'yas lāxēs
k!wāxdzasē.

Wā, lā tegulEXsaxēs mastowē qa's wī'x'widēq xwēlāla qa lās
k'ādeg'iwē lāx āg'riwa'yasēs ālēwaseLEla xwāxwagūma. Wā, lā
lāg'ōts laxēs hēlk'!ōtāgawa'yaxs laē x'ōx'widxēs ōdzaxsē qa's 20
āx'wuts!ōdēxa q!elkwē LE'wa LEG'îkwē. Wā, lā mōx'bentsa
LĒLEG'îkwē lāxa max'ba'yasa q!elkwē.

Wā, g'il'mēsē gwālexs laē k'!ox'bentsa LĒLEG'îkwē lāxa dzēdzē-
gūmē. Wā, lā yīl'ēdex ōba'yasa t!amak'!EXawa'yē. Wā, lā xwēl'ēd-
xa mastowē qa's max'walelōdēsēs q!elkwē lāx dālaaslasēs 25
gēmxōlts!āna'yas qō sex'idlō. Wā, g'il'mēsē gwālexs laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!enstentsa dzēdzēgūmē lē^{wa} lēleg'ikwē lāxa demsx'ē 'wāpa qa pōs'idēsa dzēdzēgūme qa elba'yēsa lēleg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qese'yindālasēs q!elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā me^x'stents lāxa demsx'ē 'wāpa qa^s lāgūnsēs qa pe^x'semx'ē'idēs. Wā, lā āx'ēdex negōyā^s yasēs q!elkwē qa^s q!ūdzemk' l'indēs lāx ōwaxsta^s yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek'lūt!alelē. Wā, lā g'ēts!ālg'i-
35 yōts lāx ōg'iwa^s yasēs ālēwaselela xwāxwagūma lāx ēk'!ēlexsasa ōdzaxsē. Wā, laxaē qese'yindālas lāxa āpsēx'sē. Wā, laem benaxsē āpsba^s yasa q!elkwē.

Wā, g'il'mēsē gwāla^s exsexs laē sēx'wida. Wā, laem māk'il!āla lāxa 'mek'ālāxs laē hēla^s ya. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs mā^s l!alaē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats!exsda^s yasēs māstowē. Wā, g'il'mēsē hāwīnāl'idēda mēgwataxs laē k!waxlā^s yas k'ōkwa^s lamasxēs sēwayowē qa^s L!enxstendēs lāxa demsx'ē 'wāpa qa^s yāwix'flēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa^s āwūlp!attewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinoxwaqēxs g'āxaē ma^s nakūla lāx gēm^s xanōle-ma^s yas ālēwats!ās xwāxwagūma.

Wā, g'il'mēsē q!āpaqēxs laē hēx'idaem nēx'ēdxēs q!elkwē qa kwats!exlaxs'ā yīsēx k'lēgēmasa ālēwats!ē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50
the seal is going to a patch of kelp or | seaweed, then the hunter takes
his harpoon-shaft and pushes it | at the side of the seal's head as it is
diving along swimming under | the water. Then it turns and leaves |
the seaweed; for the seal, when it is harpooned, || searches first for 55
seaweed or a kelp-patch, and wriggles through it. | Then it often hap-
pens that the harpoon-line breaks or that the seal pulls out | the
harpoon-points. Therefore an expert hunter | hauls in his harpoon-
line as soon as he hits the seal, to watch that it | does not go to a kelp-
patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60
run out when the seal is swimming; and when | the line has run out
entirely, then (the seal) hauls the hunting-canoe, and | the hunter is
surprised to find his line twisted in the kelp as the seal | goes to and
fro in it; and then it comes off, || and the hunter has difficulty in 65
pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it
go seaward. When | it comes up, as its breath is at an end, he takes
the harpoon, || he puts the prongs close to the harpoon-line and the | 70
barbed points, and pushes it down. It does not take long before the

māx'ida. Wä, g'il'mese lalaēda mēgwatē lāxa wādolk'āla L'E'wa 50
q!ax'q!elēsaxs laē āx'ēdēda ālēwinowaxēs māstowē qa's L'ENX'-
ēdēs lāx ōnōLEma'yasa mēgwatē lax t!epsemālaēna'yasēxa
'wāpaxs ma'nakūlaē. Wä, hēx'ida'mēsē mēlg'ila'ya qa's bewēsa
wādolk'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālaē SEX'ī-
tse'wa q!āx'q!elīsē L'E'wa wādolk'āla qa's lā x'ilx'ilk'ūt!eqaq. 55
Wä, hē'mis q!ūnāla ālēdaatsa q!Elkwē Lōxs ā'maē k'!eqowa LēLE-
g'ikwē lāxa mēgwatē. Hēm lāg'ilasa ēg'ilwatē ālēwinox^u hēx'-
idaēm nēx'ēdxēs q!Elkwaxs g'ālaē SEX'īda qaxs q!āq!alalaaq qa
k'!ēsēs lā laxa wādolk'āla.

Wäx'e yāg'ilwata ālēwinowaxs SEX'īdaaxa mēgwatē, lā āem 60
ts!Engwēg'ēxēs q!Elkwaxs laē māx'ida. Wä, g'il'mese 'wīlastē
q!Elkwasēxs laē sep!ēdēda ālēwats!ēs xwāxwagūma. Wä, ā'mēsē
q!ayaxaxs laē x'imsgema'yēs q!Elkwē lāxa q!ax'q!elise qaxs
hēx'ida'mae ts!āts!Elxsālax'īdēda mēgwatē laqēxs laē lāwā.
Wä, la lāxumalēda ālēwinowaxs laē nēxsawi'lālaxēs q!Elkwē 65
lāxa q!ax'q!elīsē.

Wäx'ēda ēg'ilwatē ālēwinowwa ā'mēsē nānaqasīlasēs māstowē
lāxa mēgwatē qa lās māxt!anō lāxa L'āsakwē. Wä, g'il'mēsē
q!ō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē
qa's qEXENDēs dzēdzēgūmas lāxēs q!Elkwē lāx mag'aanā'yē lāxa 70
LēLEG'ikwaxs laē q!ōdensaq. Wä, k'!ēst!a gūlaxs laē 'wibalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I de-
90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wā, g'il'mēsē neq!ōx'wīdēxs laē ɬaxūlexsa ālēwinoxwē
qa's g'āxē ɬax gwak!ōdoŷā'ŷasēs ālēwaselela xwāxwagūma. Wā,
lā dālē hēlk!ōtts!āna'ŷasēx x'indzasas. Wā, lā dālē gēmxolts!ā-
75 na'ŷasēx gēlq!a'ŷās laē wīgūnsaq qa's ōdax'īdē nēxōstōdeq qa's
nēx'alexseq. Wā, lā gēyaxs ɬax gwak!ōdoŷāwēlexsasa ālēwase-
lela xwāxwagūma.

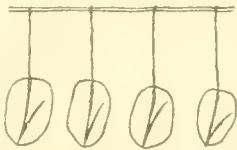
Wā, lā selpōdxēs lēleg'ikwē qa's ts!ōx'wīdēq. Wā, g'il'mēsē
'wīlāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wā,
80 g'il'mēsē gwālexs laē sēx'wīda.

Wā, laem gāla gānula. Wā, laem q!ōlelaxa mēgwataxs le'maē
gwāi māL!āla ɬaxa 'maemk'āla qaxs le'maē 'wīlg'aala ɬaxēs k!wē-
k!wāsē. Wā, lā 'nāxwaem q!ōlelēda ēselēwinoxwax k!wēk!wāsasa
mēgwatē. Wā, lā g'il'mēsē lāg'aa ɬaxa la 'nēxwāla ɬaxa k!wāsaxs
85 laē ālax'īd sēx'wīda qa yīx'ēs ālēwaselelēsēxs laē tēkūlōdxa
k!wāsē. Wā, g'il'mēsē L!ēx'stēda mēgwataxs laē ɬaxūlexsēda ālē-
winoxwē xapstewēx xabats!exsda'ŷasēs māstowē. Wā, hē'mis la
sex'īdaatsēxa mēgwataxs laē bēx'semāla maxt!āla ɬaxa ba'nē.
Wā, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'īlx'dē gwāgwēx'sa-
90 lasa. Wā, g'il'mēsē qōt!a ālēwaselelēāsēxa mēgwataxs laē nā'nak'
ɬaxēs g'ōkwē.

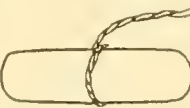
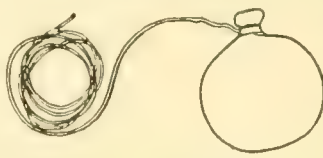
1 **Catching Flounders.**¹—Wā, g'il'mēsē ēk'a 'nālāxa gaālāxs laē
gēnemasa begwānemē xwāna'īda qa's lā tatēlaxa g'āwēq!ānemē

¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles when they are baited. | As soon as all are baited, the fisherman || coils up the fish- 25



ɽɛʷa dzâlê. Wä, g'il'mēsē q!eyōlxa g'āwēq!ānēmē ɽɛʷa dzâlāxs laē nāʷnakwa lāxēs g'ōkwē. Wä, g'il'mēsē lāg'alis lāx L!emaʷisasēs g'ōkwaxs laē hēx'idaʷem āx'ēdxa tēp!āyasōx met!ā- 5 nā'yēx qaʷs elx'īdēxa g'āwēq!ānēmē ɽɛʷa dzâlê qa lawāyēs xōxūlk'!imōtas. Wä, la ts!extālaq. Wä, lāla āxts!ālas hāmts!āwas lāxa lexā'yē. Wä, g'il'mēsē ʷwīla gwālexs laē lāltāwēda ts!edāqē. Wä, lā lā'wūnemas āx'ēdxa L!āgēts!aanā'yē ɽɛʷa galōdaanā'yē sēsē'yak!ēna qaʷs lā dents!ēsēlaq lāx hānēdzasasa 10 L!āgēdzats!ē xwāxwagūma. Wä, lā L!ax'ālisaxa L!āgēdaanā'yē denema lāx ālaxsdza'yasa L!āgēdzats!ē xwāxwagūma. Wä, g'il'mēsē la neqelē L!āgēts!ēna'yasēs laē āx'ēdxa ʷnemts!aqē galōdaanāwē sē'yak!ēna. Wä, la bāʷidxa ma!p!enk'ē lāxens bālāxs laē yil'ālelōts ōba'yasa galōdaanāwē sē'yak!ēn lāxa L!āgēdza- 15 anā'yē denema. Wä, g'il'mēsē gwālexs laē ēt!ēd āx'ēdxa ʷnemts!aqē galōdaanāwē sē'yak!ēna. Wä, lā bāʷidxa neq!ēbōdē lāxens bālāxs laē yil'ālelōts ōba'yasa galōdaanāwē sē'yak!ēn lāxa L!āgēdzaanā'yē denema. Wä, lā hē'staem āwālagālēda sek!as-ging'ostā nēneq!ēbōdēs āwālagālaasē. Wä, g'il'mēsē ʷwīl'gaale- 20 laxs laē āx'ēdxa elg'ikwē tēlālas g'āwēq!ānēma ɽɛʷa dzâlê qaʷs lā tēl'its lāq. Wä, laem L!el!enq!eqasa galodayowē xāq lāxa g'āwēq!ānēmē ɽɛʷa dzâlê. Wä, la g'a gwālēg'axs (fg.) laē tēlkwa. Wä, g'il'mēsē ʷwīla tēlkūxs laēda L!agēts!ēnoxwē begwānem qes'ēdxa L!āgēdzayowē qaʷs lā qes'ālexsaq lāxēs L!āgēdzats!ēlē 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up
 30 the beach and || takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line
 35 lies three | fathoms deep. As soon as he reaches it, || he takes up one of the elongated stones | and the end of the fishing-
 line, and ties the | end of it to the middle of the | elongated stone.  When this is done, he puts it overboard; and | when the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins
 40 to go ahead, the line runs out into the water. || When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor.
 bottom, he takes  When it touches the
 45 float of this shape | and ties it to the end of the fishing-line. | Then he throws it into the water. | Then he goes home


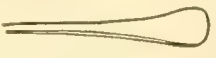
- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'il'mēsē gwālexs laē alēx'idex maltsema hā'yāl'a seSEX^uSEM t'lēsema qa q!elq!elsbēsa L'āgēdzaanā'yē. Wā, g'il'mēsē q!āqēxs laē t'lāx'ālexsaq lāxēs L'āgēdzats!ēlē ɣwāɣwagūma. Wā, lā lāsdes lāxa L'ema'isē qa's
 30 lā āx'ēdxēs L'āgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents!ē-selaq lāxa L'ema'isē. Wā, lā lāxsa lāx ōxla'yasēs L'āgēdzats!ēlē ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L'āgēdzasēxa k'!ēsē wunqelas 'wāpē, yīxs hē'maē hēlaēsa yūdux^p!eng'esē lāxens bāLax yīx 'walaēdzasasa L'āgēdzasē. Wā, g'il'mēsē lāg'aa laqēxs
 35 laē hēx'idaem āx'ēdxa 'nemsgemē lāxa SEX^uSEM t'lēsema (*fig.*) lo' ōba'yasa L'āgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa SEX^uSEM t'lēsema. Wā, g'il'mēsē gwālexs laē q!elstents. Wā g'il'mēsē lāg'alisa q!eltsemaxs laē dāx'ēdxēs sēwayowē qa's sēx'widē. Wā, g'il'mēsē seplēdēda ɣwāɣwagūmaxs laē q!ūlēx'sem la ts!enx^u-
 40 stalēda L'āgēdzayowē. Wā, g'il'mēsē 'wīla'staxs laē āx'ēdxa 'nemsgemē SEX^uSEM t'lēsema qa's yīlōyōdēsa mōp!enkē g'āg'ilela lāx āpsba'yasa L'āgēdzayowē laqēxs laē ēt!ēd dāx'ēdxēs sēwayowē qa's sēx'widē qa lek!ūt!alisēsa L'āgēdzayowaxs laē q!elstentsa t'lēsemē. Wā, g'il'mēsē lāg'alisexs laē āx'ēdxa lōxsemē k'wāxsemē
 45 pewāxbē g'a gwālēg'a (*fig.*) qa's yīl'alelōdēs ōba'yasa L'āgēdza-anā'yē laqēxs laē ts!exstents. Wā, lā nā'nakwa lāxēs g'ōkwaxs laē

to his house | after having finished on the water. In the evening 47
he goes into his fishing- | canoe and paddles to the place where
he left his fishing-line; and | when he reaches the round cedar-
wood float at the end, he takes it || and puts it into his small canoe, 50
and he hauls in his | fishing-line. Then he takes off the flounders,
and black-edged(?) flounders | which hang on the hooks; and as soon
as he has them all off, he takes | clean clams and baits his fishing-
line; and | after he has baited it, he takes his paddle and paddles; ||
and when his small canoe starts, then the line runs out into the 55
water. | When it is all in, he puts the | stone anchor into the water;
and when it touches the bottom, he takes the round cedar- | float at
the end and throws it into the water. Then he goes home. He picks
up some | dry driftwood. When he thinks he has enough to steam ||
the flounder standing on edge, he goes home | to his house. When it is 60
high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
off mussels, | and she puts them aboard her small canoe in which
the fish-trap is kept, | and she also puts aboard her new fish-trap.
Then she takes the harpoon, || which is made of a thin rod of red pine.
Sometimes it is three fathoms long. | Two points of tough wood are 5

gwa^lala^{ya}. Wā, hēt^{la} la dzāq^{waxs} laē lāxs lāxēs L^lagēdzats^lē 47
xwāxwagūma qa^s lā sēxūt^{la} lāx āxālasasēs L^lagēdzayowē. Wā,
g^{il}mēsē lāg^{aa} lāx lōxsemē k^lwaxsem pēwāxbēxs laē dāx^{ideq}
qa^s mēx^uwālexsēs lāxēs xwāxwagūmaxs laē denx^{id}xēs L^lagē- 50
dzaanā^{yē}. Wā, lā^mmēsē k^lūdzelēnēxa paēsē lē^{wa} k^lāda la
tētē^xbēq. Wā, g^{il}mēsē wī^lāmasa laē xwēlaqaem āxēdxā
elg^{ikwē} g^āwēq^lānema qa^s tē^lides lāxēs L^lagēdzayowē. Wā,
g^{il}mēsē wī^lā la tēlkūxs laē āxēdxēs sēwayowē qa^s sēx^{widē}.
Wā, g^{il}mēsē sebelaya xwāxwagūmaxs laē q^lūlēx^sem ts^lenx^u- 55
stalē L^lagēdzayās. Wā, g^{il}mēsē wī^lastaxs laē q^lelstentsa t^lē-
semē. Wā, g^{il}mēsē lāg^{al}isexs laē āxēdxā lōxsemē k^lwaxsemē
pēwāxbē qa^s ts^lextendēs. Wā, lā nā^{nakwa}. Wā, lā ānēxbālaxa
lēm^{xwa} q^lēxalā. Wā, g^{il}mēsē k^lōtaq laem hēla lāx t^lēqwapdē-
maxa k^lōt^llaakwēlē t^lēqwabek^u paēsa, wā, lawislē nā^{nakwa} 60
lāxēs g^ōkwē. Wā, g^{il}mēsē yīxūlaxs laē hēx^{ida}em sep^ūltōdxā
q^lēxalē lāx L^lema^{is}asēs g^ōkwē.

Fishing Kelp-Fish.—Wā, lē^{da} ts^ledā^{qē} āxē^{dxēs} ma^{masēq}lwa- 1
yop^{lē}qē sa^{entslō} lē^{wa} pexbaa^{kwē} L^lē^mq^lā xō^{layāxa} xō^{lē}
qa^s lē lex^{wal}exselas lā^{xēs} legats^{lē}lē xwā^{xwagūma}. Wā,
hē^{mislēs} ā^{lt}semē legē^{ma}. Wā, lā^m wī^lxa sa^{entslō}, yīxa
wī^lē wūⁿx^{ūna}. Wā, la nā^lnē^{mp}lēna yū^{du}x^p!enk^ē wā^{sgē}- 5
masas lā^{xens} bā^{lax}. Wā, la k^llxbā^{laxa} ma^{lts}laqē e^ēx^{ba}

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four | fingers wide. | The handle is round. |
That is | all about it. |

The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a g'wālēg'a (*fig.*). Wā, la ye!emno'x'sa dzedekwē' L!ō'-
p!ek'sa ālē'wasē. Wā lā'lēda xō'layāxa xō'lē k'ō'q!ewēsōx
sē'wayāx g'a g'wālēg'a (*fig.*). Wā, la mōp!enk'ē ēwā'sgemasas lā'xens
10 q!wā'q!wax'ts!āna'fēx. Wā, lā mō'den lā'xens q!wā'q!wax'ts!ā-
na'fēx yīx ēwa'dzobaasas tsē'gwayoba'fēyas. Wā, lā'lē lē'x'ēēn
ō'x!ā'fēyas. Wā, lae'm g'wā'lēk'.

Wā, lē'da ts!edā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs legats!lēlē
xwā'xwagūma, lē hē g'il la alā'sēwē mesē'qwa, qaxs hē'ēmaē
15 tēlts!āsa LEgē'mē. Wā, g'il'mēsē q!ā'xa mesē'qwa'xs la'ē sex'ē'it'sa
sa'ents!ō lāq. Wā, g'il'mēsē hē'lala lāx tē'ts!āwasa LEgē'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa LEgē'mē. Wā, g'il'-
ē'mēsē k'leā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīs's xō'la-
yowē. Wā, g'il'ēemxaa'wisē hē'lala lāx tēlts!ā'wasa LEgē'maxs la'ē
20 tētepsē'ndeq qa's lā mō'ts!ōdes lā'xa LEgē'mē. Wā, lē ā'lex'ē'idx
ts!ā'ts!ekhwāxa ts!ā'ts!ayimē. Wā, hē'ēmis qa malp!ē'nk'ēs lā'-
xens bā'lāqē ēwalense!asa'sa ēwā'pē. Wā, hē'x'ē'ida'ēmēsa ts!edā'qē
dā'x'ē'idxēs LEgē'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k'le'sēs q!ūlp!altā'lēda pex'itaqēxs LEGēma'ē. Wā, lā'-
25 xentēda pex'itē mē'selax tēlts!ā'was, lā'g'ila lats!ā'laq. Wā, g'il'-
ē'mēsē gagū'la g'eyī'nse!ēda LEgē'mē lā'xa ēwā'paxs lā'ē dē'n'x'ē'i-
tse'wa qa's k!ūlsit'sē'wāēda pex'itē. Wā, lae'm q!ē'ts!āxs q!el!a'ē
lōxs malgūnala'ē. Wā, g'il'ē'mēsē la hē'lō'lēda LEqa'sa LEgē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hē'x'ida'mēsē lā lā'sdēs la'xa
L!ema'isē qa's lā laē'L lā'xēs g'ō'kwē, wā, lā, k'!ō'qūlīlaxa lā'laxamē 30
qa's lā k'!ō'qūnts!ē'selaq lāxa L!ema'isē. Wā, lā k'!ō'x'walexsa
la'xēs LEGa'ts!ē xwā'xwagūma. Wā, lā dā'x'īdxa pEX'ī'tē qa's
k'!ixts!ō'dēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't!aaxa pEX'ī'tēda
lā'laxamāxs la'ē k'!ō'gūlEXsaq lā'xa LEGa'ts!ē xwā'xwagūma qa's
lā k'!ō'x'wūsdEseLaq lā'xa L!ema'isē qa's lē k'!ō'gwēLELaq lā'xēs 35
g'ō'kwē. Wā, lā k'!ō'x'walīlaq lax onē'g'wīlasēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa lāmawē lāxa LāLEMwayowē Lāwa- 1
yowa. Wā, hēem la lats!ātsa lāmawē lāxa Lāwayāxs laē wā-
welgema'yaaxs laē g'īyīnsela lāxa demsx'ē 'wāpa. Wā, g'īl-
'mēsē k!wāyaxxs laē x'ats!ē'staxs laēda Lāwayowē lemXwalēsē.
Wā, ā'mēsa āxnōgwadās x'its!ax'īlaqēxs laē kūsX'ESgEmlisEXs laē 5
dēlak!lēda māts!āwas lāmawa. Wā, g'īl'mēsē selt!ēdEXs laēda
LāLEMwaēnoxwē āx'ēdxa hē!a lexā'ya qa's lā k'!ō'qūnts!ēse-
laq lāx āx'ēdzasasēs Lāwayowē. Wā, lā t!āqEmaxōdxa mōs-
gEmē Elg'ās t!ēsema qa's t!ax'ālisēq. Wā, lā xESāxōdxa q!wāxē
qa's xESālisēs lāxa L!ema'isē. Wā, lā paqōDEX sālās qa's pax'a- 10
lisēs lāxa L!ema'isē. Wā, lāwīslē k!ūls'īdxa māts!āwasa Lāwa-
yowē qa's k'!EXTslālēs lāxa k!ūlyats!ē lexā'ya. Wā, g'īl'mēsē
'wīlōlts!āxs laē āx'wūlts!ōdxa tapēsawa'yē xōxūlk'!īmōtasa tēlē g'ā-
wēq!ānema. Wā, g'īl'mēsē 'wīlōlts!āxs laē k'!ōx'ūsdesāxēs LEM-
wats!ē lexā'ya qa's lē k'!ō'gwēLELas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa g'āwēq!ānemē qa's lā dālaqēxs laē lents!ēsela lāxa L!ēma'sisē qa's lā tepts!ālas lāxēs lāwayowē. Wā, g'īl'mēsē gwālexs laē xwēlaqa pāqīmts sālas. Wā, lāxaē ēt!ēd xeseyintsa q!hwāxē laq. Wā laxaē ēt!ēd t!āqeyintsa mōsgemē hā'yāl'a t!ēsēma lāx okū'yā'yasa
20 q!wāxē. Wā, laemxaē gwālēs qō yīxwalō. Wā, laēm lāsdēsa.

1 **Gathering Herring-Spawn.**—Wā, hē'ēmaaxs la'ē p!ēxūlē'da wā'-
ēna'yē; wā, lē'da wa'ts!ēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a
q!wā'xa, yī'xā 'nema'xlās k'!ā'momo. Wā, g'īl'mēsē q!ā'qēxs
la'ē nā'ēnakwa. Wā, la q!ā'q!alālaxa wā'ēna'yē qa wā's'īdēs. Wā,
5 g'īl'mēsē dzemō'ēna'kūlēda de'msx'āxs laē'da begwā'nemē qā's'īd
qa's lē lā'xa q!wā'xē qa's L!ēx'wīdēxa g'īlsg'īlt!a lāx wilts!ānāsa
q!wā'xasē. Wā, g'īl'mēsē la q!lē'nemē L!ēgwā'nemasēxs la'ē
gē'mxēlaq qa's lēs lā'xa wā'yadē. Wā, la ē't!ēd āx'ē'dxa g'īlt!a
dzēseqwa' qa's lēxat! āx'ā'līsaq lā'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa L!ē'kwē dene'ma L!ē'wa g'īltsemē t!ē'sēma. Wā, la mō'x'-
bents lā'xa g'īltsemē t!ē'sēma. Wā, la āx'ē'dxa wī'tōwē g'īlt!a
dene'ma. Wā, la āx'ē'dxa g'īlt!a dzēseqwa' qa's k'atstē'ndēs
lā'xa de'msx'ē. Wā, la āx'ē'dxa q!wā'xē qa's lē yīl'endā'las lā'xa
dzēseqwē' yī'sa g'īlt!a wī'tō dene'ma. Wā, ā'l'mēsē gwā'lēxs la'ē
15 lā'bendēda q!wā'xaxa g'īlt!a dzēseqwa'. Wā, la L!ēste'nts lāx
wā'yaslasa wā'ēna'yē. Wā, la āx'ē'dxa L!ē'kwē dene'ma qa's
mō'x'bendēs lā'xa dzēseqwē'. Wā, la āx'ste'nts t!ē'sēmē. Wā,
laēm q!ē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | Hé makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wā, la mō'p'lenxwā'sē 'nā'lās hē gwē'wāla lā'xa de'msx'ē. Wā g'í'l'mēsē mō'xsē 'nā'lās t'lēwālaxs la'ē gwāl wā'sēda wā'na'yē. 20 Wā, lē'da begwānemē āx'ē'dxēs xwā'k'lūna qas ts!ō'xūg'indēq. Wā, g'í'l'mēsē ē'g'rig'axs la'ē L'lā'sta lax āxā'lasasēs t'lē'yō. Wā, la qwē'tīdxa dene'mē qas āx'ā'lexselēxa q!wā'xē la ān'ā'ndexlāla lā'xēs xwā'k'lūna.

Catching Devil-Fish.—Wā, laem k'leās galbala yīxēda g'iltagawa'yē 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da wī'ba'yasa g'iltagawa'yē. Wā, hē'emaaxs la'ē p'lē'xwalelēda nanēsamensāxa teq!wā'xs k!wā'laē la'xēs g'o'kwē t'lē'sema lāxēs tegwa'ts!ē qaxs hē'emaē lē'gēmsa g'o'kwasa teq!wa' t'lē'sema. Wā, lā p'lē'x'wīdxa 5 ba'k'awa'yasa teq!wa'. Wā, hēx'īda'mēsē L'lenx'ēdxa p'lē'sa. Wā, malp'lena'mēsē L'lenx'ēdqēxs la'ē lē'x'wīdxēs nanēsamendzayowē qas k'at!ā'lexsēs lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wā, k'lēst!a gā'laxs gā'xaē mō'ts!āwēda teq!wa', wā, lā dā'x'īd- 10 xa g'í't!a nanēsamendzayo qas sex'ī'dēq. Wā, lē k!wē't!a lēxsaq lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wā, hē'x'īda'mēsē lā'wīōdex bē'x'bēk'lās. Wā, la'mē hewāxaem k'lē'lax'īdeq qaxs nē'k'āē (qa p'lē'sēs).

Gathering Seaweed.—Wā, hē'emaaxs la'ēda ts!edā'qē lēqa'xa lēq!este'nē lā'xa ē'k'ē 'nema'a t'lē'sema. Wā, la k!ū'lg'lalāq yīxs 15 k!ū'nq!āē āxa'sas. Wā, g'í'l'mēsē L'lē'sasōsa L'lē'selāxs la'ē ā'em qūselālaq lā'xa t'lē'semāxs la'ē lenle'mxūya qas āxts!ā'lēs lā'xēs wā'lasē lexa'ya. Wā, g'í'l'mēsē qō't!ēda lexa'yaxs la'ē gūx'alexsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see distinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!äxs la'ē LEBE'xsa lē'wa'yē lāx ō'küya'yasa pa'xsē
20 ts!ä'ts!ax'sema. Wä, g'il'mēsē qō't!ēda yā'yats!äsēxa lēq!este'-
naxs la'ē nā'ēnakwa.

1 **Digging Clover.**—Wä, la'mē gwālala qō lāg'aal lāxa ts!ōts!ē-
yīnxaxa LEX'semē yīxs laē xūls'īdē māmāmasa LEX'semaxs laē
g'iwēs'ētsō'sa g'iwēsāxa la ts!äwēnēs'īda.

Wä, g'il'mēsē g'iwēsaxa gānolaxs laē hēx'īda'mēda ts!ēdāqē
5 xwānāl'īdxa gāla. Wä, laēm āx'ēdxēs ts!ōyayolaxa LEX'semē
Lē'wis lēq!exsdē lex'a'ya Lē'wis LEBēg'a'yē lē'wa'ya. Wä,
hē'misēs denēdzowē wūsēg'anā. Wä, lā qās'īd qā's lā lāxēs
Lēg'ēdzowē. Wä, hēt!a āx'ālisasēs ēaxelayola gūyīnxēlisē lāx
nēlasasa L'ēsēla qā's ōxlalalisēxa L'ēsēlāxs g'āxaē nē'ēda qā's
10 k'lēsē L!äl!ēts!ēlexstālā lāqēxs g'āxaē nē'ēda qā's q!ūlp!altālēxa
LEX'semaxs laē ts!ōsaq qaxs q!ūnālāē dādak'īnēda ts!ēdāqaxa
ōgūq!ēmasē L!ōp!ēk'ēxs ts!ōsaaxa LEX'semē. Wä, g'il'mēsē āx'ā-
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qā's LEBēg'īndēs lāxēs
āwīg'a'yē. Wä, ā'misē gwānala aēk!alagawa'yēs benba'yasa
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano
qā's qēk'tyīndēs lāq lāxēs qēnasē. Wä, lā qēk'tyīntsa wīlē melk'u
densen denem ōbēsa wūsēg'anowē lāq qā's mōx'walelōdēs
ōba'yas. Wä, lā āx'ēdxēs lēq!exsdē lexē qā's hang'alisēs lāxēs
neqemālisē lāxēs gūyōlēlaslē qō ts!ōs'īdlo. Wä, lawēsLē āx'ēd-
20 xēs ts!ōyayowē qā's k!wadzōlisēxēs LEBēg'a'yē lē'wa'ya. Wä,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la^εmē k'wak!wasdēnaqexs laē ts!ex^ubetalisaxēs ts!ōyayowē qa 21
^εnemp!enk^εs lāxens q!wāq!wax^εts!āna^εyēx yix ^εwālabetalidzasasa
ōba^εyas ts!ōyayāsēxs laē k'wēt!eqālisaxa ɽEX^εsemē lāxēs k'lēts!ē-
na^εyē ēālsilaxs laē k'wēt!ēdeq qaxs gwaq!ēlaaq EEts!alēda
ɽEX^εsemē. Wā, lā ēt!ēd ts!ex^ubetalisaxēs ts!ōyayowē qa ɽaēsēsēxs 25
laē menx^εīdxa ɽEX^εsemē qa^εs ts!exts!ālēs lāxēs lexaya. Wā, g'il-
^εmēsē ^εwilg'ilk'amenaxa ɽEX^εsemē lāxa dzeqwaxs laē ēt!ēd
k'wēt!eqālisaxa ɽEX^εsemē yīsa ts!ōyayowē. Wā, laxaē ēt!ēd
ts!ex^ubetalisaxēs ts!ōyayowē qa ɽaēsēs lāx ēt!ēdlē k'wēt!eqālē-
dzemles qō lāl gwāl menmaqaɽxēs la āl k'wēt!eqālēdzema. 30
Wā, laemxaē āem nāqemg'iltewēxēs g'ilx^εdē gwēg'ilasa. Wā,
āx^εsā^εmēsē la hē gwēg'ilaxs laē ts!ōsaxa ^εnē^εnāla yīxs ^εnā^εnem-
p!ēnaē sek^εlāxsē ^εnālāsa tsedāqē senyenbendxa ^εnāla ts!ōsaxēs
ɽeg^εedzōwaxs lēxedzāē. Wā, g'ilna^εxwa^εmēsē dzāqwaxs laē āem
āx^εēdxa lēelwa^εyē qa^εs lā gūgedzōtsa ɽEX^εsemē lāxa waōkwē 35
lēelwa^εya qa^εs na^εxūyindēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
g'ilna^εxwa^εmēsē lāxa gaālāxs laē āx^εēdxa nā^εxūya^εyē lēelwa^εya qa^εs
lep!ālisēq. Wā, lā lēndzōtsa ɽEX^εsemē lāq qa^εs x'il^εālisēqēxs
ēg'īdzālaēda ^εnālāxa gaāla. Wā, g'il^εmēsē yax^εdēlxelēda ^εnālāxa
gaālāxs laē hewāxa āxōdex nā^εxūya^εyas lēelwa^εya, lālaa lāx 40
ēg'īdōx^εwīdex^εdēmlasa ^εnāla, qaxs k'lēsaael ēk'a ɽEX^εsemaxs
x'ilālēlemaē lāxa g'ōkwē. G'il^εem^εlaē x'ilālēlem lāxa g'ōkwaxs
laē hēx^εīdaem xūls^εīda. Wā, lā^εlaē k'lē^εs xūlē^εnakūlaxs x'il^εalē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwa'yē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālase^{wa} dzex-
 45 ūna^{yas}. Wā, gr!mēsē malp!enxwa^s ēgr!dzālēda ŋnālāxs laē
 lemlēm^xūnx^{ida}. Wā, hē^{mis} la q!ūpālats dzēdzex^{ūna^{yas}}.
 Wā, hē^{mis} la āx^{ēdaatsa} ts!edāqaxēs L!āl!ebatē qa^s lās lāx
 mōdzasasa LEX^{semē} qa^s lā lēxts!ālas lāxa Lēgrats!ē L!āl!ebata.
 Wā, gr!mēsē wī^{la} la qōqūt!ēda LēLēgrats!ē L!āl!ebatexs laēda
 50 ts!edāqē āx^{ēdxa} lēlēlxlowē k!ēt!ema qa^s ts!āk!yīndalēs lāxa
 LēLēgrats!ē L!āl!ebata. Wā, gr!mēsē gwā!exs laē āx^{ēdxa}
 wī^{lenē} melk^u densen denema qa^s t!emāk!yīndalēs lāq. Wā,
 laem mōxsas lāxēs yā^{yats!ē} qa^s lā nā^{nakwa} lāxēs ts!ewenxe-
 lasē g'ōkwa qaxs ōgū^{lā^{maē}} āwinagwisē āxāsaxa LEX^{semē} yīxs
 55 hāē Dzāwadē Lō^ē Gwa'yē ēk' q!wāxats. Wā, laem lāg'aa laxēs
 ts!ewenxelāsē g'ōkwa. Wā, k!ēst!a hē mōgwalīlasēs LēLēgrats!ē
 L!āl!ebata lāxa ŋnēxwāla lāxa legwilasēs g'ōkwē, yīxs hāē
 mōgwalīlaqē wūdanēgwilasēs g'ōkwē. Wā, laem lālaa! lāxa ts!ā-
 wūnx^{idla} qō hamēx^{silax^{idleq}}. Wā, gr!mēsē ts!ēts!ēx^{ēdē}
 60 g'ōkulōtasēxs laē Lē^{lālasēs} LEX^{semē} lāq.

1 **Digging cinquefoil-roots** (Ts!ōsaxa t!ex^{sosē}).—Hēemxat! ts!ōse-
 laxa t!ex^{sosē} ts!ōyayāxa LEX^{semē}. Wā, lāla ŋna^{enemp!enēda}
 ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ūmgri!i^{em} qa ts!ōya-
 yōxa t!ex^{sosē}, yīxs wāwīlalaē. Wā, lāxaē ŋnemp!enk' lāxens
 5 q!hwāq!wax^{ts!āna^{yēx}} yīx ts!ekwagawayanemasa ts!ōyayāxa t!ex^{sosē}-
 sasa ts!ōyayāxa LEX^{semē}. Wā, hē^{misa} ts!ōyats!ē lex^{aya} yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for clams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, || for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. || Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger || basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers

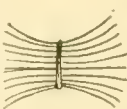
k'lēsaē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
la'maōxda dzēg'ats!āxa g'āwēq!ānēmē ts!ōyats!āxa t!EX"sōsē. Wā,
lā a'ma'yālēda 'nemsgēmē ts!ōyats!ēs qa's āxts!lālsaxa Laxabālisē
yīxa g'ilsg'ilstowē t!EX"sōsa. Wā, q!wāxa lāx ēwaabālisasa t!ēm kwa 10
t!EX"sōsē. Wā, g'il'mēsē ts!ōts!eyīnxxa lāyīnxaxs laēda t!Ek'ila-
gwadē ts!Edāq āx'ēdxēs denēdzowē k!Edēk^u wūsēganowa Lē'wa lē-
'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāElxa'ya LEwis
ts!ōyayowaxs laē qās'id qās lā laxēs t!Ek'ilakwe t!ēgūdzōwa.
Wā, g'il'mēsē lāg'aa laqēxs laē āxēm'galisaxēs ts!ēts!oyats!ēLē lael- 15
xa'ya Lē'wis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.
Wā, lā āx'ēdxēs dendzedzowē k'lidēk^u wūsēganowa qa's qEk'ī-
yīndēs lāxa LEBēg'a'yas lē'wa'yaxs laē wūsēx'ēts. Wā, g'il'mēsē
gwālēxs laē k!wadzōdēx benba'yasēs LEBēg'a'yē lē'wa'yaxs laē
dax'idxēs ts!oyayowē qa's ts!EX^ubetalisēx āwūnxēlisasēs t!Ek'ila- 20
kwē t!ēgūdzowa. Wā, lā k'lēs wūngēg'ilē ōba'yasa ts!ōyayo-
waxs laē k!wēt!ēdeq. Wā, hē'mis la nēl'ēdaatsa t!EX"sōsē. Wā,
hē'mis la menx'idaatsa ts!ōyēnoxwē ts!Edāqxa t!Emt!EmgūxLOWē
ts!ēts!EX^ustowē t!EX"sōsa qa's tēxts!ālēs lāxa 'wālasagawa'yē ts!ō-
yats!ē lēxāxs hanēsaē lāx hēik'lōtagawalisas. Wā, hēt!a hanēsa 25
āmayagawā'yē lēxa'yē gemxagawalisas. Wā, g'il'mēsē 'wīlg'el-
qaxa t!EX"sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX^ubetalisas
ōba'yas lāxēs g'ilx'dē 'lāpa'ya qaxs ā'maē māldēnē 'wālabetalasasa
t!EX"sōsē lāxēns q!wāq!wax'ts!āna'yēx. Wā, lāla mōdēnē 'wāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Ninkish River is that there are many small
 pebbles. Gwa^{syē} | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!wax'tslāna^{syē}x lāqēxs ēk'aēda
 ēgīsē yīxs k'leāsāē t!āt!ēdzema. Hēem lāg'ilas k'leās lāxabālisē
 Gwānāxs q!lēnemaēs t!āt!ēdzemē. Wā, lēx'a^{mēsē} Gwa^{syē}, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē^{wa} t!ex^usōsē
 qaxs nāxsap!aēs t!ēk'ilakwē t!ēgūdzō lō^ē ēg'īsē lē^{wa} k'lūsē
 35 L!ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!waxēna^{syas} t!ex^usōsas lē^{wis}
 laxabālisē. Laxen laemx'dē wāldemāxs ēk'ayaēda t!ex^usōsasa
 laxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ox^u-
 betalisasēs ts!oyayowāxs laē wī^{lō}lōxa t!ex^usōsē qaxs k'lēsaē lāwa-
 gālēda t!ex^usōsē lē^{wa} lāxabālisāxs wāx'ēmaē ēnemēs yīsx'ēnēxa
 40 t!ēgwanowē. Wā, la^{mēn} gwāl gwāgwēx's'āla lāxēq. Wā, la-
 mēsen ēt!ēdēl gwāgwēx's'āla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'lēs ēātsilāxs laē k!wēt!qālisaxa ēg'īsē lē^{wa} k'lūsē L!ēq!a qa
 k'lēsēs āēts!ēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs
 laē sex'ālaq lāxa ēg'īsē qā's lā lēx^uts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lex^{syas}. Wā, hēx'sāem gwēg'ilax wādzegasasēs t!ēk'ilakwē
 t!ēgūdzōwa. Wā, al^{mēsē} gwāl ts!ōsaqēxs laē wīl^gildzowa. Wā,
 g'ilnāxwaem k'!lto^ēnakūlaxa dzāqwāxs laēda ts!ōyēnoxwē ts!ēdāq
 āx^ēēdxēs t!ex^usōsē qā's q!ap!ēsgēmg'alīsēq. Wā, lā nōx^usemtsa
 lēelwa^{syē}lāq. Wā, lā hēemxat! gwēx'īdxa lāxabālisē qaxs ēnā-
 50 nēmp!ēna^ē mōp!ēn^xwa^{sē} ēnālāsa ts!ōyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'í'lakwē t!Egüdzowa. Wä, g'íl'mēsē 'nax'í'dxa gaālāxs laēda 51 t!Egwadāsa t!Ex'sōsē qā'síd qā's lā lax mEx'mewēdzasēs t!Ex'sōsē Ł'ē'wa lāxabālisē qā's āx'ēdēxa nēnax'sema'yē lēl'wēsa mEx'mewisē t!Ex'sōsa Ł'ē'wa lāxabālisē qā's memk'ālēxs laē lEp'alīselaq. Wä, g'íl'mēsē gwālēxs laē āx'ēdxa t!Ex'sōsē qā's lēndzodalēs lāq. 55 Wä, laxaē hēemxat!gwēx'í'dxa lāxabālisē. Wä, g'íl'mēsē gwālēxs laē bās qā's lā nā'nak^u lāxēs ts!ewēdzats!ē g'ōkwa. Wä, laem x'í'elsaxa t!Ex'sōsē qa lemḡ'wīdēs ēg'isena'yas. Wä, g'íl'mēsē lāg'aa lāxēs g'ōkwaxs laē hūx'idaem k'!Enemgalilaxēs t!ēt!Egwa-ts!ēlē L!āl!Ebata qā's lā dālaqēxs laē aēdaaqa lax x'ílēdzasasēs 60 t!Ex'sōsē Ł'ē'wa lāxabālisē. Wä, g'íl'mēsē lāg'aa lāqēxs laē hē g'íl q!ap!ēx'itse'wēda t!Ex'sōsē qā's lExts!ālēs lāxa L!āl!abatē. Wä, g'íl'mēsē 'wiltslāxs laē āx'ēd lāxa lemḡwa k'!ēt!Ema qā's ts!āk'íyīndālēs lāq. Wä, g'íl'mēsē gwāl ts!āk'íyīndālaqēxs laē 65 āx'ēdxa hēk'ūmg'ílila'yē dzEXEK^u denasaxa 'nāl'nemdenas āwā-dze'was lāxens q!wāq!wax'tslāna'yēx. Wä, lā t!Emāk'íyīndālas lāxa t!Egwats!ē L!āl!abata. Wä, g'íl'mēsē gwālēxs laē q!ap!ēg'alisaq qā's nax'semdēsa lēl'wa'yē lāq. Wä, g'íl'mēsē gwālēxs laē āx'ēdxa denasē qā's helox'sendē dzEDZEXSENDēq qa 'wis'wūladzowē. Wä, lā k'at!ālisaxa 'nemts!aqē dzEXEK^u denasa, wä, lā 70 āx'ēdxa lāxabālisē qā's 'nemabendālēq qā's lā k'at!ēts lāxa denasē. Wä, g'íl'mēsē hēlts!ē'staax'sens q!wāq!wax'tslāna'yēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied:  When || this has been done, she
does the same with the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō'yodeq qas lek!ūt!ēdē yil'ēdeq.
Wā, laem g'a gwālēgraxs laē yiloyāla (*fig.*). Wā, g'il'mēsē
75 gwāla laē hanal hē gwēgilaxa waōkwē. Wā, āl'mēsē gwālexs
laē 'wīla la qēqeno'yālēda lāxabālisē yīxs 'nāl'nemplēnaē g'ēx-
sōgūg'eyōx'sayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēk'as
t!ēk'īlakwē. Wā, g'il'mēsē gwālexs laē LEX'tslālas lāxa lāxa-
batslē L!āl!ēbata. Wā, g'il'mēsē 'wiltslāxs laaxat! āx'ēdxa k'lē-
80 t!ēmē qa's ts!āk'īyīndēs lāq. Wā, laxaē t!ēmak'īyīntsa denasē lāq.
Wā, g'il'mēsē 'wīla la gwālexs lāaxat! q!ap!lēgalēsaqēxa dzā-
qwxaxa LēLaxabatslē L!āl!ēbata qa's LEPsemdālēsa lēl'wa'yē lāq.
Wā, g'il'mēsē gwālexs laē nā'nak' lāxēs ts!ēwēdzatslē g'ōkwa.
Wā, g'il'mēsē 'nāx'idxa gāilāxs laē xwānāl'ida ts!ēwēsdē ts!ēdāqa
85 Lē'wis lā'wūnemē qa's wī'x'stendēxēs xwāk!ūna lāxa demsx'ē
'wāpa. Wā, lā wēqwaxelax sālāsēs ts!ēwēdzatslēx'dē g'ōkwa
qa's lā pāxsela lāxes xwāk!ūna. Wā, g'il'mēsē hamēlxaēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwatslē L!āl!ēbata qa
māg'īdzā'yēs lāxa paxsaxs laē MEXedzewēq. Wā, g'il'mēsē 'wilt-
90 xsa laē mōxsela lāxabatslē L!āl!ēbata. Wā, laem MEXE-
yīndālas lāxa t!ēgwatslē L!āl!ēbata. Wā, g'il'mēsē 'wilxsasēxs
laē mōkūyīndālāsēs memwāla lāq. Wā, g'il'mēsē 'wilxsasēxs laē
āx'ēdxa lēl'wa'yē qa's LEpeyīndālēs lāx ōkūya'yasēs mā'yē. Wā,
g'il'mēsē gwālexs laē hōgūxs lāxēs yā'yatslē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hē^εmaē lēnxlā^εya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx^εē g'ōkwa qa^εs ts!ēlwaqēq.¹ . . .

Wā, g'il^εmēsē lāg^εaa lāx L!ēma^εisasēs ts!āwūnxelasē g'ōkwa laē ālaxlā^εnakūlaxēs yā^εyats!ē xwāk!ūna qa^εs k!ēx^εālīsēxs laē lāt-tāwēda begwānēmē lāxēs yā^εyats!ē xwāk!ūna. Wā, hēx^εida^εmēsē mōltōdxēs māyaxs yīxūlālīsāē. Wā, g'il^εmēsē x^εats!aēsexs laē 100 āem mōgwanōtsa g'ilt!a denem lāxa lēx^εeq!ēxlāyā^εyasēs yā^εya-ts!ē xwāk!ūna qa^εs lās ōba^εyas lāxa ya^εx^εmotasa yīxwa qa^εs mōx^εbendēsa t!ēsēmē lāq qa q!ēlsbēs. Wā, g'il^εmēsē gwūl hē gwēx^εīdqēxs laē lālēlalasōsēs lēlēlāla qa lās L!ēxwa lāq, yīxs x^εats!aēsāē lāgalits!ēnxas. Wā g'il^εmēsē yīxūlālīsēxs laē ā^εem 5 lālēlalasōxs laē ^εwī^εlōsdēsē memwālās. Wā, laem ālēwilā mōgwalilēlasasa lāxabats!ē L!āl!ēbāta lē^εwa t!ēgwats!ē, yīxs ^εna^εēnēmp!ēnaē hē mōgwālilema lāxabats!ēda hēk!ōtēwalīlasa g'ōkwē. Wā, lā hē mōgwālilema t!ēgwats!ē L!āl!ēbata gēmxō-tēwalīlasa g'ōkwē, yīxs wūdanēgwīlāē. Wā, g'il^εmēsē ^εwī^εlōsdē- 10 sēxs laē lāx^εwid lāxa lālēlālāq.² . . . Wā, g'il^εmēsē gwūlēxs laē āx^εēdxā lāxabats!ē L!āl!ēbata qa^εs mēxendalēs lāq, yīxs g'il^εmaē q!ēnema lāxabats!āxs laē mōx^εwēdg^εustāla maxo^εnakūla hayīmbendēx āwāgēmasasa k!āgilē. Wā, g'il^εmēsē ^εwilg^εaaLE-

¹ See page 61s.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

- 15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
 20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
 25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |
- 1 Digging Sea-Milkwort.¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
 5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

- 15 laxs laē āxēdxā lēl^ēwa^ēyē qā^s LEPEYINDĀLĒS lāq qa k^lēsēs lax^ssāwēda g^ēwēsmisē lāq, qaxs gwaq!^ēlaaq wūdāla. Wā, laēm lēgades lāxapdemil k^lāgīl lāxēq. Wā, lā, lēqelēda waōkwās k^lāxdemilasasa lāxabatslē L^lāl^lēbata lāq. Wā, g^lēmēsē g^{wā}-
 20 lēxs laē āēm neqemg^lēwēqēxs laē āx^ēālilasa t^lēxdemilasasa t^lē-t^lēgwatslē L^lāl^lēbata. Wā, g^lēmēsē g^{wā}lēxs laaxat! LEPEYINTSA lēl^ēwa^ēyē lāq. Wā, lā q^lūnālaqas k^lēs lāsa ^ēnemsgēmē lāxabatslē L^lābat lāxēs la māla^lēla lāxa lāxapdemilē k^lāgīla. Wā, g^lēmēsē q^lēnemē g^ōkulōtasēxs laē āxēlaxa mōsgēmē t^let^lē-
 25 ^ēnemsgēma lāxabatslē L^lābata qaxs lēx^amaēda g^lēgēgāma^ēyē LELāxapg^ēEXA lāxabālisē. Wā, lālēda bēbegwānemq^lalā^ēmē t^lEX^ut^laq^uxa t^lEX^usōsē.
- 1 Digging Sea-Milkwort¹ (Ts^lōsaxa hōq!walē).—Wā, hē^ēmaaxslaē g^lil q^lwāxENXA laē Elāq tēm^xalisē oxtā^ēyasa q^lwāq!wūxENXA laē āx^ēēdēda ts^lēdāqaxēs k^lilakwēxa dzēg^ēayāxa g^ēāwēq^lānemē L^ēwēs lālaxamaxs laē qās^ēid qā^s lā lāxēs q^lāetsē^ēwē q^lwāxatsa
 5 hōq!walāxa āpseyīndē qaxs k^lēāsaē dōgū^l q^lwāxaxa q^lwāxENXē qaxs ā^ēmaē ts^lōsēlaq. Wā, lā k^lwāg^ēalis qā^s ts^lEX^ubetalisēx ōba^ēyasēs ts^lōsēlaxa k^lilakwē. Wā, lā k^lwēt^lēqālisaxa ēg^ēisē. Wā, hē^ēmis lā mēnx^ēidaatsēxa hōq!walē qā^s lā ts^lEXTS^lālas lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹ - Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern² - Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wā, āx'sā'mēsē hē gwēgi-laxs ts'ōsaē. Wā, g'il'mēsē qōt'lē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'!ōtelaxēs hōq'!walēats'lē lālxama.

Digging Bracken-Root (Sakwāxa sāgūmē).—Hēem āx'ētsō'sa ts'ē-dāqēs LEBēg'a'yē lē'wa'ya lē'wēs denēdzowē wūsēg'anowa. Wā, hē'mēs'lā'ēs k'!lāk'wēxs dzēg'ayowaxa g'āweq!ānemē. Wā, lā qās'id qās lā lāxēs q!ātsewē q!waxatsa sāgūmē, yixa āem 15 telq'lūts t!Ek'a. Wā, g'il'mēsē lāg'aa lāqēxs laē LEBēg'intsēs lē'wa'yē qās qek'iyīndēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k!wadzōdex āpsba'yasēs LEBēg'a'yē lē'wa'ya dālxēs k'!lāk'wē. Wā, lā q!ūmtbetelsax ōba'yasēs k'!lāk'wē qās 'lāp'lē-dēxa dzekwa. Wā, g'il'mēsē lāk'!Endxa sāgūmaxs laē āem hegū- 20 lēnē lābēlēnēx 'wāsgemasasa L!ōp!Ek'asa sāgūmē qaxs ālak'lalāē g'ilsg'ilt'lē L!ōp!Ek'as. Wā, g'il'mēsē lāg'aa lāxa q!wayōts!axs laē ālts!Endeq qās q!l'x'widēqēxs lōmaē g'ilt!a. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hē!ōleqēxs laē āx'ēd lāxa L!ōp!Ek'asa ālēwasē qās qenoyodēs lāqēxs laē gwānaqil'lākwa. 25 Wā, lā ōxlalāqēxs laē nā'nak^u lāxēs g'ōkwē sēk'!aqelaxēs k'!lāk'wē qaxs ālak'lalāē gūnt!ēda sāgūmaxs ōxlaakwaaxs q!Eyōlānemaasa laElk'wana'yē.

Digging Fern - Root (Nēsaxa tsak'ōs). — Wā, hēem āx'ētsō'sa 1 ts'ēdāqēs L!enq!Ek'!nē k'!lāk'wa lē'wēs 'wālasē lexa'ya. Wā, la ōxlala. Wā, lāla sēk'!aqelaxēs k'!lāk'wē. Wā, lā qās'id qās

¹ *Pteridium aquilinum*.² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

lā ālāxa tsāk'osē. Wā, g'il'mēsē q'lāxa āwāwē laē ōxleg'aelsaxēs
5 lexā'yē. Wā, la l'engabōtsēs k'ilāk'wē lāx l'ōp'lek'asa tsāk'osē. Wā, la dālē g'emxōlts'lānāsēx ōxtā'yasa k'ilāk'wē. Wā, la nēsālē hēk'lōtts'lānāsēx yīsx'inasā tsāk'ōsaxs laē nēx'ēdeq. Wā, la k'wētaxisilāsēs k'ilāk'wē lāq. Wā, g'il'mēsē lāleq laē k'lūlōdex yīsx'inas. Wā, la lex'ts'lōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
10 'mēsē gwēg'ilaxs nēsāē. Wā, āl'mēsē gwālexs laē q'lōt'lē lexelās. Wā, la l'lex'wīd lāxa wīswūletāyasa q'lwaxē qa's ts'āk'iyīndēs lāxa ōkūya'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'īdxēs tsāgrats'lē lexā'ya qa's lā nā'nakwa.

Gathering Fern-roots (Lekwāxa lek'wa'yē).—Hēm q'lūnāla lek'wax'-
15 demxa lek'wa'yaxs pālaēda g'ayōlē lāxa lēlqwālala'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē lē'wa yīyāg'īdzānemasa 'nālāxs grayag'iliselaē. Wā, hē'mis lā lek'waxa lek'wa'yē; wā, hē'mis āx'ē-tsōsa begwānema l'ōk'wayowē hē gwēx'sē l'ōk'wayāxalāqē. Wā, lā hēm'xat! 'wāsgēmē lāxēs hānqwalaēna'yē pāxbaakwa. Wā, lā
20 q'lūnāla mōp'lenk'ē 'wāsgēmasas lāxēns q'lwāq'wax'ts'lana'yēx. Wā, hē'mis daax'sa ts'edāqē lē'wis lexā'yaxs laē qās'īd qa's lū ālāx hāsde'xwa p'lelms q'lwāxatsa lek'wa'yē. Wā, g'il'mēsē q'lāxa q'lēnemē yīsx'ensa lek'wa'yē q'lwāq'lūxegēxa hasdē'xwa p'lelmsaxs laē hēx'idaem k'wūgēlōdeq qa's māpelalēxa p'lelmsē. Wā,
25 g'il'mēsē lag'ila lāxa t'lēsēmaxs laē āx'ēdxēs l'ōk'wayowē qa's l'lenqelālēs lāx āwābā'yasa p'lelēmēsē qa's l'ōk'lūg'ilōdeq. Wā,

¹ *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'íl'mēsē NELElaxs laē bēl'idxa p!Elemsē. Wä, á'mēsē la lēk'álaxa 27
lēk!wa'yē qa's lē LEX^{ts}!lālas lāxēs lEXela. Wä, lä hēx'sāem
gwēg'ilaxa waōkwē. Wä, g'íl'mēsē qōt!ē lēgwats!ēs lEXa'ya laē
k'!oqwalaxēs lēgwats!ē lEXa'ya qa's lä nā'nakwa lāxēs g'ōkwē. 30
Wä, lä k'!ōgūnōlisasēs lēgwats!ē lEXa'ya lāx lēgwīlasēs g'ōkwē.

Digging Erythronium.—Wä, la'mēSEN ēdzaqwał gwāgwēx's- 1
'alal lāxa x'aasx'ent!axs laē ts!ōsase'wa yīxs hē'maē āx'ētsō'sa
ts!ēdāqēs ts!ōyayāxa t!EX^ssōsē Lē'wis LEBēg'a'yē lē'wa'ya Lē'wis
denēdzowē wūsēg'anowa. Wä, hē'misa t!ōlt!EX^sSEMē LEq!EXsd
lEXa'ya. Wä, lä qās'ida lāx ogwāg'ilisasa wīwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'ent!ē. Wä, g'íl'mēsē lāg'aa lāx q!āyasaxs g'alāē
q!wāq!ūxetōx'widē yīx'inas, wä, lä dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wä, hē'mis g'íl āx'ētsō'sēs LEBēg'a'yē lē'wa'ya qa's
LEBēg'indēs. Wä, lä āx'ēdxēs denēdzowē wūsēg'anowa qa's qenē-
g'indēs lāxēs LEBēg'a'yē lē'wa'ya. Wä, lä wūsēg'oyots. Wä, lä 10
āx'ēdxā 'wālasē xālaētsōx met!āna'yēx Lē'wis ts!ōyayowē, laxaē
āx'ēdxēs t!ōlt!EX^sSEMē LEq!EXsd lEXa'ya qa's hāng'alīsēs lāxēs
gEMxōTEMālisē. Wä, lāwisLē k!wadzōDEX ōba'yasēs LEBēg'a'yē
lē'wa'ya, wä, lä L!ENxbetālisas ōba'yasēs ts!ōyayowē qa's k!wēt!ē-
dēq. Wä, hē'mis la xelpelg'ayaatsēsa 'wālasē xalaēs lāxa t!Ek'a. 15
Wä, la MENmaqaxa x'aasx'ent!ē lāxa t!Ek'a qa's lä ts!EXTs!lālas
lāxēs lEXela. Wä, g'íl'mēsē wākwa x'aasx'ent!āxs laē 'nemāf'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt'lēs lɛxɛla. Wä, g'il'mēsē qōt'lē x'aasx'ent!aats!läs
t'lōt!lɛx'sɛm lɛq!ɛxsd lɛx'a'ya laē k'lōqūlaqɛxs laē nā'nakwa
20 laxēs g'ōkwē. Wä, g'il'mēsē laēl lāxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlɛlās t'lɛx'ilāsēs g'ōkwē qa wūdase'wēs qa k'lēsēs
lɛmlɛmɛx'sɛm x'ida qaēs dzēdzoxsɛma'yas.

1 **Digging Lupine-Roots** (Q'lūnsāxa q!wā'nē).—Wä, hē'maaxs laē g'il
bolēx'wīdēda q!wālmfāsaxa la q!wāxɛnɛ yixs laē g'il nēlɛlɛsa
dzāxū'nē lāx Dzāwadē, yixs hē'maē pālaɛnxsa lēlqwālaLa'fayaxs
g'ālaē la'mēlēs lāx Dzāwadē; wä, hē'mis g'il āx'ētsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa lɛx'sɛmē, lɛ'wis lɛx'a'yē, lɛ'wis dɛnēdzowē
k'līdɛdzɛ'wak^u wūsēg'anowaxs laē qās'id qa's lā lādzōlisaxa āwā-
dzālisē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wä, g'il'mēsē q!āxa
ōxtā'yasa q!ūndzanāxs g'ālaē q!wāq!ūxɛtōx'wida laē g'ig'alīsaxēs
q!ūnyats!ēyē lɛx'a'ya lɛ'wa ts!ōyayowē. Wä, lā āx'ēdxēs wila-
10 dzowē lɛbēg'ē lē'wa'ya qa's lɛbēg'īndēs. Wä, lā dōqwa!a qa
sɛk'lɛx!ax'sīdza'yēsɛx ōx!ax'sīdza'fayāsɛxs laē qɛx'eyīntsa wūsēg'a-
nowē lāqɛxs laē wūsɛk'lɛxsdālaq. Wä, g'il'mēsē gwālɛxs laē
āx'ēdxēs ts!ōyayowē lɛ'wis q!ūnyats!ēyē lɛx'a'ya qa's k'lūnxɛlīsɛxa
q!ūndzanowaxs laē k!wādzɛwēx ōbā'fayāsēs lɛbēg'a'yē lē'wa'ya.
15 Wä, lā ts!ɛx'βɛtalisas ōbā'fayāsēs ts!ōyayowē lāx āwɛnxɛlīsasa
q!ūndzanowē qa's k!wēt!qālisēq. Wä, g'il'mēsē g'āx lɛx'walisa
q!wā'nāxs laē mɛnmaqaq lāxa l!ēq!a qa's lā lɛx'utslālas lāxēs
q!ūn'yats!ē lɛx'a'ya. Wä, g'il'mēsē 'wīlg'ilqēda lēq!āxa q!wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt'lēd āx'ēdxēs ts'ōyayowē qa's ts!EX^ubetalisēs ōba'yas lāxēs
g'flx'dē gwēx'idaasa. Wā, lāxaē mēnmaqaxa q!wa'nē qa's lā 20
LEX^uts'lālas lāxēs q!ūnyats'lē lexā'ya. Wā, āx'sā'mēsē hē gwēg'ilaqē.
Wā, g'il'mēsē qōt'lē q!ūnyats'lās lexā'ya laē k'!ōqwalaxēs q!ūnyats'lē
lexā'ya. Wā, lā dāk'!ōtelaxēs ts'ōyayowaxs g'āxaē nā'nakwa.
Wā, lā k'!ōx'walilaxēs q!ūnyats'lē lexā'ya lāxēs k!waēlasē. Wā,
lāla hē lāg'alilāsēs ts'ōyayowa āpsōtstālilas t!EX^ulāsēs g'ōkwē. 25
Wā, lā āx'ēdxa lālogūmē qa's gūxts'ōdēsa 'wē'wāp!ēmē lāq qa
nēgōyoxsdalisēxs laē hāng'alilās lāxēs k!waēlasē. Wā, lā āx'ēdxēs
q!ūnyats'lē lexā'yē qa's hāng'alilēs lāx māk'āgililāsa lālogūmē
'wābets'lāla. Wā, lā āx'ēd lāxa q!wa'nē qa's LEX^ustendēs lāx
'wābets'lāwasa lālogūmē. Wā, lā ts!ōts!ox'ūnaq qa lāwā'yēs L'ē- 30
L'ēq!āk'!ēna'yas. Wā, g'il'mēsē 'wī'lāwa L'ēL'ēq!ak'!ēna'yasēxs laē
q!ūnsq!was'īdxa q!wa'nē L'ē'wis lā'wūnemē L'ō'mēs sāsēmē. Wā,
ā'l'mēsē gwālexs laē pō'līda. Wā, g'il'mēsē gagūlā gwāl q!ūns-
q!wasaxa q!wa'nāxs laē k'!ēdēlx'īda hē gwēx'sa wūnālaxs laē
gwāl nāqaxa nēnq'lēma. Wā, g'il'mēsē gwāl q!ūnsq!wasaxa q!wa- 35
'nāxs laē g'ēxaxēs ānēx'sā'yē. Wā, g'il'mēsē Lōmax'īd q!ēk'!ēsēda
ts!ēdāqē L'ō'mēs lā'wūnemāxa q!wa'nāxs laē ālax'īd la wū'nāla
la gūnsgūnt'lēs gēgēyagesē la k'!ēās gwēx'idaas dēx'āla. Wā,
lāxaē lēlēmgt'itlīdē ōk!wina'yas. Wā, lāxaē ālak'lāla la bēq!ū-
lēla. Wā, hē'mis la āem la kūlēmgt'alilats lāxēs g'ēg'āēlasē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



- 1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^ēdē. Wä, g'il^ēmēsē ts!EX^ē!dEXs laē ēs^ēEk[·] la bēbegwanema laē gwāl wūnāla. Wä, laem gwāl lāxēq.

- 1 **Digging Carrots** (Ts!ōsāxa xetēm¹).—Wä, hē^ēmis āx^ētsōsa ts!E-dāqē L^ēwis L!Emq!Ek[·]!ENē ts!ōyayowa. Wä, hē^ēmisēs Lēbeg[·]a^ēyē lē^ēwa^ēya L^ēwis denēdzowē wūsēgranowa. Wä, lā qāsē!la lāxa āwīnak!wa qaxs hē^ēmaē q!ūnāla q!wāxatsa xetxet!ēda k[·]!ōdek!wa
5 lāxa ēwaēlba^ēyē. Wä, g'il^ēmēsē lāg[·]aa lāx q!āyasasa xetxet!a q!wāxa āpseyīnx[·]dē qaxs ā^ēmaēda ts!ēdāqē hēem lāgilexs q!lāLE-laaqēxs q!lēnemaē lāq qaxs k[·]!ēs^ēmaē q!wāx^ēida. Wä, lā āx^ēēdxēs LEBēg[·]a^ēyē lē^ēwa^ēya qa^ēs LEBēg[·]īndēs. Wä, lā āx^ēēdxēs denēdzowē wūsēgranowa qa^ēs qENēg[·]īndēs lāqēxs laē wūsēg[·]oyōdes. Wä, la^ēmē
10 qāqak[·]ENax LEBēg[·]a^ēyas lē^ēwa^ēya. Wä, lā āx^ēēdxēs ts!ōyayowē qa^ēs k!wag[·]aalē. Wä, laem hā^ēnē xetxet!aats!ās L!ābat lāx neqe-malaās. Wä, lā L!ōk!ūg'ilōdxa k[·]!ēt!Emē yīsēs L!Emq!Ek[·]!līnē ts!ōyayō qa hēLElēs qa ^ēnāxwēs nē^ēdēdēda L!ōp!Ek[·]ē. Wä, lā menmaqaxa xetxet!a qa^ēs ts!EXTs!ālēs lāxa L!ābatē. Wä,
15 g'il^ēmēsē ^ēwilg'ilqēda ōgūq!ēmasē L!ōp!Ek[·]sa q!wasq!ūxELāxs laē ēt!ēd dāx^ēīdxēs ts!ōyayowē yīxs Lēqelaēda waōkwē ts!ēdaqas L!ōk!ūgelayoxa xetxet!a lāq. Wä, laxaē āem neg[·]eltewēxēs g'ilx[·]dē gwēx[·]īdaasa. Wä, g'il^ēmēsē qōt!ē xet!asās L!ābatāxs laē ōXLEX[·]īdeq. Wä, la q!ūnāla sek!lāqelāxēs L!ōk!wayāxa xetxet!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21
of the fire. |

Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1
man) gives it to his wife. | In the morning, when day comes, the
woman arises and | eats before she goes out. After she has finished
eating, | she takes her back-protector and her cedar-bark belt || and 5
her new basket for lily-bulbs and also the | digging-stick for lily-
bulbs. She goes to the flat on the beach, for | there the lily grows and
there is soft sand. When | she reaches the place where there are
many lily-blossoms, she | puts down her new basket for lily-bulbs and
her digging-stick for || lily-bulbs, and she puts the mat on her back. 10
She puts on the | cedar-bark belt, which she ties around her waist.
After doing so, | she sits down on the lower end of the back-protector,
for | the end of it reaches as far as her heels. She puts down her |
new basket for lily-bulbs in front of her. She takes her || flat-edged 15
digging-stick and pushes the point into the sand on one side | of the
lily-plant; and when the point is half way in, she | pulls out her
digging-stick and pushes it into the sand again on one side of the
plant, | in this way:  and she pulls it out and pushes it again
into the sand | at  the upper side, in this way.² She pulls

Wä, lä näⁿakwa läxes g'ōkwē. Wä, g'il^mmēsē laēL laxēs g'ōkwaxs 20
laē ōxLEG'alilaq lāxa mag'inwalisasa lēgwilasēs g'ōkwē.

Digging Lily-Bulbs.¹—Wä, g'il^mmēsē gwālexs laē ts!ās lāxēs genemē. 1
Wä, g'il^mmēsē 'nāx'idxa gaālāxs laē lax^wwidēda ts!edāqē qa's
hēyāselēxs k'!ēs^mmaē la qās'ida. Wä, g'il^mmēsē gwā! hēyāselaxs
laē āx^eēdxēs LEBēg'a'yē lē^wwa'yā L^ewis denēdzowē wūsēganowa
L^ewēs altsemē x'ōgwats!ē dentsem L!ābata; wä, hē^mmis!ēs ts!ō- 5
yayāxa x'ōkūmē. Wä, lä qās'id qa's lä lāxa āwadzālisē qaxs
hē^mmaē ēx' q!waxatsa x'ōkūmē lōxs telgwēsaē. Wä, g'il^mmēsē
lāg'aa lāxa q!ēnemē gōgūlet^ewēsa x'ōkūmaxs laē hēx'idaem
grig'alisaxēs altsemē x'ōgwats!ē L!ābata L^ewis ts!ōyayāxa
x'ōkūmē. Wä, lä LEBēg'intēs lē^wwa'yē qa's qek'iyindēsēs denē- 10
dzowē wūsēganowē lāq qa's wūsēg'oyōdēs. Wä, g'il^mmēsē gwālexs
laē k!wadzōdex benba'yasēs LEBēg'a'yē lē^wwa'yā qaxs sek'!EXLax'-
sīdzē^mmaax ōXLax'sīdza'yas g'ōg'egūyās. Wä, lä hāng'alisaxēs
altsemē x'ōgwats!ē L!ābat lāxēs neqemālisē. Wä, lä dāx'idxēs
pexba ts!ōyayowa. Wä, L!enxbetents pexba'yas lāx āpsānōL!EXLā- 15
'yasa x'ōgwanowē qa nego'yowēs tsēgwayoba'yas. Wä, lä k!E-
qūlisaxēs ts!ōyayowē qa's ēt!ēdē L!enxbetalisas lāx āpsānōL!EX-
Lā'yas g'a gwālēg'a (*fig.*). Wä, lāxaē k!Eqūlisax qa's ēt!ēdē L!enx-
betalisas lāxa āpsānōL!EXLā'yas g'a gwālēg'a.² Wä, lä k!Eqūlisax

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-
- The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt lēdē L'ENxbetalisas laxa la lēlgewats L'enqa' yasēxs laē k'wē-
t!eqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēem
x'ōgwanowēda nexts!owē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaem
wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k'ūlpōdēxa x'ō-
kūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L'ābata. Wā, āx'sā'mēsē hē gwēgilaxs
ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs
yūdux'denaē lāxens q!wāq!wax!ts!āna'yēx yix 'wādzobaasas tsē-
gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ogwa-
ts!ās L'ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yixs ēg'idzālaēda
- 30 'nāla qa's lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs
x'ōgwats!ē L'ābata qa's lā gūgedzōts lāxa LEBēsē lē'wa'ya. Wā,
xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maāla! x'elēsēs la gūgedzōyoxa
LEBēsē lē'wa'ya. Wā, g'il'emxaāwisē qōt!ē x'ōgwats!ās L'ābataxs
laē ēt!ēd gūgedzōts lāxa LEBēsē lē'wa'ya. Wā, g'il'mēsē la dzā-
- 35 qwaxs yixs ēg'idzālaēda dzāqwa, wā ā'mēsē la āx'ēdxa ōgū'la'maxat!
lē'wa'ya lāxēs g'ōkwē qa's lā LEPsemlisas lāxēs x'ōgwānemē
x'ōkūma qa k'lesēs xwēlaqa k'lūnx'id lāxa gōsaxelaxa ganulē. Wā,
g'il'mēsē 'nāx'idxa gaālāxs laē ēt!ēdēda ts!ēdāqē lāxēs x'ogwasaxa
x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'ya qa's LEP!ālisēq. Wā,
- 40 laxaē āx'ēd LEPeyālisaxa x'ōgwānemas x'ōkūma qa's LEPenxelisēs
lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'ya. (*fig.*).
Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lēmō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the
flat cover on the box for lily-bulbs." When it is a fine morning,

‘nakūla. Wā, g’il’mēsē gwālexs laē ēt!ēd x’ōx’wīdxa x’ōkūmē. Wā, 43
g’ilnaḡwa’mēsē qōt!ēda x’ōgwats!ās L!ābatexs laē gūgedzōts lāxa
lē’wa’yē. Wā, g’ilnaḡwa’mēsē dzāqwaḡs laē āx’ēdxa lēl’wa’yē 45
lāxēs g’ōkwē qa’s lā lēpeyīnts lāxēs xōgwānemē x’ōkūma. Wā,
g’il’mēsē q!ēyōlexs laē gwāla. Wā, g’il’mēsē yak!ēlxelaxa dzā-
qwaḡs laē āx’ēdxa ts!āts!a’x’u’sēmē qa’s lā sēsgeḡmlisas lāq. Wā,
laem mōts!aqē lēlāmas. Wā, lā k’āk’ēdetotsa ma!ts!aqē wīswūl
k’ēk’atēwē lāq. Wā, ā’mēsē la pāqemk!ēna’ya ts!āts!a’x’u’sēmē 50
lāq qa āmxēs qō yogūx’īdlō. Wā, g’il’mēsē ēg’īdzolēda ‘nālāxa
ḡaālāxs laē sēwayōdex sālās ts!āts!a’x’u’sēma qa’s gwēldzōdēsa
x’ōkūmē lāxa lēl’wa’yē. Wā, g’il’em aēg’isa ‘nāla laē hāyāqax
q!ēl!exsē ‘nālāsa x’īlāxa x’ōkūmē lāxa L!ēsēla. Wā, la’men
yāwas’īd gwāl gwāgwēx’sāla lāxa ts!ēdāqaxs hāē.¹ . . . 55

Wā,² g’il’mēsē gwālēda ts!ēdāqē welxsemḡxēs x’ōgwats!ē xetsema
laē hēx’īdaem la ōxlālaxa xetsemē qa’s lā lāx x’īldzasasēs
x’ōkūmē. Wā, lā k’lāts!ōtsēs x’ōkūmē lāxa xetsemē. Wā, g’il-
mēsē qōt!axs laē āx’ēd lāx yīs’ēnasa x’ōkūmē. Wā, la ‘nēk’ēda
waōkwē bāk!ūm x’ōgwanō, qa’s ts!āk’īyīndēs. Wā, lāxāē ‘nēk’ēda 60
waōkwē bāk!ūm t!āk’ēyīndēs lāxa x’ōkūm. Wā, g’il’mēsē gwālexs
laē pāqemts. Wā, lāxāē ‘nēk’ēda waōkwē bāk!ūm yīkūyīndēsa
yīkūyā’yē lāxa x’ōgwats!ē xetsema. Wā, g’il’mēsē ēk’a ḡaālāxs
laē hēx’īdaem la mōxsasēs x’īx’ōgwats!ē xēxetsem lāxēs x’ōgū-

¹ Continued on p. 60.² Continued from p. 51, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 LE¹lats!ē xwāk!ūna. Wā, g'il¹mēsē 'wilsxaxs laē ālēx¹ūlēsa. Wā, la¹mē nā¹nakwa qa¹s lā lāxēs ts!āwūnxelasē g'ōx¹demsa.

Wā, g'il¹mēsē lāg'aa lāxēs g'ōkwaxs laē hēx¹idaem mōltōdēxs yīxūlalisaxs laē lāg'alisa. Wā, lā hē mōgwalilēlasa xēxetsema wūdanēgwilasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!ēlqwā-
70 laēs mēxēlasa x'ix'ōgwats!ē xēxetsema. Wā, hē¹mis lāg'ilas hē mōgwalēlēma wūdanēgwilasa g'ōkwē. Wā, laem lālaal lāxa ts!āwūnxē qō ts!ētslēx¹idlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx'āxa ts!ēx'ina).—Wā, laemlas q!āLE-lax gwēg'ilasasa lexēlāxa ōgūqāla laelxa¹ya. Wā, hē¹mis lexe-lāsa ts!ēx'āxa ts!ēx'inēda t!ōlt!oxsemē lexa¹ya.¹ . . . Wā,² g'il¹mēsē ēg'idzālaxa gaālāxs laē hēx¹ida¹ma ts!edāq āx¹ēdxēs
5 gaḷayowē LE¹wēs dendzedzōwē wūsēg'anowa LE¹wēs t!ōlt!oxsemē 'wālas lexa¹ya. Wā, lā ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx'ina, yīxs lēx'a¹maē ts!ēnadēda ōgwāga¹yasa wīwa. Wā, hē¹mis lālaasa ts!ē¹nēnoxwē ts!edāqa. Wā, g'il¹mēsē lāg'aa lāxa ts!ēx'medzexe-kwalāxs laē hānemgaelselaxēs laelxela qaxs q!ūnālāē maltsema
10 lōxs yūdux¹semaē ts!ēnats!ē laelxa¹ya. Wā, lā āx¹ēdxēs wūsēg'anowē qa¹s wūsēg'ōyodēs. Wā, g'il¹mēsē gwālexs laē āx¹ēdxēs āmayaga¹yasēs ts!ē¹nats!ē lexa¹ya qa¹s nānayagemēs. Wā, hēt!a g'il ts!ēx¹itsō¹sēda banaabā¹yas. Wā, g'il¹mēsē qōt!ē nānayage-

¹ Continued on p. 155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. Wā, g'il'mēsē 'wilg'elexlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15 laē āx'ēdxēs gālayowē qa's gālaxelēs lāxa ēk'lāla ts!ēnXLawēsa ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'emixaāwisē qōt'lē nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēnts!ēs lexaxya. Wā, āx'sā'mēsē hē gwēg'ilasēs gālayowē la gālaxelas lāxa ēk'lāla ts!ēnXLawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20 qōqūt'lē ts!ēts!enats!ās laelxaxya, laē t!ēmāk'eyindālaq qaxs 'nāxwa'maē l!ēl'āk'emāla. Wā, g'il'mēsē gwāla laē 'nāl'nemsg'ememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek'lūlē).—Wā, laemlas 'nāxwa 1 q!ālelax gwēg'ilasasa lexelāxa lexaxyē. Wā, la wilxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nemsg'emē; wā, lā hēlēda 'nemsg'emē; wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hēem lēgemsa 'wālēga'yasa lexelāsa ts!ēdāqē nāg'ē. 5 Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyaga'yas. Wā, g'il'mēsē ēg'īdzālaxa gāālāxs laē k!wāk'lūsōdalēda ts!ēdāqaxēs negwats!ēlē laelxaxyē. Wā āx'ēdxēs wūsēgranowē, qa's g'its!ōdēs lāxēs laelxaxyē. Wā, lā āx'ēdxa yāsekwasōx 'melxlōx qa's malēx'widēq. Wā, g'il'mēsē 'wī'welx'sexs laē āxdzōx- 10 ts!āndēs lāxēs hēlk'ōts!ānaxyē. Wā, dzāk'ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na^éyē. Wä, g'il^émēsē la hamelgedze^éwē lāx e^éeyasāsēxs laē dze-
dze^kemts lāxēs gōgūma^éyē. Wä, laem wākwēda yāsekwē lāx
gōgūma^éyas, qa k'lē^ss lāx'sāwē q!Ek'elāsa lēslena lāq. Wä,
15 hēem lēgades k!wāk'lūxūmakwasa yāsekwē.

Wä, g'il^émēsē gwālexs laē āx^éēdxēs nekūmlē dentsem letemla
qa^s letemdēs. Wä, lä öxlāg'intsēs nēnegwats'lē laelxa^éya. Wä,
lä dāg'ilx'lāxēs sēwayowē qa^s lä lentslē^s lāx hanēdzasasēs
negwats'lēlē xwāxwagūma. Wä, lä wī^xstendeq qa^s lä laxseq.
20 Wä, laem k!waxlaqēxs laē hāng'aalēxsaxēs laelxa^éyē. Wä, lä
sēx^éwid qa^s lä lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'
q!wāxatsa lenemx'dē. Wä, g'il^émēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wä, lä öxlāg'intsēs laelxa^éyaxs laē ālē'sta lāxēs
negwaslaxa nek'lūlē. Wä, g'il^émēsē lenxendxa q!ēq!axlālāxa
25 nek'lūi^{axs} laē öxleg'a'saxēs laelxa^éyē. Wä, lä āx^éēdxēs wūsēg'a-
nowē qa^s wūsēx'ēdēs. Wä, g'il^émēsē gwālexs laē āx^éēdxēs nāna-
agemēxa āmāyaga^éyas lexelās qa^s tēk'lūpelēq. Wä, lä hēh'elāx
hanx'hats'lēna^éyas maltsemē laelxa^éya qa ālak'alēs t'et'axesa.
Wä, lä k'lūlp'līdxā nek'lūlē qa^s lä k'lūlp'ts'lālas laxēs nānaagemē.
30 Wä, g'il^émēsē qōt'laxs laē gūqāsas lāxēs nāg'ēxa 'wālēg'a^éyas
negwats'lās lex'a^éya. Wä, lä hanāl k'lūlp'ts'lāxēs nānaagemē. Wä,
g'ilnaxwa^émēsē qōt'laxs laē gūqeyints lāxēs nāg'a^éyē. Wä, g'il-
'mēsē la lāk'emālaxs laē ēt'ēd gūxts'lāxēs hēlomagemē. Wä,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope; which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |


g'il^εemxaāwisē qōtlaxs lāxēs laēna^εyaxat! L'lāk^εemāla, wā, lāxas k'lūlpts!ōdxēs nānaagemē. Wā, g'il^εemxaāwisē L'lāk^εemālaxs laē 35 hāng'aelsaqēxs laē L!ex^εwīdxa ēk^ε q!waxē q!ēnema. Wā, lā q!axstents lāx āwē^εstās āwāxsta^εyasēs nēnegwats!ē. Wā, g'il^εmēsē ^εwilala q!wāxtaakwa yūdux^εsemē nēnex^εts!āla laelxa^εya laē gwāgūnaxbax^εīdxa ōba^εyasa t'lāk^εema^εyē q!wāxa, yixs laē gwāl t!emāk^εeyīntsa nālamē densen denema lāq. Wā, g'il^εmēsē ^εwīla 40 la t!emak^εeyaakūxs laē ōxlāg^εentsa negwats!ē nāg^ε qā^εs lā ōxle-g'aalexsas lāxēs yā^εyats!ē xwāxwagūma. Wā, lā xwēlaxsagra qā^εs lā ōxlāg^εentsa hēlomagemē negwats!ā. Wā, lā tek!ūpelaxēs nanaagemē negwats!āxs g'āxaē tētekwaselaxa maltsemāxs g'āxaē lālt!āla qā^εs hānāg^εeyōdēs lāx āg'iwa^εyasēs yā^εyats!ē. Wā, g'il- 45 ^εmēsē gwālexs laē lāxs lāxēs yā^εyats!ē. Wā, lā g'āxē sēx^εwīda qā^εs g'āxē nā^εnakwa lāxēs g'ōkwē. Wā, g'il^εmēsē lāgrālis lāx L!ema^εisasēs g'ōkwāxs laē hēx^εīdaem ōxleg'il^εexsaxa ^εwālēgeyas lexelāsxa nāg^εa^εyē qā^εs lā ōxlostdēselaq qā^εs lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alīlas lāxa k'!ēsē nexwāla lāx legwīlas. 50 Wā, lā ētents!ēs lāxa maltsemē negwats!ē laelxa^εya, lāxaē tētekwaselaqēxs g'āxaē lāsdēsela lāxēs gwālaasaqēxs g'āxaē lālt!ālas lāxēs negwasdē lāxa mek^εāla. Wā, lāxaē hānemg'alīlas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

- 1 **Picking Currants**¹ (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark 5 belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it 10 around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallowing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the || 15 front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallowing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is 20 full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

- 1 **Picking Currants**¹ (*Q!ēsāxa q!ēsēna*).—Wä, hēemxat! q!ēdzats!ēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx'dē nekwaxa nek!ūla yūdūx^usemē laelxa^əya. Wä, g'il^əmēsē ēk!ēdzālaxa gaālāxs laē hēx^ə!dā^əma ts!ēdāqē āx^əēdxēs laelxa^əyē lē^əwis dendzedzowē wūsē- 5 g'anōwa lē^əwis dentsemē letemla. Wä, lä ōxlālaxēs laelxa^əyaxs laē letemtsēs dentsemē letemlaxs laē qās'id qa^əs lä lāx q!wāxasasa q!ēsmesēs. Wä, g'il^əmēsē lāg'aa lāqēxs laē hāng'aelxēs q!ēq!ēdzats!ē laelxa^əya. Wä, lä āx^əēdxēs dendzedzowē wūsēg'anowa qa^əs wūsēg'oyōdēs. Wä, g'il^əmēsē gwālexs laē āx^əēd- 10 xēs nanaagemē lexā^əya qa^əs tēk!ūpelēqēxs laē qenxālax aōxlaasas qa^əs lä ēp!ēxlax ōxlā^əyas yīsx'enasa q!ēsēna qa^əs ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nānaagem lexā^əya. Wä, g'il^əmēsē qōt!axs laē gūxts!ōts lāxēs nāg'ē. Wä, lä xwēlaqa ēp!ēxlax^ə!dex ōxlā^əyasa yīsx'enasa q!ēsēna qa^əs ēpāliqēxs laē ēpts!ālas lāxaaxēs 15 q!ēdzats!ē nanaagem lexā^əya. Wä, g'il^əmēsē qōt!axs laaxat gūqeyints lāxēs g'ilx'dē gūxts!ōyā. Wä, g'il^əmēsē ēnemāk'eyaxs laē gwāl gūqeyindālaxa nēg'āyē. Wä, lä hēemxat! gwēx^ə!dxa hēlomāgemē. Wä, g'il^əemxaāwisē ēnemāk'eyaxs laē gwāl gūqeyindālaq. Wä, lāxaē qāqūt!aaxēs nanaagem lexā^əya. Wä, g'il^əmēsē qōt!axs laē 20 māptēd lāxa k!ēk!āōk!wa qa^əs ts!ak'eyindālēs lāx ōkūya^əyasa q!ēq!ēdzats!ē yūdūx^usem laelxa^əya. Wä, g'il^əmēsē ēnāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22 bushes, | and pushes four of them through the top of each of the currant- | baskets. They are put across over the skunk-cabbage leaves; || and after she has done so, it is this way:  This repre- 25 sents the mouth of a | currant-basket; and when they are turned on their sides, | none of the cur- rants drop out through the | skunk-cabbage covering, because the huckleberry-twigs that have been pushed through | hold them in tight. First she carries the large basket out on her back || and she 30 carries it into her | house, and she goes and puts it down in a cool corner of the house. Then | she goes back and brings out of the woods the medium-sized currant-basket, | and she takes it into her | house. Then she puts it down next to the large basket. Then || she goes back and brings the currant-basket which is carried in front. 35 She | carries it out of the woods and brings it into her house and puts it down | where the others are. |

Picking Huckleberries.¹—As soon as this (the hook for picking 1 berries) is finished, (the woman) | gets ready to go and shake off huckleberries | in the morning. . . . In the morning, when day comes, | she arises and eats a light breakfast. After doing so, || she 5 takes her two huckleberry-baskets and her paddle | and her mat to

ts!ak'eyaa^usa k'!ek'!aōk!waxs laē L!EX^εwīdxā naenqela gwādemsa 22 qa's lā L!ENqemsūlasa maēmots!aqē lāx āwāxsta^εyasa q!ēq!ēdzats!ē laelxa^εya. Wā, laem ēk'!adzēndālaxa ts!ēts!ak'EMA^εyē k'!ek'!aōk!wa. Wā, lā g'a gwālaxs laē gwāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25 q!ēq!ēdzats!ē laelxa^εya. Wā, g'il^εmēsē la wāx'em la qōx^εwitsa q!ēq!ēdzats!ē laelxa^εya qaxs k'!ēasaē la gwēx^εīdaas la lawāyē ts!ēts!ak'eyā^εyas k'!ek'!aōk!wa qaēda la elālayosēda lā L!ENqemx^εsāla naenqela gwādemsa. Wā, lā hēm g'il ōXLEX^εitsō^εsēda q!ēdzats!ē nāg'ē lexā^εya, qa's g'āxē ōXLōt!alaq qa's lā ōXLAēLElaq lāxēs 30 g'ōkwē, qa's lā ōXLEG'alilaq lāx wūdanēgwīlasēs g'ōkwē. Wā, lā xwēlaxsag'a qa's lāxat! ōXLEX^εīdxā hēlōmagēmē q!ēdzats!ē lexā^εya, qa's g'āxēxat! ōXLōt!alaq, qa's lā ōXLAēLElaq lāxēs g'ōkwē, qa's lā ōXLEG'alīlas lāx lā hānēlatsēs nāg'a^εyē. Wā, lā xwēlaxsag'a, qa's lā ōXLEX^εīdxā nanaagemē q!ēdzats!ā, qa's g'āxē 35 ōXLōt!alaq, qa's lā ōXLAēLElaq lāxēs g'ōkwē. Wā, la ōXLEG'alilaq lāx hāx'hānēlasasēs g'ilx^εdē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il^εmēsē gwālamasqēxs laē hēx^εi- 1 daem xwāna^εīda, qa's lālag'il k'!elāl lāxa k'!elādaxa gwādemē, qō^εnāx^εīdeīxa gaāla . . . Wā, g'il^εmēsē^εnāx^εīdxā gaālāxs laē gag'ustā, qaxs xāl!EX^εīdē gaaxstālx^εīda. Wā, g'il^εmēsē gwālexs lae dāx^εīdxēs maltsemē k'!ēk'!elats!ē laelxa^εya L^εwis sēwayowē; 5 wā, hēmīsēs k'!wayē lē^εwa^εya; L^εwis dentsemē LETemla, L^εwis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
- 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
- 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
- 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
- 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēgranowa. Wā, lā 'wīl'enkūlaqēxs laē lentslēs lāxa L!ema'isē lāx hānēdzasasēs k'!elatlats!āxa gwādemē xwāxwagūma. Wā, lā lāxs lāqēxs laē k'!waxlēndqēxs laē sēx'wida, qa's lā lāxēs
- 10 k'!elādāxa gwādemē lāxa 'mek'āla qaxs hēmenāfā'maē hēladxa k'!ek'!eldemsaxa gwādemē. Wā, hē'mis lalaasa ts!edāqēxs k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q!eldzanōdxēs k'!elatlats!āxa gwādemē xwāxwagūma. Wā, lā dāx'idxēs wūsēgranowē qa's qenōyōdēs lāxēs qenasē lāx okūya'fayasēs nex'ūna'yē.
- 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs maltsemē k'!ek'!elats!ē laelxa'ya qa's hānts!ōdēsēs hēlomagemē k'!elats!ē lexā lāxa 'wālasē nāg'ē k'!elats!ē lexā'ya. Wā, lā ōxlex'idxēxs laē qex'iwaxa q!āleyowē. Wā, lā letemtsēs k'!elēmlaxa gwādemē letemla. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!elatlats!ē
- 20 xwāxwagūma, qa's lā lālaqa lāxa q!waxōlkwāla, qaxs hēmenāfā'maē lēnokūlē L!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aelsaxēs k'!ek'!elats!ē laelxa'ya. Wā, lā āx'wūlts!ōdxa hēlomagemē lexā'ya, qa's tēk!ābōdēsēxs laē qās'ida qa's lā lāxēs lā dōgūl q!ēxlālaqa gwādemē.
- 25 Wā, lā lāxlēlsaqēxs laē gelēx'wīdeq, qa's lā gelēx'ts!ōts lāxēs k'!elats!ē hēlomagemē lexā'ya. Wā, hē'mis lā k'!elālatsēxa gwādemē. Wā, g'il'mēsē gwāl tēxts!ālēda gwādemaxs laē leqel-gēsēs hēlk'!ōlts!āna'yē lāxa gwādemēsē. Wā, g'il'mēsē 'wīlaxalts!āwa gwādemē lāxa k'!elats!ē hēlomagemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30
berries on it. She goes to another bush with | many huckleberries,
and she does as she did with the | first one. When the small basket is
full, she | pours the huckleberries that have been shaken off into her
larger | basket, and she does as she did before to the other one, || and 35
she shakes off the huckleberries into her small basket; and when | the
large basket is all full and also the small one, | she takes skunk-
cabbage leaves and spreads them over the two | baskets. She ties
down the top, and | after doing so, she carries the larger basket on
her back and || the small one in front of her body. Then she goes 40
home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1
when the man wants to give a | salmon-berry feast, he engages many |
women to go picking salmon-berries. Then they all take their ||
hooked salmon-berry picking boxes and their front- | baskets to pick 5
the berries in, which are used besides the hooked boxes for holding
the picked berries.¹ . . . |

Now² the hired women take the front- | baskets and the hooked
boxes along, for each of them has besides (a box) | a basket. They
also take their paddles and go down || to the beach in front of their 10
houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qa's lā lēx'wid lāxa ōgū'lamaxat! 30
q'lēxlālāxa gwādemē. Wā, lā āemxaāwisē naqemg'iltowēxēs
g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē qōt'lē hēlomagemasēxs laē
gūqōsasēs k'lēlanēmē gwādem lāxēs 'wālasē nāg'ē k'lēlats'lē
lexa'ya. Wā, lāxaē ēt'lēd āem naqemg'iltowēxēs g'ālē gwēg'ilasaxs
laē ēt'lēd k'lēlats'lēd hēlomagemē k'lēlats'lē lexa'ya. Wā, g'il- 35
'mēsē 'nāxwa qōqūt'lē 'wālasē nāg'ē lexās lē'wa hēlomagemaxs
laē āx'ēd lāxa k'lik'!aōk'!wa qa's lēpeyīndēs lāxēs māltsēmē gwē-
gwadats'lē laēlexa'ya. Wā, lā t'lēmāk'eyīndeq. Wā, g'il'mēsē
gwālexs laē ōxlāg'intsā 'wālasagawa'yē gwadats'lā. Wā, lāla
tēk'lūpelaxa āmāyagawa'yē gwādats'lē lexa'yaxs g'āxaē nā'nakwa. 40

Picking Salmon-Berries (Hāmsāxa q'lēmdzekwē).—Wā, hē'maaxs 1
laē l'ōl'ēplēnxa q'lēmdzekwē; wā, g'il'mēsē q'lēmdzekwēlaēxs'lēda
begwānemaxa q'lēmdzekwē, yīxs hēlaē. Wā, lā hēlaxa q'lēyōkwē
ts'lēdāqa qa lās hāmsaq. Wā, hēx'ida'mēsē 'nāxwa āx'ēdxēs
gegālekūwē hēhemyats'lāxa q'lēmdzekwē. Wā, hē'misa nanaagemē 5
lexa'ya. Wā, hēem hānōdzēsa gālekūwē hāmyats'lēs. . .¹

Wā, lā'mē 'nāxwa'ma hēlanēmē t'sēdāq dāg'ilx'lāxēs nānaagemē
lexa'ya lē'wis gālekūwēxa 'nāl'nemsgēmē, yīxs ā'maē hūnōsēlaxa
nānaagemē lexa'ya; wā, hē'misēs sēsē'wayowē, qa's lā hōqūnts'lēs
lāx l'ēma'isasēs g'ig'ōkwē, qa's lā hōgūxsēla lāxēs hēhemyats'lē- 10
laxa q'lēmdzekwē xwāxūxwagūma. Wā, lā q'lūnāla mēmēma'f-

¹ Here follows the description of the berrying-box, p. 149, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together, — | the whole number (of women). As soon as they come to a place where they are going to pick salmon
- 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
- 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
- 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
- 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!älaxs laē sēx^uwida. Wä, la^{mē} hēm gwāmagiwalēs q!älē q!ēq!ädex q!wālmēsē lāxēs k!ēts!ēna^{yē} hēlq!ala q!ap!āla lāxēs^u wāxaasē. Wä, g'il^{mēsē} lāg'aa lāxēs hēhemyasLaxa q!ēmdzekwaxs
- 15 laē hōx^uwūltāx^uda^xwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qā^s dēdag'ilx!alēxēs nānaagemē lexā^{yā} lē^{wis} gālek^{wē} hāmyats!ēxa q!ēmdzekwē. Wä, lā ōxlālaxa gālek^{wē} yīxs lāalāl tetek!ūpelaxēs nānaagemē lexā^{yā}xs laē mōgwanōdxēs hēhēmdzelalats!ē xwāxūxwagūma. Wä, g'il^{mēsē} gwālexs laē ālē^{sta} lāxa q!wālmedze-
- 20 xekūla. Wä, g'il^{mēsē} lāqa laxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē ōxleg'aelsaxēs gālek^{wē}. Wä, ā^{misē} la nengatōls hānsaxs laē hāms^{ida}. Wä, la^{mē} hāmts!ālāsa q!ēmdzekwē lāxēs nānaagemē lexā^{yā}. Wä, g'il^{mēsē} qōt!axs laē gūxts!ōtsēs hām-yānemē q!ēmdzek^u lāxa gālek^{wē}. Wä, lā hēx^{sāem} gwēgilaxs
- 25 lanaxwāē qōt!ēs nānaagemē lexā^{yā}. Wä, g'il^{mēsē} qōt!ē gālekwasēs laē qaqōt!aaxēs nānaagemē lexā^{yā}. Wä, g'il^{mēsē} qōt!axs laē ōxleg'īlsaxēs q!ēmdzegwats!ē gālekwa, qā^s g'āxē ōxleg'aalexsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx^{da^xwē} lāxs lāqēxs g'āxāē nā^{nak^u} lāxēs g'ōkwē. Wä, g'il^{mēsē} lāg'alis
- 30 lāx lēma^{īsasēs} g'ōkwaxs laē lēx'aem tek!ūbāyēs nānaagemē lexā^{yā}, qā^s aōk!ūnaaq. Wä, lāda hēlānēmaq lents!ēs lāxa lēma-ī^{sē}, qā^s lā ōxlōsdēsaxa q!ēmdzēx^{ts!}āla gālekwa, qā^s lā gūxts!ōtsa q!ēmdzekwē lāxa dengwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa'yē, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting-pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yixs h'ēmaaxat! tsel- 1
'watslēda 'wālasē nāg'ē lex'a'ya lē'wa hēlōmagēmē lex'a'ya. Wā,
hē'mislēda nānaagemē lex'a'ya, yisa ts!edāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō' Gwa'yē, qaxs lex'a'maē āwāwadxōx
tselxwēx lōxs k'lesāē q!ūlqūltsema. Wā, lāxāē k'les q!ūlq!ūlqā; 5
wā, lāg'ilas 'nemēyastāyaatsa tsētsel'wēnoxwē ts!ēdaqa, yixs k'lesāē
hē gwēx'sē tselxwasē tselxwasōxda 'maemk'ālāxs q!wēq!ūlq!ūltse-
maē lōxs q!wēq!ūlq!ūlqāē. Wā, lā āem p!ēp!etsemx'idexs
wāx'aēda ts!edāqe q!ōlaq. Wā, hē'mis lāg'ilas lēx'aem tsel'wasen
lāx'dē lēlēqelase'wa, yixs hē'maaxat! tselxwax'demxa tselxwaxs 10
hē'maē ālēs lentēnxsema. Wā lēx'a'mēs āem dōqwalasō'sa tsel-
tsel'wēnoxwē tsēdaq, qa āwōx'widēsa tselxw'ē. Wā, g'il'mēsē āwōx-
'widexs laēda ts!edāq hēx'idaem xwānal'ida. Wā, la'mē āx'ēdxa
yūdux'semē laelxa'yaxen lāx'dē lēlēqelase'wa. Wā, hē'misa
sē'wayowē lē'wa dzomēg'alē. Wā, hē'misēs wūsēganowē dendze- 15
dzowa lē'wis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelats!ē
xwāxwagūma. Wā, āx'ālexsaxēs laelxa'yē, qa's wūsēx'idēsēs
dendzedzōwe wūsēganowa lāxēs g'wālelāēnē'mē letemlāxēs
dentsemē letemla. Wā, g'il'mēsē g'wālexs laē lāxūg'iwēx āgi-
wa'yasēs tselxūlelats!ē xwāxwagūmaxs laē dāx'idxēs dzomēg'alē, 20
qa's tēnox'widē hēx'dzegemālāxs laē tēnostāla lāx wās Dzāwadē.
Wā, g'il'mēsē lāg'aa lāx tselx'medzexekūlāxs laē t!ēnogwaelsaxēs
tselxūlelats!ē xwāxwagūmaxs laē lāttāwa, qa's mōxūlsēx ōba'yasēs

- out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

- q!eldzanâ'yē, yixs lēqalaēda waōkwē bāk!ūmas mōgwanâ'yē, lāxa
 25 q!eldzanâ'yē. Wā, gr!mēsē gwālexs laē ōxlex'idxēs yūdux'sēmē
 laelxēs k!wāk!ūsālaē, qa's lā ōxlayāk'elaq. qa's lā ālāxa ālak!alā
 lā q!ēxlāxaxa tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'aē 'wālas lexa'ya, qa's hānōlts!ōdēxa hēlomāgemē lexa'ya.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexa'ya.
 30 Wā, hē'mis la tēk!ūbōyosēxs laē tselx'widxa tselxwē. Wā,
 laemxāē ēp!exlax 'nāl'nemxlālaēna'yas, qa's lā ēpts!ālas lāxēs
 tsel'wats!ē nānaagemē lexa'ya. Wā, gr!mēsē qōt!axs laē gūxts!ōts
 lāxēs 'wālasē nāg'ē lexa'ya. Wā, lā ēt!ēd lā ēpts!ālax'idxaasa
 tselxwē lāq lāxēs nānaagemē lexa'ya. Wā, gr!emxaāwisē qōt!axs
 35 lāaxat! ēt!ēd gūqāsas lāxēs 'wālasē nāg'ē lexa'ya. Wā, āx'sā'mēsē
 hē gwēg'ilaq. Wā, gr!mēsē qōt!ēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'idxa hēlomāgemē lexa'ya. Wā, gr!mēsē qōt!axa-
 axs laē ēpts!ālaxēs nānaagemē lexa'ya. Wā, gr!mēsē qōt!axaaxs
 laē ōxlex'idxēs 'wālasē nāg'ē lexa'ya, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlelats!ē xwāxwagūma, yixs q!ēnemaē tseltselxūxlawa'yasa
 tsētselx'mēsē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxaē ēt!ēd ēpts!ālax'idxēs nānaagemē lexa'ya. Wā,
 laemxāē āem'naqemg'iltewēxēs gr!lx'dē gwēg'ilasa. Wā, gr!em-
 xaāwisē 'nāxwa qōqūt!ē yūdux'sēmē laelxēsēxs laē ōxlex'idxēs
 45 'wālasē nāg'ē lexās, qa's gr!xē ōxleg'aaleksaq lāxēs tselxūlelats!ē
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex'idxēs hēlomāgemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa^ʔyē lāxēs tēk!ūpelaēna^ʔyaxēs nānaagemē lexa^ʔya. Wā, g'il^ʔmēsē 47
^ʔwilg'aalēxs lāx tselxūlelats!ās xwaxwagūmxsēxs laē lāxsa lāx
 āgi^ʔwa^ʔyasēs tselxūle^ʔlats!ē xwaxwagūmaxs laē dāx^ʔīdxēs sē^ʔwa-
 yowē, qa^ʔs q!ōtel^ʔsēsēxs laē sēx^ʔwīda. Wā, la^ʔmē hēx^ʔudzegemālas 50
 g'āxaē yōlāla lāxa wā. Wā, g'il^ʔmēsē lāg'aa lāx neget!āses
 g'ōkwaxs laē ^ʔnemsalisa. Wā, g'il^ʔmēsē ^ʔnemsālisēxs laē lā^ʔwū-
 nems lālalaq, qa^ʔs ōxleg'ilēxsēxa ^ʔwālasē nāg'e tsel^ʔwats!ē
 lexa^ʔya, qa^ʔs lā ōxlosdēselaq, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg'a^ʔlilas. Wā, lā lep!ālilasa eldzowē lē^ʔwa^ʔya. Wā, 55
 g'il^ʔmēsē g'walexs laē gūgedzōtsa tselxwē lāq. Wā, g'il^ʔmēsē la
 lōpts!āxs laē xwēlaqa ōxlent!sēselelaq, qa^ʔs ts!āwēs lāxēs genēmē.
 Wā, lā ōxlex^ʔīdxa hēlomagemē tsel^ʔwats!ē lexa^ʔya, qa^ʔs lāxat!
 ōxlalaqēxs laē lāsdēsela, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tselxwē lāxa lē^ʔwa^ʔyē, yix la gūgedzā^ʔlilats g'ālē 60
 lā ōxlaēlēms tselxwa. Wā, g'il^ʔmēsē g'walexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ēwē hēlomagemē lexa^ʔya, qa^ʔs lāxat! ts!ās
 lāxēs genēmē, qa k!āts!ōdēsēsa wūlēxsē tselx^ʔ lāq lē^ʔwa ^ʔwālasē
 nāg'ē lexa^ʔya. Wā, la^ʔmēs qōt!alalēxsa ^ʔwālasē tsel^ʔwats!ē nāg'ē
 lexa^ʔyaxs laē lāg'aa. Wā, hēx^ʔidaemxaāwisē ōxlex^ʔīdeq, qa^ʔs lā 65
 ōxlōsdēselaq, qa^ʔs lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā^ʔmēsē
 hāng'alilāsēxs laē ētents!ēsa, qa^ʔs lā ōxlex^ʔīdxa hēlomagemē
 lexa^ʔya. Wā, g'āx^ʔemxaē ōxlōsdēselaq qa^ʔs g'āxē ōxleg'alilas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'ya. Wā, la'mē hē'mē genemas
70 tēk'lūpelaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēemxat! la hānqasēda waōkwē tsētsel'wats!ē laelxa'ya. Wā, la'mē xāl'ex'ēd
LEXwa lāxēq. Wā, g'il'mēsē gwāfēxs laē hēlaxēs lā'wūnemē qa
lās griwālaq qō k'intālaLEX tseltselx'mets!EXlax'ayas.

- 1 **Picking Viburnum-Berries (T!elsāxa t!elsē).**—Wā, hē'maaxs laē
elāq t!elt!elyenxa lā gwābendxa hēenxē, yīxs laē ēx'āla lāyenxa. . .¹
Wā, g'il'mēsē elāq L!obEXLōdēda t!elsaxs hē'maē ālēs lenlenxsemē,
laas xwāna'ēdēda t!elts!ELElālē ts!edāqa. Wā, laem āx'ēdxēs
5 yūdux'semē laelxa'yaxa 'wālasē nāg'ē L'ēwa hēlomagemē. Wā,
hē'misēs nānaagemē, yīx k!elāts!āsēxa gwādemē, Lōxs nekwaaxa
neklūlē hēx'samēs lexelasē. Wā, lā ōXLEX'ēdxēs laelxa'yaxa
gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hūnēdzasasēs
t!eldzelelats!lē xwāxwagūma. Wā, lā ōXLEG'aalēxsasēs laelxa'yē
10 lāqēxs laē lāxsa. Wā, lā dāx'ēdxēs dzōmēg'ale q!wāxasena qa's
tēnōx'ēwidē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē.
Wā, g'il'mēsē lag'aa lāxa t!elsmedzEXEkūlāxs laē k'lāx'ēla ōXlā-
'yasēs t!eldzelelats!lē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ī-
lēxsax mōgwanā'yas, qa's mōx'ēwalisēx ōba'yas. Wā g'il'mēsē gwā-
15 lēxs laē āx'ēdxēs laelxa'yē, qa's ōXLEX'ēdēq, qa's lā ōXLEG'aēlsas
lāxēs la dōgūl q!ēxlāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs āx'ē-
tsō'sēs nānaagemē lēxa'ya, qa's lā tēk'lūbōtsēx laē LōXLEXsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q!ēxlāla t!ēlsmesaxa t!ēlsē, qa's k!ūlp!ēdēx 'nāl'nemxlālaēna'ya 18
 t!ēlsē, qa's lā k!ūlp!lās lāxēs nānaagemē lexā'ya. Wā, k!ēst!a
 gūlaxs laē qōt!ē nānaagemē lexās. Wā, g'il'mēsē qōt!axs laē 20
 qepāsasēs t!elyānemē lāxa 'wālasē nāg'ē lexā'ya. Wā, lāxaē ētlēd
 k!ūlp!lāxēs nānaagemē lexā'ya. Wā, g'il'emxaāwisē qōt!axs
 laē qepāsas lāxa 'wālasē nāg'ē lexā'ya. Wā, g'il'mēsē qōt!ēda
 'wālasē nāg'ē lexāxs laē hēemxat! gwēx'idxa hēlōmagēmē lexā'ya- 25
 Wā, g'il'mēsē ālak!āla q!ēnema t!ēlsē laē āx'ēdxēs 'nēx'ūna'yē,
 qa's lā LEplālexsas lāx āg'iwa'yasēs t!eldzelelats!ē xwāxwagūma
 Wā, lā ōxLEX'idxēs t!eldzats!ē 'wālas nāg'ē lexā'ya, qa's lā
 qebēdzōtsa t!ēlts!āx'dāsa 'wālasē nāg'ē lexā lāxa LEBEXSē 'nēx'ū 30
 nās. Wā, lāxaē hēem gwēx'idxa nānaagemē lexā'ya. Wā, lā
 aēdaaqa lāxēs t!elyasaxa t!ēlsē, qa's lā qāqot!aa 'nāxwaxēs
 yūdux'sēmē laelxā'ya. Wā, g'il'mēsē 'nāxwa qōqūt!axs laē ōxLE-
 g'aalexse laq lāxēs t!eldzelelats!ē xwāxwagūma. Wā, g'il'mēsē
 'wīlg'aalexse laq qwēlōdex mōk!wāsas mōgwanā'yasēs t!eldzele- 35
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'ida. Wā,
 g'āx'em nā'nak' lāxēs g'ōkwē. Wā, g'il'mēsē g'āx'alis lāx L!ēmafi-
 sasēs g'ōkwaxs laē lālālē lā'wūnemasēq. Wā, hēx'ida'fēmēsē ōxLE-
 g'il'exsaxa 'wālasē nāg'ē t!elyats!āla lexā'ya, qa's lā ōxLōsdēselaq
 qa's lā ōxLEG'ilīlas lāxa wūdānēgwīlasēs g'ōkwē. Wā, lāxaē ēten-
 ts!ēsa, qa's lā ōxLEG'il'exsaxa nānaagemē t!elyats!āla lexā'ya, qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 Picking Qot!xolē.—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the Denax'da^x | L!äk!um, what is called by the Kwakiutl qot!xolē. They call the man who has them "owner of qot!xolē," | and they call the picking qotaxē. The Denax'da^x | call the picking L!äkwa. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 läxat! öxlösdēselaq, qa^s lä öxlaē!ēlaq läxēs g'ökwē, qa^s lä oxleg'alilas läx hānē!lasasa 'wālasē nāg'ē t!elyats!āla lexā^ya. Wā, lä ētents!ēsa, qa^s lä dādenxendxa t!eldzedzāla 'nēx'ünēs, qa^s g'āxē q!enēp'wüsdēselaq, qa^s lä q!enēbēlelaq läxēs g'ökwē, qa^s lä q!enēp!ālilas läx hāx'hanē!lasasa t!ēt!elts!āla laelxa^ya.

1 Picking Qot!xolē (Qōtāxa qot!xolē).—Wā, hē^smaaxs laē L!ōpēda qōt!xolāxa la elāq ts!āwūnxa. Wā, hē^smis la āx'ēdaatsa ts!ēdāqaxa lēleq!exsdē laelxa^ya, yāxs 'nāl'nemp!enaē yūdux'-sema lōxs mōsgemaē laelxa^yas lēleq!exsdex'sā, yāxs hē^smaaxat!

5 lä neldzā Dzāwadēxa gwe^yāsa Denax'da^xwē L!ēgwada, qaxs L!äk!ūmx!aēda gwe^yōwasa Kwāg'ule qot!xolē. Wā, lä qōdēdxelax g'āyāsas, wā, lä qōtaxelaxa menāq. Wā, la!ēda Denax'da^xwē L!äkwaxelaxa menāq.

Wā, hēt!alen yāq!endaslē gwēk!ālasasa Kwāg'ulē. Wā, la-
10 'mēs āx'ēdēda ts!ēdāqaxēs laelxa^yē, qa^s lä lents!ēs öxlālxēs laelxa^yaxs laē k!wāk!ūsāla, qa^s lä laxs lāxa xwāxwagūmē. Wā, lä öxleg'aalexsaxēs laelxa^yaxs laē dāx'īdxa dzōmēg'alē, qa^s lāxūg'ēwa^yē läx āg'iwa^yasēs qōdelelats!lēlē xwāxwagūmaxs laē tēnōx'wida. Wā, la^smē hē^sx'ts!egemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il'mēsē lāg'aa lāxa qōdadāxs laē nemselsa. Wā, hē^smis g'il'āx'ētsō'sēda mōgwanāyāsēs qōdelelats!lē xwāxwagūma, qa^s lä mōx'wits ōba^yas lāxa lāg'āgelisaxa wā. Wā,

the end to a tree standing on the bank of the river. | After doing so, 18 she carries the baskets on her back | to the place where she knows many berries are growing; and when || she comes to where they are 20 thickest, she puts down her baskets, | puts the cedar-bark belt around her waist, and, | after doing so, she puts on her cedar-bark hat. Then | she places the baskets apart, one in each place among the | plants, and she picks off the berries and puts them into the || nearest basket. She is sitting between the baskets. | Therefore she 25 puts them into the nearest one, and therefore she puts them | into every basket that has been put down all around the woman. As | soon as all the baskets are full, she does not carry them on her back, | but she takes hold of each side with her hands || and carries them out 30 of the woods, taking them to her | small canoe. She puts them down in the bow of the | canoe; and when they are all in, she | goes into the bow of the canoe, after having untied the anchor-line. | Then she takes her paddle and pushes off her small || canoe, and she paddles. 35 She drifts down the river; | and as soon as she reaches the front of the house, she goes ashore. | When she arrives, she takes hold of the baskets on each side | with her hands, and carries them up the beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elēxsaxēs qēqōdats!ēlē laelxa'ya qa's 18
lā ōxlayak'elāq lāxēs q!lālē q!lēq!ādxā qot!xōlē. Wā, g'il'mēsē
lāg'aa lāx wāgwasasēxs laē ōxleg'aēksaxēs qēqōdats!ēlē laelxa'ya. 20
Wā, la'mē wūsēx'itsēs dendzedzōwē wūsēg'anowa. Wā, g'il'mēsē
gwālēxs lāaxat! letemtsēs dentsemē letemla. Wā, g'il'mēsē
gwālēxs laē gwēlēxsaxēs laelxa'yē, qa 'nāl'nemsgemēsēs hēhengēxa
qotmesē. Wā, lā menx'idxa qōt!xōlē, qa's lā gūxts!ālas lāxa
nēxwāla lexā lāq laxēs āēne'mē neq!egilēsxēs laelxa'yē. Wā, 25
hē'mis la gūxts!ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts!ā-
laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts!edāqē. Wā,
g'il'mēsē 'nāxwa qōqūt!ē qēqōdats!ās laelxa'ya, laē k'lēs ōxlālaq,
yīxs ā'maē dādanowēsēs wāx'sōlts!āna'yē lāx wāx'sanā'yasēs
qōdats!ē lexā'yaxs laē dālt!ālaq, qa's lā dāg'aa!ēxsaq lāxēs 30
qōdelelats!ē xwāxwagūma, qa's lā hāng'aa!ēxsaq lāxa āg'iwa'yasēs
qōdelelats!ē xwāxwagūma. Wā, g'il'mēsē 'wīlg'aa!ēxsēxs laē
laxsa lāxa ōxlā'yē lāxēs laēnēemx'dē qwēlēxsaxa mōgwanāya.
Wā, lā dāx'idxēs sē'wayowē qa's q!ōdet!ōdēxēs qōdelelats!ē
xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
Wā, g'il'mēsē lāg'aa lāx neget!āsēs g'ōkwaxs laē nemsalis lāx
l!ema'isas. Wā, g'il'mēsē lāg'aaxs laē āemxat! dādanowēsēs
wāx'sōlts!āna'yē ē'eyasō lāx wāx'sanā'yasēs qōdats!ē lexāxs g'āxāē
lāsdēsela. Wā, g'il'mēsē 'wīlōsdēsaxs laē xāl!ēx'id l!ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ||
 5 women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the
 10 picking *qek'a*. || As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while
 15 they are picking; and as soon as the three || baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box
 20 and pours the berries || into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—Qek'āxa qek'laalē¹ yīxs hē'maē lā qeg'ats!ēsa ts!edāqēs nāg'a'yē 'wālas lex'a'ya lē'wa hēlomagemē lex'a'ya lō'mēs nānaagemē lex'a'ya, yīxs g'il'maē nēnk'!ēqelēda begwānemē, qa's qek'ēlēxa qek'laalāxs laē hēlaxa q!ēyōkwē lāel-
 5 k'lūna'ya, qa lās qek'āxa qek'laalē. Wā, lā 'nāxwaem ōxlālaxēs yaēyūdūx^usemē laelxa'yaxs k!wāk!ūsālaē. Wā, g'il'mēsē lāg'aa lāx q!ayāsas, laē ōxleg'aelsaxēs laelxa'yē. Wā, lā āx'wults!ōdxa nānaagemē lex'a'ya, qa's lā tēk!ūpelaqēxs laē hāms'ida. Wā, lā lōmax^ēid hālabalēda hāmsaxa qek'laalē, yīxs qek'axelaēda waō-
 10 kwē ts!ēdaqxa hāmsaq. Wā, g'il'mēsē qōt!ē nānaagemē lexā-sēxs laē gūxts!ōts lāxēs nāg'ē 'wālas lex'a'ya. Wā, lā ēt!ēd hāms'ida^{xat}!. Wā, g'il'emxaāwisē qōt!ē nānaagemas lexāxs laē ēt!ēd gūxts!ōts lāxaaxēs nāg'ē 'wālas lex'a'ya. Wā, lā hēx'sā gwēgilaxs hāmsaē. Wā, g'il'mēsē 'nāxwa qōqūt!ē yūdux^usemē
 15 qēqeg'ats!ēs laelxa'yaxs, g'āxaē ōxlolt!ālaxēs qeg'ats!ē nāg'ē 'wālas lex'a'ya. Wā, lā tek!ūpelaxēs qeg'ats!ē nānaagemē lex'a'yaxs g'āxaē nā'nakwa lāxa g'ōkwas hēlānemāq. Wā, g'il'mēsē laēlexs laē ōxleg'alilasa qeg'ats!ē 'wālas lex'a'ya. Wā, lēda begwānemē āx'ēdxa dengwats!ēmotē, qa's lā gūxts!ōtsa qek'laalē
 20 lāq. Wā, g'il'mēsē lā lopts!āwēda nāg'ē 'wālas lexāxs laē ts!ās lāx āxnōgwadās. Wā, hē'mis la nā'nagwatsa ts!edāqē qek'ilg'is lāxēs g'ōkwē. Wā, la'mē aōk'lūnaxa qeg'ats!ē nānaagem lex'a'ya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^εmisēxs nēlaaxa begwānemas hāndzasasa qeg^εatslē hēlomagem 23
lexa^εya. Wā, hē^εmis hēlag^εiltsēxa hā^εyā^εla g^εayōl lāxēs ^εne^εmē-
motē, qa lās ōxlōlt!Endeq. Wā, la^εmē ^εwīlaem lā gūxts!ōyo 25
lāxa dengwatslēmotē.

Picking Gooseberries (t!Emxwaxa t!Emxwalē).—Wā, hēem 1
āx^εētsōsa ts!edāqēs k!eldzowaxa t!Emxwalēs Eldzowē ^εwālas lē-
^εwa^εya, wā. hē^εmislēxs nāg^εē ^εwālas lexa^εya lē^εwis dendzowē
wūsēg^εanowa, lē^εwis dentsemē letemla; wā, hē^εmisa ts!ex^εstowē
k^εōq!ewē dzomēg^εala. Wā, lā qās^εida, qās^ε lā lāxa t!Emx^εmedze- 5
xekūla, yixs hē^εmaē ālēxs lēnēnxsema t!Emxwalē. Wā, lēx^εa^εmēs
dōqwalasōsa ts!edāqa āwāwē. Wā, g^εil^εmēsē dōx^εwalelaqēxs laē
ōxleg^εalisaxēs lexa^εyē. Wā, lā āx^εēdxēs dendzedzowē wūsēg^εa-
nōwa, qa^εs qek^εiyindēs lāxēs ^εnex^εūnā^εyē lāxēs qenasē. Wā,
g^εil^εmēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g^εil- 10
^εmēsē gwālexs laē āx^εēdxēs k!eldzowe Eldzowē lē^εwa^εya qa^εs lā
lebabōts lāxa t!Emx^εmesē q!ēxlā^εlaxa t!Emxwalē. Wā, g^εil^εmēsē
gwā^εalisexs laē āx^εēdxa k^εōq!ā^εyē dzōmeg^εala, qa^εs kwēxēlexla-
wa^εyēs lāxa t!Emx^εmesē. Wā, la^εmē kwēxāxelaxa t!Emxwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!Emxwalē lē^εwa^εya. Wā, 15
g^εil^εmēsē ^εwilg^εelēxlowa t!Emx^εmesaxēs t!Emxūxlawix^εdāxs laē
āx^εēdēda ts!edāqaxa nāg^εa^εyē ^εwālas lexa^εya, qa^εs lā hānenxents
lāxa q!ūbedzōwasa t!Emxwalē lē^εwa^εya. Wā, lā dādenxendxa
lē^εwa^εyē, qa^εs lā laāts!ōtsa t!Emxwalē lāxa nāg^εa^εyē ^εwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lexá^éya. Wä, lä ^énal^énemp!ena yūduḡ^{up}!enaem lebābōtsēs lē^éwa^éyē lāxa t!emḡ^umesaxs laē qōt!ēs nāg^á^éyē ^éwālas lexá^éya. Wä, g'il^émēsē qōt!axs laē k'ōx^éwīdxēs lē^éwa^éyē, qá^és lepeyīndēs lāxēs t!em^éwats!ē nāg^é ^éwālas lexá^éya. Wä, lä ōxlex^éīdqēxs g'āxaē nā^énakwa lāxēs g'ōkwē. Wä, lä ōxleg'alīlas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.²|

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Nimkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!ēlalas xāk!adzō).—Wä, hē⁵maaxs laē 1
xwā⁵idēda ts!ēdāqaxa g⁵wā⁵xnisē; wä, laem āxōdex q!ōsna⁵yas
Wä, la qāx⁵idēq qa lāwās hēx⁵t!a⁵yas. Wä, la xwā⁵idēx ā⁵wē-
g⁵a⁵yas g⁵wā⁵xnisē ēk⁵!ōt!ēndālax k⁵!idēg⁵a⁵yas g⁵āx⁵id lāx ōxla-
atā⁵yas lāg⁵aa lāxa mōdenē lāx q!ēmlx⁵sda⁵yas ts!āsna⁵yas. 5
Wä, la xwē⁵idxa k⁵!ōtēla qas lēx⁵idēq. Wä, laemxaāwisē
xwā⁵ida, g⁵āx⁵id lax wūlxwaxsda⁵yas k⁵!ōtēla la ēk⁵!ōtēla lāx
ōxlaatā⁵yas. Wä, laem ⁵naxsaāp! lō⁵ wākwa q!ēmeldzō⁵yas
xāk⁵adzō lō⁵ pel. Wä, g⁵il⁵mēsē lawāmasqēxs laē g⁵ēxaxa wūdze-
kwēxēs xēmsilasō⁵lē. ² 10

Roasted Old Salmon (Ts!ēlak⁵ l!ōbek⁵; yīxa la g⁵wāl xwēla⁵wa
lāx ⁵neldzāsa wīwa).—Wä, la⁵mēsen g⁵wāgwēx⁵sālā lāxa ⁵nēmgē-
saxs laē lāxēs wīwamētslasē Ōdzālasē, lāx ⁵neldzā Gwanē qaxs āx⁵-
ēxsdaaxa g⁵wā⁵xnisaxs laē g⁵wāl tsēnxwaxs laē lāg⁵aa lāx Ōdzālase.
Wä, g⁵il⁵em dzaq⁵waxs laēda wīwamētslēnoxwē xwāna⁵ida qa⁵s lē 15
nēgwēsa lāx mōkwa⁵yasēs gālē, qaxs nēnuyamts!ēs⁵maē mōkwa-
⁵yasxēs gālā⁵yaxa g⁵wā⁵xnisaxa gānūlē. Wä, g⁵il⁵mēsē nēgēlā-
yōdxa la mōkwa⁵la lāqēxs laē xōma⁵idē āxnōgwadās lē⁵wa la

¹ See also p. 302.

² Continued on p. 226, line 17.

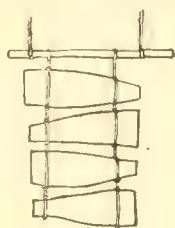
- him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

- g'ilōla gaLa lāq. Wā, hēem lāg'il'dāsēda 'nemgēsē q!ūnāla
 20 x'isaxōx gānulex, qa's kwēxap!ex'ida'maaxs yāx'stōsaēda 'ne-
 mōkwaq g'āxa āxnōgwadās. Wā, hē'mis lāg'ilas āem la
 kwēxap!ex'itsēs dzōmēgalē lāxēq. (Wā, ā'men 'nēx' qen gwā-
 gwēx'sex'ex'idē lāxēq.) Wā, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qa's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'lōtelāxs xwēla'wāē. Wā, g'il'mēsē p!edex'idexs
 laē lex'ūlx'itsēs gālbala g'il't!a saents!ā. Wā, g'il'mēsē q!ēnōma
 k'lōtelāxs laē k'lēs gēx'idexs laē qōt!a. Wā, g'il'mēsē qōt!axs
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'idexs laē genemas āx'ēdxa
 k'lāk'lobanē, qa's Lebēg'indēs lāxēs āwīg'a'yē. Wā, la āx'ēdxēs
 30 wūsēg'anowē, qa's qek'iyendēs lāxa k'lāk'lobana'yē la Lebēg'is.
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs ōxlaatslē lexa'ya, qa's ōx-
 lelēqēxs laē lents!eyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.
 Wā, la'mēs hē g'il āx'ētsōsa ēk'ē gwa'xnisaxa k'lēsē ts!elāk'a.
 Wā, hēem xa'māsilasōltsē. Wā, āl'mēsē la ōxlex'idxa ts!ēts!ela-
 35 k'axs laē 'wī'lōsde'yamasxa ēk'ē k'lōtela. Wā, g'il'mēsē 'wī'lōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem gwēg'i-
 laqē gwēg'ilasaxen g'il'x'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālase'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē
 l'lōpase'wa, yīxs k'lēsaē ālaem l'lōpa ts!elāk'ē l'lōbekwa yīxs laē

¹See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |




10

L!ôpase^{wa}, qaxs k'!ésaē tseⁿxwa. Wā, hē^{mi}sēxs gālaē la x'!le- 40
lālela lāx neqōstā^{wa}sa legwīlasa g'ōkwasa wīwamēts!ēnoxwē.
Wā, la^{em} lālōla qa ālak'!ālaslas lem^xwidēl, qō lāl āxāxōyōltsa
ts!edāqē, qa^s g'ēxēq lāxa g'ā^yasas dēdamalāsēxa lāla ts!āwūnxē-
ēdel. Wā, wāx^{em} la gāla la k'!ēs x'!ts!exⁱda. Wā, k'!ēs^{em}-
xaāwisē q!ēsp!exⁱda, qaxs k'!ēāsaē la tseⁿxwa^{ya}, lāgīlas ēx^a- 45
g'isa bāk!ūmē. Wā, la^{em}sēns g'wāgwēx^sālāl laqēxs laē hā^m-
gīlayoxa ts!āwūnxē yis āxānemaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē). — Wā, hē^{ma}axs laēda 1
ts!edāqē xwālaxa g'wā^xnisaxs laē xamāsīlaxēs xwālase^{wē}. Wā,
la^{em}sē wākwēda q!ēmledzā^yasa wūdzekwē. Wā, g'il^msē g'wāl
xwālaxs laē āxēdxēs t!ēldzowē, qa^s āx^{el}sēq lax L!āsanā^yasa
g'ōkwē g'a g'wālēg'a.¹ Wā, g'il^msē xēnlela wāgūdzā^yēda q!ēm- 5
lalāxs lae t!ēlsōdxa mōdenas ēwādze^{was} lāx āpsēnxa^yasēs
xamsīlasōlē. Wā, la^{em} g'āxⁱdē t!ēlsōyās lāx ōx!aatā^yasa g'wā^x-
nisē. Wā, la lāxsdend lāx wūxwāxsda^yasa g'wā^xnisē. Wā,
hē^{mi}s la gēxwatsēs lāxa q!ēlabō^yasa q!ēlilē qa gēxwalaatsa
xa^māsē. Wā, g'il^msē k'!āyax^widēxs laēda ts!edāqē āxāxōdeq, 10
qa^s yibedzōdēq g'a g'wālēg'a yisa dzedekwē denāsa (*fig.*). Wā,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

- 12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

- Backbones of Salmon.**—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner:  Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be-
makes two baskets of cedar-
25 and takes down the backbones. | When they are all down, she sits down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || “backbone for soaking.” It is a small basket into which she puts the | salmon-tails, and the name of the basket is “tail-receptacle.” The |

- 12 la ēt!ēd gēx^εwīdeq lāxēs g'ilx'dē gēxwalaasa. Wā, g'il^εmēsē la ālax'fid la lem^εxwida laē āxāxōyū yīsa ts!ēdāqē. Wā, la āxts!ōts lāxa L!ābatē hēkwēlēem qa g'its!ē^εwatsa q!āq!aq!ā^εyē. Wā, g'il-
15 ^εmēsē ^εwīla āxts!ōts lāqēxs laē g'ēxaq lāxēs g'āyasila^εyē qa g'ayats lāx āwābā^εyas k'lāg'ilē qa āxātsa xa^εmāsē.¹

- Backbones of Salmon.**—Wā,² la āx^εēdēda ts!ēdāqaxa denasē qa^εs ts!ex^εdēq. Wā, la āx^εēdxa ma^εlē xak!adzā, qa^εs q!ap!ēx'fidēx ts!ēts!āsna^εyas. Wā, hē^εmis la yālōdaātsēq, yīsa denasē; g'a
20 g'wālēg'a (*fig.*). Wā, la^εmēsē gēx^εwīdeq lāxa q!ēlabā^εyas lem^εwasaxa xa^εmasē qa L!ēsālase^εwēsēsa lēgwilē. Wā, g'il^εmēsē lem^εxwīdexs laēda ts!ēdāqē L!ābatilaxa ma^εlē L!āl!ēbataxa dēdentsemē. Wā, g'il^εmēsē g'wālēxs laē mēxālilaq, qa^εs āxāxōdēxa xāk!adzō. Wā, g'il^εmēsē ^εwīlaxāmasqēxs laē k!wāg'alila qa^εs k'ōqālēxa ts!āsna^εyē
25 lāxa xāk!adzowē. Wā, la^εmēs ts!exts!ālasa ts!āsna^εyē lāxa ^εnems-gēmē L!ābata. Wā, la^εmēs ts!exts!ālasa xāk!adzowē laxa ^εnems-gēm. Wā, g'il^εmēsē qōqūt!axs laē g'ēxēda ts!ēdāqaxa ma^εl-tsemē L!āl!ābat lāx āwābā^εyas k'lāg'ilē qa gēx^εu^εdemasa xa^εmasē. Wā, laēm hē^εmāwālaxa ts!āwūnxē. Wā, hēēm lēgadēs tlēlālas
30 xāk!adzowē. Wā, la^εmēs aēmayālēda L!ābatē, yīx g'its!ē^εwasasa ts!āna^εyē. Wā, hēēm lēgadēda L!ābatas ts!āsna^εyaatslē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 "backbone-receptacle." That is all about this.¹ |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon's
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon's || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: |
 is divided at the ends, and a piece of the
 at the upper end. This is called "tail-hold-
 As soon as the woman finishes this, | she
 what is called "split-down," on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-




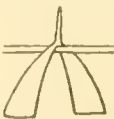
Now the meat
 backbone || is 15
 ing-together."
 hangs this,

ʼwālasēda L!ābatē, yix g!its!Eʼwasasa xāk!adzō. Wā, hēem lēga- 1,2
 des xāk!adzatslē. Wā, laem gwāl lāxēq.¹

Split Salmon (lēqwaxa).—Wā,² hēmaaxs laē xwāl!idēda ts!E- 1
 dāqaxa gwāʼxnisē; wā, laem hēem g!il āxōyosē q!ōsnaʼyasa gwāʼx-
 nisē. Wā, lāwīla qāxʼidēq, qa lāwāyēs hēxʼt!aʼyas. Wā, la
 xwāl!idēx āʼwīgʼaʼyas ēk!ōt!ēndālax k!l!dēgʼaʼyas. Wā, laʼmēs
 k!lēsʼemxat! wāgūdʼāyē q!ēmlālāsa q!ōq!ūyō. Wā, la lāxsēdēdaem 5
 lāxa ts!āsnaʼyē. Wā, laem k!ōqōdēx ts!āsnaʼyas. Wā, laʼmēsē
 k!l!xēlsaxa la wūdʼzekwa. Wā, la āxʼēdxa q!ōq!ūyō qaʼs t!ēlsōdēx
 q!ēmlēdzewēxʼdās g!ēxʼid lāx ōx!aātʼaʼyasa k!lōtēla. Wā, la
 lāgʼaa lāxa mōdēnē g!āxʼid lāx g!āxʼsaāsas k!ōqōyoxʼdās lāxa
 ts!āsnaʼyē. Wā, laʼmēsēda ts!ēdāqē lēxʼidxēs t!ēlsasēʼwē. Wā, 10
 laemʼxaāwisē t!ēlsōdēx q!ēmlēdzewēxʼdās. Wā, g!ilʼmēsē lāgʼaa
 lāx ʼwālagʼilasdāsē xwālaʼyē lāxa āpsādʼzēʼyaxs laē k!ōqōdxa qō!-
 q!ūyō qaʼs ts!ēxʼidēxa la āem la xāqa. Wā, laem la g!a gwālēgʼa
 (fig.). Wā, laem qēxbāda q!ēmlālē. Wā, hēʼmis q!ōq!ūyōwa
 ēk!ēbaʼyē. Wā, hēem lēgades k!wāwaxsdē. Wā, g!ilʼmēsē gwā- 15
 lēxs laēda ts!ēdāqē gēxʼūnts lāxa hēkwēlaē qa gēʼwasxa lēqwaxa
 lāx L!āsanāʼyasēs g!ōkwē. Wā, g!ilʼmēsē ʼyāxʼsēʼmē ʼnālāxs laē
 hēem gēxʼwaseʼwa q!ēlilē lāxa g!ōkwē. Wā, lāgʼa gwālāxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 a n d | straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then | the woman takes it down, and she pulls
 25 out the short | bones that are left || in the split-down.
 As soon as all the | bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

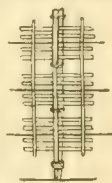
- gēxwālēg'a (fig.).* Wā, g'il'mēsē la yūdux̄xsē 'nālās hē gwālē
 20 *gēxwālāēna'yas laē k'lāyax̄wida.* Wā, lēda ts!edāqē āxāxōdeq
 qa's dāfēdēq, qa 'naenqalax̄'idēsa lēqwaxa 'nēxbēndxa k'lwā-
 waxsde'yē. Wā, laē ēt!ēd gēx̄'und lāxēs g'ilx̄'dē gēxwālāasa.
 Wā, g'a gwālēg'a (*fig.*). Wā, āemxaāwisē xa'mālax gēxwālaxs
 laēda ts!edāqē āxāxōdeq qa's q!ēk'ōlēxa tselts!ēkwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, g'il'mēsē 'wīlāmasxa xāqaxs laē q!ēwēx-
 'ideq yo gwēg'ilōx gwēg'ilasasa ts!ēdaqaxs ts!ōxwaaxa gwīl-
 gwāla. Wā, lag'ilas telkwa lēqwaxa. Wā, hēmxaāwis lāg'ilas
 melmadze'wē. Wā, g'il'mēsē gwāl q!ōyaq laē ēt!ēd gēx̄'wideq
 lāxēs gēxwālāasē. Wā, g'il'mēsē ālax̄'id lem̄x̄wēdaxs, laē ēt!ēdēda
 30 ts!edāqē āxāxōdeq qa's āxdzōdalēs lāxa lē'wa'yē. Wā, g'il'mēsē
 'wīlaxaxs laē āx̄'ēdxa ma'lē L!āl!ēbata qa's āx̄'ālilēs lāxēs ēaxe-
 flasē. Wā, la āx̄'ēdxa lēqwaxē, qa's k'ōqōdēxa k'lwāwaxsde'yē, qa's
 ts!exts!ōdēs lāxa 'nemsgemē L!ābata. Wā, la'mēsē ēt!ēd q!ēwēx-
 idxa lēqwaxa. Wā, g'il'mēsē gwālaxs laē ts!exts!ōts lāxa 'nemsgemē
 35 L!ābata. Wā, laem hēx̄'sāem la gwēg'ila. Wā, āl'mēsē
 gwālaxs laē 'wīlāmasxēs āxse'wē. Wā, la g'exaxa ma'ltsemē
 L!āl!ēbata lāx awābā'yasa k'lāgilē qa āx̄'atsa xa'māsē. Wā, laem
 hēmawālāla ts!āwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1
 woman, | the dog-salmon is put on an old mat to be cut. Then | the
 woman cuts off the gills of the dog-salmon, so that they || are attached 5
 only to the end of the intestines of the dog-salmon. Then she cuts
 off | the head; and as soon as it is off, the woman | begins to cut,
 beginning at the back of the neck of the dog-salmon, and going to
 four finger-widths | from its tail. Then she cuts along the upper side
 of the dorsal fin; | then she turns around what she is cutting, and she
 cuts into it || on the upper (dorsal) side where she stopped, four fin- 10
 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning
 from there, until she reaches the back of the neck. | Then the meat
 on the backbone is thick when she takes it off from the | skin. When
 there are many backbones, the woman | takes straight-splitting pine-
 wood and she splits it in || pieces to make roasting-tongs. These are 15
 four spans | in length. As soon as she finishes splitting them, she
 puts them into the ground | where she is working. Then she takes
 the intestines of the dog-salmon and | rubs them on the roasting-
 tongs. As soon as they are all slimy, | she takes cedar-bark and ties
 it around under the || split part of the roasting-tongs; and after she 20
 finishes tying it, she takes | the backbone and puts it crosswise into
 the roasting-tongs; and as soon as | four have been put in, she ties a
 piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Āl̄xwasē L̄lōbedzo xāk'ladzō).—Wä, 1
 hē'fmaaxs laē xwā'lasēwēda gwā'xnisē, yīsa ts!eda'qē; wä, laem
 k'legedzō'tsa gwā'xnisē lāxēs xwāLEDzō'wē k'lāk'lōbāna. Wä,
 lā'mēsē ts!ō's'idēda ts!edā'qax q!ō'sna'yasa gwā'xnisē, qa ā'mēs
 āxbā'xa ya'x'yig'ilasa gwā'xnisē. Wä, la'mēs qa'x'ideq qa lāwā- 5
 yēs hēx'tla'fās. Wä, g'il'mēsē lāwā'yēxs la'e xwā'f'idēda ts!edā-
 qaxa g'ā'x'ide lāx ō'xlaatā'yasa gwā'xnisē lā'gaa lā'xa mō'denē
 lāx ts!ā'sna'yasa gwā'xnisē. Wä, la'e'm ē'k'!ōt!endālx k'līdē'g'a-
 'yas. Wä, la xwē'f'idxēs xwā'lasēwē. Wä, la'mē'sē xwā'lbete'ndex
 nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts!ā'sna'yasa gwā'xnisē. 10
 Wä, la'mēs xwā'f'ideq g'ā'x'id lāq lā'laa lāx ō'xlaatā'yās. Wä,
 laem wā'kwē q!e'meldzā'yasa xāk'ladzōxs la'e lā'wā lā'xēs pese-
 na'yē. Wä, g'il'mēsē q!ō'nemēda xā'k'ladzāxs la'ēda ts!edā'qē
 āx'ē'dxa ēg'ā'kwa lāx xā'sēwē xe'x'mesa. Wä, la'mēsē xō'xex'-
 se'ndeq, qā's L!ō'psayōgwilēq. Wä, la'e'm mōp!enk'ē bā'la'yās 15
 qa ēwāsgemats. Wä, g'il'mēsē gwāl xā'qēxs la'e lā'gaa'la'saq la'xēs
 ē'axe'lasē. Wä, la'mē's āx'ē'dxa ya'x'yig'ilasa gwā'xnisē qā's
 yilts!ēl'ēndēs lā'xa L!ō'psayōlē. Wä, g'il'mēsē la'ēnā'xwa k'lēk'!ē-
 lā'laxs la'ē āx'ē'dxa dena'sē qā's yil'ale'lōdēs la'xa be'nba'yasa
 xā'yasa L!ō'psayō. Wä, g'il'mēsē gwāl yīla'qēxs la'ē āx'ē'dxa 20
 xā'k'ladzō qā's gē'gaa'ts!ōdēs lā'xa L!ōpsayō. Wä, g'il'mēsē
 mō'wēda la āx'ā'its!ōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx
 ē'k'!ēlēlās. Wä, la ē't!ēd āx'ē'dxa mō'maxat! xā'k'ladzō qā's

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 30 split pine and places them lengthwise | on the ends of the
 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



- 1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

äxé'grindēs lä'xa la yilekwa'. Wä, g'í'lemxaá'wisē wí'elēda
 25 mō'waxs la'ē ē't!ēd yil'ē'dex ē'k'!ēlēlās. Wä, lae'm hē'x'sä
 gwē'gilē. Wä, ā'f'mēs gwā'lexs la'ē q!üxtōwē'da L!ō'psayowē.
 Wä, lae'm g'a gwā'lēg'a (*fig.*). Wä, g'í'f'mēsē q!üxtō'xs la'ē äx'ē'd-
 xa mō'ts!aqē wiswūl xōk^u xexumē'sa. Wä, la aō'dzaqātamāseq
 lāx ōba'yasa la L!ō'pts!ōls xā'k'!adzō. Wä, lae'm wā'x'saselaxa
 30 g'í'lsgr!lt!a xōk^u xexumē'sa. Wä, la ē't!ēd äx'ē'dxa q!EL!ets!ā'qē
 qa's L!E'nxšōdēs nā'qodāla xewē'ta'yasa L!ō'psayō. Wä, lae'm
 wā'x'sats!Endālaxa xā'k'!adzowē. Wä, lae'm ē'k'!ōdents laq.
 Wä, hē'ēmis la Elā'layosē. Wä, g'í'f'mēsē gwā'lexs la'ē lā'nōlisaq
 lä'xa legwī'lasēs g'ō'kwē. Wä, g'í'f'mēsē la klūmēlx'ē'ī'dexs la'ē
 35 äx'ē'dēda ts!ēdā'qaq qa's L!ē'sēlēlōdēs lä'x L!ē'nxstā'yasēs legwī'lē.
 Wä, lae'm gwā'la. Lae'm!a lē'gades L!ō'bedzo xā'k'!adzō lā'xēq.¹

- 1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'wēsa gwa'xnisē g'ā'yōl
 lāx ē'ne'ldzāsa wā).—Wä, hē'ēmaaxs la'ē xwā'lēda ts!ēdā'qaxa
 gwa'xnisē. Wä, g'í'f'mēsē gwā! lawā'lax q!ō'sna'yasēxs la'ē
 t!ō'tsē'stelaxa ō'xawa'yasa gwa'xnisaxs la'ē t!at!o'sk'inaemxa
 5 PEL!EXā'wa'yas. Wä, lae'mē's k'!ō'den lā'xens q!wā'q!wax'ts!ā-
 na'yēx, yix Elā'la'yās lae'm ā'em la tē'kwāta. Wä, lae'mxaá'wisē
 t!ō'sōdxa PEL!ga'yē. Wä, lae'm!a lawāq. Wä, la äxts!ā'las lä'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'yē. Wā, g'í'l'mēsē gwā'lexs la'ē t!e'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, g'í'l'mēsē gwā' gē'xwaq la'ē
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa pelā'ga'yē lāq la'gwē'ldzewē 10
lāq. Wā, la' lā'lalelōts lā'xa nexstā'yasa legwī'lē qa' lē'segō-
stālase'wēsēs lē's'alāsa legwī'lē. Wā, la' gwā'la. Wā, g'í'l'mēsē
k'la'yax'widēda xa'mā'slaxs la'ēda ts!edā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwalā'yowē qa's tlō'sālēxa pē'pel!exāwa'yē
qa's ts!exts!ā'lēs la'xa lexā'maxat!. Wā, g'í'l'mēsē gwā' 'wi'flaxs 15
la'ē tēx'walelōtsa pel!exāwa'yaats!ē lexē lā'xaaxa āpsē'lēlasa
k'litk'!edē'sēxa la'āxdzā'yaatsa pelā'ga'yē. Wā, g'í'l'mēsē gwā'fale-
laxs la'ē q!ap!ē'x'ēdxa gayō qa's lep!lalelōdēsa xa'mā'slē lāq.
Wā, la'm ēnā'xwaem banā'dze'yē q!emeldzā'yas lā'xa legwī'lē.
Wā, g'í'l'mēsē gwā'la la'ē dā'doqwilaxa pel!exā'wa'yē lē'wa pelā'- 20
ga'yē qa' ā'lak'alēs le'mx'wida. Wā, g'í'l'mēsē ā'la la' le'mx'wi-
dexs la'ē gē'xaq qa's lā'k'!esela'xa ts!āwū'nxa. Wā, hē'emxaa
gwē'gilaxa ts!ā'sna'yē k'litk'!edē's'emxaa āxdzā yaasasēs la'ē
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx's'alāl lāqēxs la'ē
ha'mēx'si'lase'wa. . . .¹

25

Dog-Salmon Cheeks. (P!elōs, yix hē'x't!a'yasa gwā'xnisē, yixs 1
l!ō'bekwaē qa's āxelase'wē lā'laa lā'xa ts!a'wū'nxē).—

Wā, hē'maaxs la'ē wī'wamēsa ēne'mgēsē lā'xēs wā Gwā'nē
lā'xa ēne'ldzās. Wā, g'í'l'mēsē q!ē'nema gwā'xnisaxs la'ēda ts!e-

¹Continued on p. 327, line 1.

- 6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
- 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
- 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
- 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
- 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

- 5 dā'qē qak-ā'lax hē'x't!a'yas. Wā, la āx'ē'dēda ts!edā'qaxa ē'g'a-qwa lāx xā'sēwē wūnā'gūlē. Wā, la mō'denbāla lā'xens bā'lax. Wā, la xō'x'wīdeq qa's L!ō'psayōgwīlē. Wā, la ē'nā'l'fēmp!ēna lā'k!ēndē āxā'ēyas lōxs lō'L'ēmaax ma'p!ē'nyag'ē āxā'ēyas. Wā, g'ī'l'mēsē gwā'lē āxā'ēyasēxs la'ē q!ap!ē'x'ēideq qa's lās lā'xēs xwā'l-
10 demsaxa gwā'xnisē. Wā, lē lā'g'aelsaxa ē'ne'mts!aqē L!ōpsayā qa's k!waxtō'dēsa hē'x't!a'yē lāx laē'na'yas āqā'lē wā'x'sanōts!exsta-
ēyasa L!ōpsayowē. Wā, ā'l'mēsē gwāl wē'qwāxelaxa hē'x't!a'yaxs la'ē lā'gaē ō'ba'eyasa L!ōpsayowē lāx gēgeya'gesasa hē'x't!a'yē. Wā, lae'm la k!ēā's yīlē'msa L!ō'psayowē denā'sa. Wā, g'ī'l-
15 mēsē gwā'lāmasxa ē'ne'mts!aqaxs la'ē LEX'ūlisaxēs la gwā'lāma-tse'wa. Wā, lā'xaa ē't!lēd āx'ē'dxa ē'ne'mts!aqē L!ō'psayā qa's lā'stōlisēs lāx lā'dzē'wasdāsēs g'ī'l'x'dē āxse'wa'. Wā, hē'em-
ēxaa'wisē gwē'x'ēideq lā'xēs g'ī'l'x'dē gwē'gilasxa g'ī'l'x'dē āxsō's. Wā, ā'ē'mēs la hē gwē'nā'kūlaxa w.ō'kwē. Wā, g'ī'l'mēsē gwā'-
20 lexs la'ē lā'ēwūnemas āx'ē'dxa q!ē'nemē leqwa' qa's LEX'wā'lisē lā'xa L!ēmā'ēisē. Wā, g'ī'l'mēsē x'ī'qōstā leqwē'la'eyasēxs la'ē ax'ē'dex'da'x'uxa L!ēL!ō'pts!āla hē'x't!lē qa's lē q!wā'stalas lāq. Wā, lae'm hē g'īl L!ō'pasōsē q!ōq!onā's. Wā, g'ī'l'mēsē k!ūmē'l-
x'ēidexs la'ē le'x'ēideq ē'wī'la qa hēs la āwā'p!a'yas la nexwā'-
25 laxa legwisē'. Wā, g'ī'l'mēsē k!ūmē'l'x'ēidē L!ē'sasēxs la'ē āxsen dā'laq qa's k'ā't!aliselēq. Wā, g'ī'l'mēsē k'ōx'ēwīdexs la'ē āxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dälaxa L'lēlō'psayowē, yī'xa hēhē'x't!a'yē, qā's āx'ālī'selēq lā'xēs 27
 āpsā'lisē. Wā, gī'l'mēsē wī'elaxs la'ē āx'ē'dxa L'lō'bekwē hēx'-
 t!a'ya qā's wā'x'sē'ste'ndēx q!wayō'sas. Wā, la LEPSE'ndeq qa
 LEPā'lēs. Wā, la lāwayōdex hā'mts!āwasa hē'x't!a'yē. Wā, ā'ēmēs 30
 la L'lēs Lē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, gī'l'mēsē
 wī'ēla gwā'lexs la'ē āx'ē'dxa k'!itk'!edē'sē gī'lt!a nā'f'nem!ena
 ē'seg'iyō lā'xens bā'Lāqē wā'sgemasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'ts!āna'yēx, yīx wā'dzewasasa k'!itk'!edē'sē. Wā,
 hē'ēmis la āxdzō'dalatsēsēs p!elō'sLē. Wā, la'ēm wī'ēlaem LEPā'- 35
 laxs la'ē gī'dzewēxa k'!itk'!edē'sē. Wā, la mēmō'ō'laxs la'ē
 gī'dzā'ya. Wā, gī'l'mēsē wī'elaxs la'ē āx'ē'dxēs āxā'yē qā's lē
 Lā'lalelōts lā'xa neqō'stāsēs legwī'lasēs g'ō'kwē lā'xa ā'lā la L'lē'-
 sala. Wā, gī'l'mēsē gwālexs la'ē āxk'!ā'laxēs lā'wūnemē qa
 lēs Lē'lālaxa g'āyī'mg'ilse!axa bē'begwānemē Lō'mē gī'ng'inā- 40
 nemē Lē'wa ts!ē'daqē Lē'wa wā'x'ēmē la wāō'yats!āla ts!ē'daqa
 qa lēs ha'mā'pex hā'mts!ā'wasa hē'x't!a'ya, yīxs la'ē mē'wēs
 lā'xa L'lō'basdāsēxa la p!elō'sa. Wā, hē'x'ida'mēsē lē'da begwā'-
 nemē Lē'lālaxa nā'xwa bē'begwānem Lē'wēs dōgūlē ts!ē'dāq
 Lō'ma gī'ng'inānem qa g'ā'xēs hā'labala hē'x'hax'ē'dxa L'lō'bekwē 45
 hēx't!a'ya. Wā, k'lē'st!a gā'laxs g'ā'xāē wī'ēla hō'qūnts!ēsa Lē'-
 lānemē qā's lē k!ūtsē'stā'liselaxa mēwē'sē L'lō'bek' hā'mts!ā'sa
 hē'x't!a'yē. Wā, lā'x'daxwē hām'x'ī'da. Wā, gī'l'mēsē pō'l'i-

cat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē wī'laēm mō'telaxēs k'ē'ts!a'yawa'yē qa's lēs dā'k'!ōtā-
 50 laqēxs lā'x'da'xwaē nā'nakwa. Wā, lā'lēda āxnō'gwadāsa hē'x'-
 t!a'yē, yī'xa p!elō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p!elō'sa.
 Wā, g'ī'l'mēsē le'mx'wīdexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 ēwā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,
 lae'm gwā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa gwā'x-
 nisaxs L!ōpase'waē qa's le'mxwase'wē wī'la Lē'wis ha'mts!ā).—

Wā, hē'emaaxs la'ē qā'x'īdēda ts!ēdā'qax hē'x't!a'yasa gwā'x-
 nisē. Wā, g'ī'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 ēmaxat! wā'xēda ts!ē'ts!ēk!wa L!ēL!ō'psayā; hē gwē'x'sē L!ōpsa-
 ēyāsa L!ō'pāxa p!elō'sē. Wā, la hē'emxat! gwā'lē gwā'laasasēxs
 la'ē L!ō'paq. Wā, laēm L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'aa lāx gēgeya'gesas.
 Wā, g'ī'l'mēsē gwā'lexs la'ē gwā'stelsaq lāx leq'lusē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laēm hē g'īl L!ōplētsōsē ōxlaxs'ā'ya. Wā,
 g'ī'l'mēsē klūmelx'īdexs la'ē lē'x'īdeq wī'la qa hūs gūyap!ā'-
 lēda leq'lūsē'. Wā, g'ī'l'emxaā'wisē' klūmelx'īdexs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la Lē'salelōts wī'la Lē'wis
 L!ēL!ō'psayowē lāx ē'k!a'yasēs legwī'lē lāx negā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'sāēm lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak'lāla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).—|
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky (spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx^εwīda. Wä, lawī'slā āxā'laxa L'lēlō'psayowē. Wä, la 16
yīlō'yōdxa L'lēlō'psayowē qā's g'ē'xēq lā'xa ōnē'gwīlasēs g'ō'kwē
hē'emxaa gwē'x'īdēda ts!edā'qaxs L'lōpaaxa p!elō'sē. Wä, la
āx'ē'dxēs 'wa'lasē de'ntsem L'lā'bata qā's g'ē'ts!odēsa x'ō'xwāsde
lāq. Wä, la g'ē'xaq qā's hē'lēlayōlxa ts!āwū'nxlā. 20

Dog-Salmon Spawn (1) (Gwēlētsē, yix gē'nasa gwā'xnīsaxs g'āyā- 1
nemaē lāx 'ne'ldzasa wī'wa; yixs la'ē xwī'lawēda gwā'xnīsē).—Wä,
hē'maaxs la'ē xwā'l'īdēda ts!edā'qax yā'nemasēs lā'wūnemē
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qā's hā'ng'alīsēs lax g'em-
xagawalīsas k!waē'dzasasēxs la'ē xwā'l'īda. Wä, g'il'mēsē gwā'la 5
la'ē xwā'l'īdēda ts!edā'qaxa gwā'xnīsē. Wä, g'il'mēsē nehālēsē
xwā'la' yasēxs la'ē LE'l'x'itsēs ee' yasōwē lā'xa gwē'lēdza'yē
gē'nā qā's LE'ts!ā'lēs lā'xa lā'watsa. Wä, ā'l'mēsē gwāl hē gwē'-
gilaxs la'ē qō'tlēda lā'watsāxa gwēlē'dza'yē gē'nā. Wä, g'il-
mēsē qō'tlaxs la'ē lā'wūnemas lā'sōsa qā's lē hā'ng'alīlas lāx ō'nē- 10
gwīlasēs g'ō'kwē. Wä, la paqē'mtsa ts!ā'ts!ax'semē lāq, qa k'lē'sēs
tsax'ts!ā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'īda. Wä, g'il'mēsē
gwā'lēxs g'ā'xaē bās qaxs k'ē'saē aē'mxāx pā'qema'yas qaxs
q'lūnā'laēda bē'begwā'nemē la tseyō'its!ōd lāq.

Dog-Salmon Spawn (2).—Wä, la'mē'sen gwā'gwēx's'ālā lā'xa q!ē'n- 1
kwē. Wä, hē'maaxs la'ē qō'tlēda lā'watsāxa gē'nāxs g'ā'laē
xwā'lēda ts!edāqaxa gwā'xnīsē. Wä, la āx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa^s ts!ō'xūg'indēq. Wä, g'í'l'mēsē ēg'īg'ā'xs la'ē
 5 gū'xts!ōtsa alō'masē gē'ēnē lāq. Wä, g'í'l'mēsē negō'ēyox^swidēxs
 la'ē g'wā'la. Wä, la āx'ē'dxa qē'tsēmē t'lē'sema qa^s le'selgendēs
 lāq qa ēnaxwēs qūx'ē'ī'da. Wä, g'í'l'mēsē ēwī'la qūx'ē'ī'da, la'ē
 g'wā' lese'lgēq. Wä, la āx'ē'dxa hē'fa pō'xūntsa mē'gwatē qa^s
 pents!ā'lēsa kūg'ikwē' gē'ēnē lāq. Wä, ā'l'mēsē g'wā' pents!ā'laqēxs
 10 la'ē qō't!a. Wä, g'í'l'mēsē qō't!axs la'ē āx'ē'dxa mē'lkwē dena'sa
 qa^s aelē' yilexste'nts lā'xa pōxūnsē. Wä, g'í'l'mēsē g'wā'la la
 tē'x'walilas lā'xa k'lēs xē'nlela nexwā'la la'xa legwī'lē lāx
 ō'g'wīwa'likasa g'ō'kwē. Wä, lae'm hē'x'sāem tēg'wī'lē lā'laal
 lā'xa q!wā'xendlasa sā'gūm lē'wa q!wā'lemē. Wä, hē'ēmisēxs la'ē
 15 āxsō'sa k'lā'k'!et!ē'noxwē qa ēwā'palasēs k'lā'telāxēs k'lātase'we,
 yixs klūt!ega'yaē.

Quarter-Dried Salmon (Dzē'lēlak^u; k'lō'lo^x^u).—Wä, gaem ēnemx^s
 idāla^xaat! t!ēlk^u k'lō'lo^xwa. Wä, hē'ēmawīslalēns g'wāgwēx'sāla^l
 g'wē'g'ilasaxa dzē'lēlakwē k'lō'lo^xwa. Wä, hē'ēmaaxs g'ā'laē
 20 seg'ekwa' g'wā'xnīsaxs la'ē ts!ēlā'k'a. Wä, lē'da genē'masa
 seg'ekūlāq ga'sx'ex'ī'deq qa^s lē k'legedzo'ts lā'xa lē'wa'yē, yix
 xwā'lēdzā'sēx yā'nemasēs lā'ēwūnemē g'wā'xnīsa. Wä, la'mēs
 āx'ē'dxēs xwā'layowē. Wä, la xwā'lēdxa ts!ēlā'k'ē g'wā'xnīsa.
 Wä, hē'em g'il t!ō'sēitsōsēxs la'ē t!ō'sēidex q!ō'sna'ēyas ō'xawa-
 25 ēyasa k'lō'tela. Wä, lā'wisla qā'x'īdeq qa lā'wēs hē'x'tla'ya.
 Wä, la xwā'lēdex āwī'ga'ēyas g'ā'x'ēid lāx ō'xlāatā'ēyas lā'g'aa

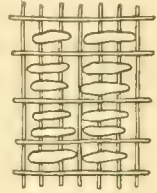
down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k!a^εyas ts!ā'sna^εya. Wā, la^εm la hō'la^ε 27
q!ē'm!edzā^εyas q!ō'q!ū^εyas. Wā, la wā'kwē q!ē'm!edzā^εya
k!ō'lo^εxwē. Wā, la^εmē'sē āx^εē'dxa xō'kwē k!waxlā^εwa qā^εs
qet!ē'dēq lāx gwā'laas^εmasa lemō'kwē k!ō'lo^εxwa. Wā, g!ī'l^εmēsē 30
gwāl qeta'qēxs la'ē gē'x^εwideq lā'xa kwā'x'ilāsa legwī'lasēs
g!ō'kwē. Wā, la 'nā'l^εnemp!ēna 'ne'm^εxa^εmē 'nā'lās gē'x^εūla^εlaxs
la'ē k!ā'yax^εwīda. Wā, g!ī'l^εmēsē k!ā'yax^εwidexs la'ē āxā'xōdēda
ts!edā'qaq qā^εs lē ā'lēx^ε'idxa nā'xsaap!ē lō^ε ē'g!isē lō^ε l!ē'q!ē lāx
ō'gwāga^εya wa. Wā, la g!ī'l^εem le'm^εxwaxs la'ē lap!ē'dēq; wā, 35
g!ī'l^εmēsē malp!ēnx^εbete'lsela lā'xa ā'wī'nak!ūsē lā'pay^εasēxs la'ē
lep^εbete'lsasa 'ne'mē dzē'lē'lak^u k!ō'lo^εx^u lāq. Wā, la^εmē's āx^ε-
ē'dxa k!ē't!ē^εmē qā^εs āxdzō'dēs lā'qēxs la'ē xal!ex^ε'ī'd k!ā'dzōtsa
gō'xsema^εyaakwē dzeqwa lāq. Wā, g!ī'l^εmēsē hamelg!dzō^εya
dzeqwa' lā'qēxs la'ē ē't!ēd āx^εē'dxa 'ne'mē k!ō'lo^εxwa qā^εs 40
lēbeg!ī'ndēs lāq. Wā, la^εmxaā'wis āx^εaldzō'tsa k!ē't!ē^εmē
lāq. Wā, la^εmxaā'wisē k!ādzōtsa dzeqwa' lāq. Wā, la 'nāl-
'nemp!ēna lā'k!indēda hē gwā'la āxēsa 'nemō'kwē ts!edā'q lā'xa
'nemts!ēq!ēsē lā'pā^εya. Wā, la aē'k!a ts!ē^εmē'g!intsā dzeqwa'
la'qēxs la'ē q!ē'nema k!ē't!ē^εmē la āxā'bewēs. Wā, la^εm 45
hē'x^εsāem lē lā'g!aa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wā, la^εmē'sen gwā'gwēx^εs'alal lā'xa 1
gē^ε'nāsa dō'gwinētē dza'wū'na lē'wa melē'k'ē, yīxs 'nemā'x'is-
'maaxs hē'ēmaē ā'lēs ā'mēmaē gē^ε'nās. Wā, hē'ēmaaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:



As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||

15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife

20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner:



| She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been

xwā'fēdēda ts!edā'qax dō'gwānemāsēs lā'wūnemē lō'ma lā'wa-
5 yōts!ō melē'k'a, wā, la'mē'sē āx'ā'liselaxa gē'nē lāx hē'fk'!ō-
tagawā'lisasēs klwāē'dzasaxs xwā'laē. Wā, g'ī'lēmēsē gwā' xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'lik'ledēs qas lex'dzō'da-
lisa gē'nē lāq; g'a gwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē gwā'lexs la'ē
lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'lēmēsē āxā'xōyōxs la'ē
ā'lak'lāla la le'mx'wida qas āxts!ō'yowē lā'xa yibelō'sgemē
k'a'yats!ā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa ō'gwī-
walilasa legwī'lē qa hēlā'lisa l'ē'salāsa legwī'lē lāq. Wā, lae'm
lē'gades lā'hem'wē'dzek' lōxs senē'ts!ēx'laē.

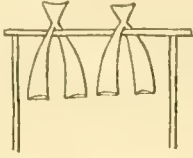
15 **Sockeye-Salmon.**—Tā'ya!ts!ala, yī'xa la ts!elā'x'ē'id melē'k'a.
Wā, g'ī'lēm la ts!elā'x'ē'idēda melē'k'ē lāx ēne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'ēmis la s'k'a'sōsa wī'wamēts!ēnoxwē
lāx la xwē'lawaatsa melā'lē lāx ēne'ldzāsa wā. Wā, g'ī'lēmēsē
q'eyō'lqēxs la'ē gene'mas xwā'fēidxa wā'kwē qa yō'wēs gwā'-
20 lōx xwā'la'yasēx xwā'la'yasa gwā'xnīsaxs la'ē k'!ō'loxwilaq.
Ā'em neqā'xōd xwā'fēidx āwī'g'a'yasa k'!ō'tela g'a gwā'lēg'a (*fig.*).
Wā, la k'lēs hē'lq'lālaq la lāē'l lā'xa g'ō'kwē qaxs k'lē'saē hē't-
q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'ēmisēda lā'wūnemās
qaxe'lsa qa gē'x'udemasa la xwā'lēsēs genēmē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
is dried by the | sun and the wind. It is left hanging there with
cross-sticks | of broken cedar in the tails, which | cross over the two
drying-poles. It is left there for a long time, so that it becomes really
dry. | When it begins to be dry, it is named "sun-dried salmon." ||
When it begins to be really dry, the woman | takes it down and takes 30
off the cross-pieces of cedar-wood from the tails. As soon | as they
are all off, she gathers them, and takes them into her | house. She
takes a box and tilts it over by the side of the | fire; and soon it
becomes warm, and then it becomes dry inside. After it is || quite 35
dry inside, she puts it down on the floor of the house not far from the |
fire, so that it is heated by the heat of the fire. Then she | takes the
sun-dried salmon and puts it away well in it. After | she has done
so, she puts the cover on the box containing the sun-dried salmon. |
Then the cover is tied down with cedar-bark rope. || Then she 40
finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
salmon. | When a man has caught many ugly sockeye-salmon, his
wife | makes sun-dried salmon of some of them. Others she splits
in two; | and when she gets tired of cutting sun-dried salmon, || she 5
just splits the others in two. She just cuts off | the heads of the


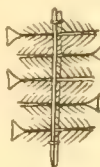
wisēdā ts!ēdā'qē la gō'x^εwid^{xεs} xwā'la'yē. Wā, laem lē'sasosa 25
lē'sela lē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
dāla^xa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
ga'yō mā'ēts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lemx-
'wida. Wā, gī'l'mōse le'mx^εwid^{xεs} la'ē lē'gades tā'yalts!āla.
Wā, gī'l'mēsē la ā'lak'lāla le'mx^εwid^{xεs} la'ēda ts!ēdā'qē āxā'- 30
xōdeq qa's lawā'lēxa gēgē'yaxsde'yas k!waxlā'wa. Wā, gī'l-
'mēsē 'wi'lā'masqēxs la'ē q!ap!ēx'ideq qa's lē mewē'las lā'xēs
g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-
gwī'lē qa's pex'ts!ō'dēq qa le'mx^εwalts!āx'idēs. Wā, gī'l'mēsē
le'mx^εwalts!ix'idēxs la'ē hā'ng'alilas lā'xa k'lē'sē qwē'sala lā'xēs 35
legwī'lē qa lē'sālase'wēsēs lē'salāsa legwī'lē. Wā, la'mēsē
āx'ē'dxa tā'yalts!āla qa's lē aē'k!a hā'nts!ālas lāq. Wā, gī'l'mēsē
gwā'lexs la'ē yikūyī'nts yikūya'yasa tā'yalts!alaatslē xātse'ma.
Wā, la'mēsē t!emak'iyī'nts t!ema'k'īya'yasxa dense'nē dene'm lāq.
Wā, lae'm gwāl lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx'sālasla melō'lē, 1
yixs gī'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gene'mas
tā'yalts!ālag'ilaxa wā'kwē. Wā, la q!wa'xsēg'ilaxa wā'kwē.
Wā, hē'maaxs la'ē wiō'lēda lā'xēs xwā'lēna'yaxa tā'yalts!āla.
Wā, ā'misē la q!wā'kilaxa wā'kwē. Wā, lae'm ā'em la qak'ā'- 5
lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'lōdaemxaax

7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:  and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |

7 xā'k'ladzās. Wā, la hā'xelē xwā'la^syas la ma^slts!E'ndex ō'gwi-
da^syasa k'lo'tela. Wā, la^smē'sē lē'x'aem la elegā'layōsēs ts!ā'sna^syē.
Wā, g'ī'l'mēsē g'wā'la, la'ē āx^sē'lsē lā'ēwūnemāsēxa dzō'xūmē; lae'm
10 lā'ēbe'lsaq qa k'ā'detāyaatsa gē'x'dema^slasa q!wā'xsa^syē. Wā,
g'ī'l'mēsē g'wā'lexs lā'asa ts!edā'qē āx^sē'dxa q!wa'xsa^syē qa^s
qexendā'lē gē'x'ūndālas lāq, g'a g'wā'lēga (*fig.*). Wā, lae'mxaa
hē'em la āxel^sdze'ma lā'sanā^syasa g'ō'kwē. Wā, lae'mxaē hē'ēma
lā'sela lē'wa yā'la lē'mxwaq. Wā, la^smē'sē hēx'sā'em gē'xwa-
15 laxs k'lē's^smaē lē'mx^swida. Wā, g'ī'l'mēsē gā'nul^sidexs lā'naxwa-
ēda ts!edā'qē āx^sē'dxa ēwā'lasē q!lūlē'dzō lē'wa^sya qa^s lēp'lē'-
dēs lāx ē'k'la^syas qa nō'kwēs qa k'lē'sēs xwē'laqa dē'lx'idā'ma-
tsō'sa gō'sāxa gā'nulē. Wā, g'ī'l'mēsē ē'k'a ēnā'lāxa gā'lāxs
la'ē xwē'laqa lō's^sideq qa lā'wās nawe'masxa ēwā'lasē lē'wa^sya
20 qa lē'sase^swēsēsa lā'sela lē'wa yā'la. Wā, g'ī'l'mēsē yō'-
gwaxs la'ē k'lē's lō's^sideq. Wā, g'ī'l'mēsē ā'lak'lāla lē'mx^swi-
dexs la'ēda ts!edā'qē āxā'xōdeq qa^s lē laē'las lā'xēs g'ō'kwē.
Wā, la āx^sē'dxa lā'batē qa^s hā'nts!ōdēs lāq. Wā, g'ī'l'mēsē
g'wāl hā'nts!ālaqēxs la'ē g'ē'xaq lā'xa nēxwā'la lā'xēs lēg'wī'lē.
25 Wā, lae'm hē'lēlayōlxa ts!āwū'nxla. Wā, la ēnā'lēnēp'lēna hē
g'wē'gilasē^swēda dza'wū'ne. Wā, la k'lē's hē g'wē'gilasē^swēda g'wā'x-
nisē lē'wa wā'kwē k'lo'k'lūtela. Wā, laem g'wāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1
trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30
tail is left on the backbone. After | the woman has cut it, she
takes the roasting-tongs and breaks off the | tail from the backbone,
and she puts the salmon-tails | crosswise into the roasting-tongs in
this manner:  Often || the salmon-tails are taken off after the 35
backbone has been roasted, | in this manner and
they only break them off after they have  been
roasted. | After the tails have been put into
the roasting- | tongs, | they are put by the side
of the fire; and when the skin is blackened, | they
are taken away and laid down || just over the fire, so that 40
the heat of the fire goes right up to them; | and when the owner
of the house gets hungry, he just takes | them down and eats of them.
And if he does not eat all (he has taken down), he just | puts it back
above. |

Halibut.—[The method of halibut fishing has been described in
“The Kwakiutl of Vancouver Island” (Publications of the Jesup
North Pacific Expedition, Vol. V, pp. 472–480). The account con-
tinues as follows:]

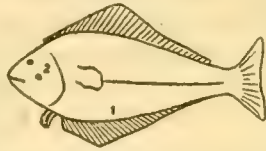
As soon as (the halibut-fisher) enters his house, his wife | quickly 1
gives him something to eat; and when he begins to eat, his wife |
goes out of the house, carrying her small basket, in which she has
four fish-knives. | She is going to work on all the halibut lying on
their backs on the beach. ||

Roasted Silver-Salmon.—L!ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wä, hē'maaxs la'ē xwā'f'itse'wēda dō'gwānemē dza'wū'na. Wä, 30
la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k'!adzās; wä, g'il'mēsē gwāł
xwā'lēda ts!ēdā'qaxs la'ē āx'ē'dxa L!ō'psayowē qa's k'ō'qālēxa
ts!āsna'yē lāxa xā'k'!adzowē qa's lē gē'g'aalts!ālisa ts!āsna'yē lā'xa
L!ō'psayowē g'a gwā'lēga (*fig.*). Wä, la q!ūnā'laemxat! ā'f'ēem
lā'wōdayōwa ts!ā'sna'yaxs la'ē L!ō'pa lā'xa xā'k'!adzowē, yixs 35
g'a'ē gwā'lēga (*fig.*). Wä, ā'f'ēmēsē k'oqā'layōxs la'ē L!ō'pa. Wä,
hē'maaxs la'ē gwāł āxā'f'its!ōdālayō lā'xa L!ō'psayowēda ts!ā'sna'yē.
Wä, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wä, la'mē'sē k'lūmē'lx-
'ida'mē L!ē'sasēxs la'ē āx'ē'tse'wa qa's Lē'salelōdayowē lāx neqō'-
stāsa legwī'lē qa L!ē'seg'ōstālasē'wēsēs L!ē'salāsa legwī'lē. Wä, 40
g'il'mēsē pō'sq!ex'idēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'ēem āxāxō-
deq qa's hā'mx'idē lāq. Wä, g'il'mēsē k'lēs'wi'laqēxs la'ē ā'ēem
xwē'laxalelōts lā'xa ē'k'lē.

Halibut.—Wä, g'il'mēsē laē'l lā'xēs g'ō'kwaxs la'ē gene'mas 1
hā'labala L!ēxwē'laq. Wä, g'il'mēsē hāmx'ī'dexs la'ē gene'mas
lā'wēlsā dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wä,
laē'm lāl ē'ax'ēdēlxa ē'nā'xwa'mē nelnelē'sa p'lēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³ She cuts all around it. | Then she turns it backward and takes the cut-
- 20 ting-knife and || cuts out the cuts under the cheek-fins, and off, she pulls out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



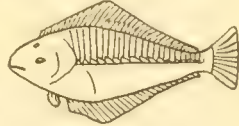
- 5 Wä, la^emē'sen lāsl gwāgwēx'sālāl lā'qēxs laēda ts!edā'qe hēl lāl ē'axalaleqēxs la'ē gwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-mēlēda begwā'nemē g'ō'x'widēlxēs gēnē'mē gwā'sagawēsēs laē-na'yē lō'qwa. Wä, hē'misēxs la'ē gax'sōltā'laxa plēp!ā'yē lā'xēs lō'gwats!ē.¹ . . .
- 10 Wä,² g'ī'l'mēsē k!wā'galisēda ts!eda'qē lāx k'īlx'ligē'dzasa plā'yaxs la'ē āx'wūts!ō'dxēs xwā'xūlayowē mō'wa. Wä, la āx'ē'dxa t!ē'g'ayowē de'na'sgem qas g'ē'xalalisēs xwā'layowē lāq. Wä, g'ī'l'mēsē 'wi'ēla ē'x-bax'ēdēda mō'wē xwā'xūlayōxs la'ē hē g'īl ax'ē'tsōsēda pelā'layo xwā'layā, qaxs 'nāxwā'maē lē'gadēda
- 15 mō'wē xwā'xūlayō. Wä, hē'em g'ā'lēda pelā'layowē xwā'layā; wä, hē'misa gēlts!ē'mē; wä, hē'misa xwā'layowē; wä, hē'mis-lēda t!ē'lyayowē. Wä, la k!wā'galis lāx ōxtā'lisasa plā'yē. Wä, la xwā'fīdex be'nba'yas tek!ā'sa plā'yē (fg.). Wä, la xwaltsē'-sdenq. Wä, la ne!ē'ale'lōdqēxs la'ē āx'ē'dxa gēlts!ē'mē qas
- 20 xwā'xūlap!ē'dēxa pel!ē'mya'yē qas xwā'lō'dēxa q!ō'sna'yē. Wä, g'īl'mēsē lawāxs laē gō'lōlts!ēxa yā'x'yīg'ilasa plā'yē. Wä, la xwā'-lōdxa ts!eyi'mē qa lawāyēs lā'xa mō'qūla. Wä, la lē'x'semdeq qa l!ē'p!eqalēsēxs laē āx'ā'lisāq. Wä, lawī'slā hēweyō'd xwā'lōdxa pelā' lā'xa āpsā'dze'yē qas āx'ā'lisēq. Wä, la xwā'tsē'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:) Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she | lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)

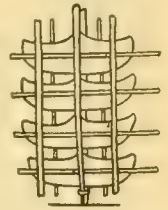
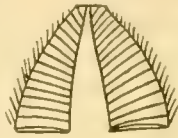


35



L!ē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'f'mēsē gwāl xwā'- 25
laxs la'e lā'g'aa lā'xa o'xla'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē o'xlaatā'yasa p!ā'yē g'ī'lp!edasa xwā'La'yas. Wā, la
ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē L!ēsa. Wā,
g'ī'f'mēsē lawū'dā L!ē'saxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'yas
hāmō'māsa p!ā'yē. Wā, g'ī'f'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
xwā'f'īd g'ā'g'elela lāxa q!wā'q!ūnxa'yē. Wā, laem ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa p!ā'yē qa's āx'ā'lisēs (fig.). Wā, lā'xaa ē't!ēd hē gwē'x'ēidxa
āpse'nxa'yē. Wā, g'ī'f'mēsē lawā'xs la'ē lē'x'īlisaq qa's o'gwaqē
sapō'dxa ts!o'!ats!a'yē L!ē'sa. Wā, g'ī'f'mēsē lawā'xs la'ē xwā'f'īdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'yā-
xaas hāmō'mō. Wā, lā'xaa g'ī'g'īlisa lā'xēs g'ā'yanemē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'ēidxa la āx'ā'lalelēda āpse'nxa'yē.
Wā, g'ī'f'mēsē 'wī'lowēda q!ē'mlalāsa p!ā'yaxs la'ē āxō'dxa tsā'p!ē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
āx'ē'dxa gele'masa L!ewe'lsē qa's dā'x'īdēxa de'mplaxsda'yē qa
ā'k'!axsda'lēsa hāmō'māsa p!ā'yaxs la'ē kwexā'laxa x'ī'la'. Wā,
la'em mā'g'īlenēxa hāmō'mō (fig.). Wā, g'ī'f'mēsē 'wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:)
- them just over her roasting-fins are. | She
- 50 in one pair of ||
- tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:)
- As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts
- 55 them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down
- 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all



- 45 x'í'lāxs la'ē āx'ē'dēda ts!edā'qaxa dena'sē qa's ya'Lōdē ō'xsda'yasa wā'x'sōt!ena'yē x'í'lasa hāmō'mā qa's ya'Lōdēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L!ō'psayowē qa's lē le'nts!ēs lāx āxā'sasēs pela'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pela' lā'xa 'ne'mē
- 50 L!ō'psayā. Wā, la k'!ilg'etōtsa dena'sē lāxa L!ō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swē! k!waxLā'ēwa qa's k!āā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē g'wā'lexs la'ē q!ap!ē'x'īdxa q!ē'xalē lā'xa L!ema'isē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'wīdxa t!ē'semē qa's xex'Lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-
- 55 'mēsē hē'f'a lāx nā'qa'yasēxs la'ē āx'ē'dxa L!ō'pts!āla pela' qa's lē lā'nōlisas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yixs hē'-maē ā'lēs āxā'lē de'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k!ēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'a'ē āx'ā'lisāq lē'wis
- 60 k'lipLā'la; wā, hē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l-mēsē L!ō'pa pela'xs la'ē āx'ē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'semāxs la'ē āx'ē'dxēs k'lipLā'la qa's k!ipsa'lēs lā'xa x'ix'iq!ayawa'yasa gū'!ta. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!esmōtē qa's lexsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'stāsa xī'x'ixsemāla t'lē'sema. Wā, lā'xaa klū'lx'id 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'küya'ya
ts!ē'lqwa t'lē'sema. Wā, g'í'l'mēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's
āx'ā'lōdālēs lā'xa mā'kala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'í'l'mēsē wī'laxs la'ē āx'ē'd lā'xa k'lē'sē L'ō'p!ētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa waō'kwē q!wā'q!ūnxa'ya lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, Lō'ma de'mp!axsda'yē, lē'wa
tsā'p!ēts!a'yē. Wā, g'í'l'mēsē wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
Lē'lep!ā'lisēq lāx mā'g'ínwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
ēwā'bets!āla nā'gats!ā qa dzā'dzeleyt'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'í'l'mēsē gwā'l dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā'sidēs
lāq qa k'lē'sē k'u'x'sālēda k'lā'lēla lāq. Wā, g'í'l'mēsē gwā'lēxs
la'ē āx'ē'dxēs k'lō'gwats!ē lexā'ya qa's lē ments!ā'lasa ts!ey!masa
plā'yē lē'wa dēwā'na lē'wa k'lē'la. Wā, g'í'l'mēsē wī'laxs la'ē
k'lō'qūnts!ē'sēlaq lā'xa L!ema'isē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts!ō'x'wīdxēs k'lō'gwats!ē lexā'ya qa wī'lowēsa k'lē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'Lē plā'ya qa's
k'ē'xālēxa ē'l'kwa. Wā, g'í'l'mēsē gwā'lēxs la'ē gwē'ali'sēlaq
lā'xa L!ema'isē qa k'lē'sēs haqewīnēkala. Wā, lā'la memk'ā'-
lāmē ēwē'nxa'yas. Wā, la nā'küyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85
ēk' lāx t!ē'lsasēwaxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'g'ilas

- 87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

- 87 ā'lenl t!E'lsasōlxa gaā'lāsa lēnsē. Wā, g'í'lēmēsē gwāl 'nā'xwaxs la'ē 'lā'q!ūg'a'f'xa g'iyi'mg'isela qa g'ā'xēs k'lūsā'lisela lā'xa L!Ema'isē. Wā, g'í'lēmēsē g'ā'xēs la'ē lē'tlēdxa nāy'imasēs
 90 nek'a'sēwē. Wā, la LEP'lā'lisxa lē'ewa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'lēmēsē gwāl'ēxs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, la'ē'm q!ā'q!alālēda ts!edā'qē qa 'nā'xwa-mēsa k!wē'lē ts!egedzō'dalasēs ha'mō'tē xāq la'xa lē'ewa'yē. Wā, g'í'lēmēsē hām'ē'ī'dēxs la'ē 'nā'xwa'ma Lē'lānemē xā'max'ts!a-
 95 nasēs e'ēyasōwēdas lā'xēs ha'ma'ē'yē. Wā, g'í'lēmēsē hām'ē'ī'dēxs la'ē ts!egedzō'dalasēs xā'qēsawa'yē lē'ewa tsenōxmō'demas Lēs lā'xa Lēbē'sē lē'ewa'ya. Wā, g'í'lēmēsē gwāl ha'mā'paxs la'ēda k!wē'lē q!wā'g'ilis qa's lē hō'q!üntslēs lā'xa L!Ema'isē qa's lē ts!ē'nts!Enx'wid lā'xa de'msx'ē. Wā, g'í'lēmēsē gwāl'ēxs la'ē
 100 'nā'xwa nā'ēnakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'Lēda ts!edā'qē k'ēxā'lōdxa k!ē'tslayawa'yē hām'x'sēwēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'ewa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!enē'pentslēselaq lā'xa L!Ema'isē qa's lē laaxste'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'ewa'yē qa ē'g'īdzō'wīdēs. Wā, g'í'lēmēsē gwāl ts!ō'-xwaqēxs g'ā'xāē dā'laq qa's g'āxē gē'x'wā'lisaaq lā'xa gē'x'wā'demāxa k!ā'wasē. Wā, g'í'lēmēsē gwāl'qēxs la'ē q!ap'lē'x'īdxa L!Lē'lē'sasa p!ā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wā'lē'lōts lāx neqō'stāwasēs legwī'lē qa L!ē'sālasē'wēsēsa L!ē'salās. Wā, la'ē'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ēnā'xwaem ē'k'ladza'yē ē'lsadze'yas. Hē'Em gwe'yā'sa bā'k'lumē 10
nele'na'yēda hē gwā'lē. Wā, lae'm x'ō's'id lā'xēq qaxs ā'l'mēlē
t'l'lsalxēs k'lā'wasilasōlaxa lā'la ēnā'x'ideixa lē'nsLa.

Wā, hē'Em gwē'gilatsa bā'k'lūmē qāes gālē lō'gwanem plā'ya,
yixs k'le'ō'saē k'lēs hē'x'idaem nek'a'sōsa ts!edā'qē qaxs q'lā'la-
ēmaa'laēda plā'yaqēxs mō'lōlē'maaxs gā'laē lā'lānema lā'g'ilas 15
hē'x'idaem nex'it'sē'wa, yisa gā'lōlaq. Wā, qā'laō k'lē'slax
hē'x'idaem lax ha'mē'x'silasōlax yis lō'gwanemāq lā'elaxē k'lē'slax
lā'lax ē't!ēd lāx q!ek'a'sō lāxexs la'ē wāx' ē't!ēd lō'qwēda. lō'-
q!wēnoxwaxa plā'yē. Wā, hē'ēmis lā'g'ilas hē gwē'gilaxēs gā'lō-
lānemē plā'ya. Wā, k'lē'scLa la hē gwē'gilēda ts!edā'qax la 20
ē't!ēd lō'gwanemsēs lā'wūnemē. Gī'l'maē lā'weyōdex mō'qūlāsa
ā'lē lō'gwanemsēs lā'wūnemaxs la'ē ā'Em ts!exstā'laq lā'xa
de'msx'ē, ēwī'la lē'wis ts!eyi'mē, lō'ma mā'lēgēmanowē. Wā,
hē'ēmisa hāmō'mowē lē'wa tsā'plēdza'yē. Wā, q'lūnā'laemxaāwisē
ts!exstā'laxa pelā' lā'xa de'msx'ē. Wā, la ēnā'l'nempe'na gē'x- 25
ēwalisxa pelā' lā'xa lē'mx'demaxa k'lā'wasē qa k'lā'yax'widēs.
Wā, gī'l'mēsē k'lā'yax'widexs la'ē hā'nx'LEndeQ qā's yō'sēq
lē'wis ēwā'pala. Wā, lā'lēda ts!edā'qē lē'x'aem hām'ē'ī'dnaxwa
lā'xa lō'bēkwē pelā', yixs lā'lē x'ō's'idexs la'ē t'l'lsaxēs k'lā'-
wasēxa mō'wē lō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30
waō'kwē.

- 32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-

- 32 Wä, g'í'l'mēsē lā'yīnx'ēdexs la'ē ā'lak'lāla la tse'nxwēda plā'yē
la'as ē'tlēd la lō'x'widēda lō'lq!wēnoxwaxa plā'yē qa's lā'k'!ESE-
lāxa ts!āwū'nxē. Wä la gēgēnē'mas āxā'laxa mō'qūla qa's t!ō-
35 sōdēxa q!ō'sna'yē. Wä, la yī'm!ēdeq qa LEPā'lisēxs la'ē LEP!ēn-
dā'las lāx neqō'stawasēs legwī'lasēs g'ō'kwē qa le'mx'widēs.
Wä, hē'em lē'gades mō'qwasdē. Wä, lā'xaa qax'īdex mā'-
lēgēmanās. Wä, la t!ō's'īdex ō'x!asx'ā'yas qa wā'x'sēstēs.
Wä, lā'xaa t!ō't!ēdzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wä, g'í'l'mēsē lawā'xs la'ē ts!eqē'nts!ēsxa g'ī'ts!ē'wa-
sasa lēqwa'. Wä, lā'xaa LEP!ā'LElōtsa hēlō'sgēmaē lā'xaaxa
neqō'stāwasa legwī'lasēs g'ō'kwē. Wä, hē'em lē'gades mā'-
lēqasdē. Wä, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndālēs lā'xaax
āxā'sasa g'ī'lx'dē āx'ā'LElōdayā. Wä, hē'em lē'gades palasdē.
45 Wä, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx gwā'laasasen g'í'l-
x'dē wā'ldēma (see p. 244). Wä, hē'em lē'gēmsē x'í'la. Wä,
la āx'ē'dxa q!wā'q!ūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wä, lā'xaa
tē'x'walelōts lāx āxā'sasa wā'kwē. Wä, hē'x'sāem lē'gēmsē.
Wä, lā'xaa āx'ē'dxa de'mp!axsda'yē qa's t!ō's'īdex ōnō'dza'yas.
50 Wä, g'í'l'mēsē LEPā'fāxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wä,
lā'xaa LEP!ā'LElōts lāx āxā'sasa wā'kwē. Wä, hē'em lē'gades
de'mp!axsdeyasdē. Wä, lā'xaa āx'ē'dxa tsā'p!ēdza'yē qa's tē'x-
'wale'lōdēs lā'xēs wā'kwē. Wä, hē'em lē'gades tsā'p!ēdza-
'yasdē. Wä, lā'xaa āx'ē'dxa L!ē'sē qa's LEBedzō'dēs lā'xa t!ēlē'-

board || for dried halibut. The meat side of the skin is upward. | 55
Then she takes her splitting-knife, and she cuts under the | thick
layer of fat of the skin, and two finger-widths is the width | of split-
ting it; and she continues cutting [what she is doing] until she comes
to the | tail, for she begins at the neck, and it just does || not come 60
off; and she does the same with the other side; this is | called "torn-
from-the-edge." The torn-off edges | do not come off from the skin.
As soon as | the woman finishes, she hangs it up at the place where
the others are. | She puts the meat-side upwards; but when it has
been hanging four || days, the woman takes down the skin, and she 65
tears off the | torn-off edges. And when they are all off, the woman
takes a | narrow piece of cedar-bark and ties them in the middle, and
she hangs them up | again not very near to the fire, namely, | the
torn-off edges. Then she hangs up the skin again also. This is
only || done to those that are caught in the autumn, when the halibut 70
is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
knives, in the evening; | and when she has done so, she takes the
cutting-board | and scrapes it off, so that it is clean. After she has
done so, she || puts it down on the beach where she is going to split 75

dzâxa k'la'wasē. Wā, lae'm ē'k'ladza'yē e'lsadza'yasa l'ē'sē 55
Wā, la āx'ē'dxēs t!e'lyayowē xwā'layā. Wā, la t!e'lyabōdxa
wā'kwē tsētse'nxūnxēsa l'ē'sē. Wā, la ma'ldē'nē wā'dzewasasa
t!e'lyabōtse'was. Wā, hē'na'kūla'mēsē āxā'ēyas lā'gaa lā'xa
ōxsde'yas gā'g'ilela lā'xa ō'xawa'yas. Wā, hā'lsela'mēsē [la
k'les lā'wāxs la'ē ē't!ēd hē gwē'x'īdxa āpse'nxa'yē. Wā, hē'em 60
lē'gades xwā'xūse'nxa'yē, yī'xa tse'ntsenxūnxā'yē. Wā, lae'm
k'les lawā'ēda xwā'xūsenxa'yē lāx l'ē'sē. Wā, gī'l'mēsē gwā'-
lēxs la'ēda ts!edā'qē gē'x'wale'lōts lāx āxā'sasa waō'kwē. Wā,
lae'm hē e'k'ladza'yē e'lsadza'yasa. Wā, hē't!a la mō'benxwa'sē
ē'nā'lāsēxs la'ēda ts!edā'qē āxā'xōdxa l'ē'sē qa's xwa'sōdālēxa 65
xwā'xūsenxa'yē. Wā, gī'l'mēsē wī'lāxs la'ēda ts!edā'qē āx'ē'dxa
ts!ē'q!ē dena'sa qa's yīlō'yōdēq. Wā, lā'xaa xwē'laqa tē'x'wale'-
lōts lā'xa k'le'sē xe'nlela ē'ne'xwā'la lā'xa legwī'le, yī'xa xwā'-
xūsenxa'yē. Wā, la xwē'laqasa l'ē'sē ō'gwaqa. Wā, lae'm lē'x'aem
hē gwē'g'ilase'wēda lōgwanemāxa lā'yīnxē, yīxs hē'ēmaē ā'lēs tse'n- 70
x'widēda p!ā'ēyē. . . .¹ Wā, gī'l'mēsē wī'la hō'qūwelsēda lē'la-
nemx'dāxs laē'da ts!edā'qē gē'xi'lālxēs xwā'xūlayowaxa la dzā'-
qwa. Wā, gī'l'mēsē gwā'lēxs la'ē āx'ē'dxēs t!elē'dzowē qa's
k'ēxeldzō'dēq qa ē'g'idzowēs. Wā, gī'l'mēsē gwā'lēxs la'ē āx'a'-
lisaq lā'xa l'ema'isē lāx āxā'sasēs t!e'lsasōlē. Wā, lae'm gwā'- 75

¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |

Then she takes one-quarter of the halibut and puts it
80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in



this manner:
goes half way
is | thicker at

85 our || fingers
the same to
toolong, | she

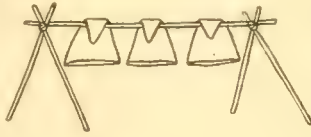


which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
95 thick. Then she turns her knife down flat, and she cuts under | one

76 lala qaē'da lā'La 'nā'x'idEL. Wā, g'í'l'mēsē 'nā'x'idEXS la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!Ema'sisē lāx āxā'sasēs t!E!sasōLē. Wā, la k!wā'galisa lā'xa la gwā'lēs lāē'sa t!Elē'dzō g'a gwā'lēg'a (fig.). Wā, la āx'ē'dxa āpsō'dēlē plā'ya qa's nE!Edzō'dēs lā'xa t!Elē'dzō.
80 dzō. Wā, lae'm hē mā'kalēda āxā'sdāsa L!ē'sē lā'xa t!Elē'dzō. Wā, la ē'k!adza'ya mā'ka!ax'dē lā'xa x'í'la. Wā, la'mē'sē t!ō'saxōdeq g'a gwā'lēg'a (fig.), g'ā'g!lEla lā'xa ō'xawa'yasa plā'yē lā'g'aa lā'xa 'negō'yā'yasa āpsō'dilē la wī'swūlba. Wā, la L!E!kwē'da āpsba'yas. Wā, la ma'p!E'nk'ē āwā'sgEMasas lā'xENS
85 q!wā'q!wax'ts!āna'yē, hē'mē'sa ma'IdE'nē. Wā, lā'xaa hē'EM gwē'x'idxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'í'l'mēsē g'í'lt!ag'aaxs laē t!ō'sōdeq qa ts!EXts!ō'dēsa q!ē'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'í'l'mēsē 'wī'la hē gwē'x'idxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa LEBESē' lē'wa'ya. Wā, la
90 āx'ē'dxa 'nE'mts!aqē qa's k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaEM la k!ē'k!EWELx'ūna plā'wēdzēsē. Wā, la'mē'sē nege!E'ndālaX nEX'ENA'yasa k!EWE'lkwē plā'ya. Wā, la'mē'sē t!ō'saq g'ā'g!lEla lā'xa L!E'x'ba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'l'mēsē gwā! t!ō'saqēxs lā'ē k!ō'denē wā'gwasas lā'xENS sE't!ax'-
95 ts!ā'na'yēx: wā la pā'x'idxēs t!E'lyayowē qa's t!E'lt!Eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place
 but, | in this manner:
 up lengthwise. | After
 been hung up, the
 her | fish-knives and puts
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



for the dried hali-
 She hangs them
 they have all
 woman takes
 them into her

When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the drying-
 poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. | 10

When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

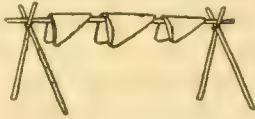


äpsō'dilasēs äxsē'wē'. Wā, la lē'nā'kūlēda plā'ēya. Wā, la 96
 wil'nā'kūlaxs la'ē t!ē'lsaq. Wā, ā'tēmēsē gwā'lqēxs lā'ē LEP'ē'-
 da. Wā, la lē'x'ēndeq qas xwē'tīdēq. Wā, lā'xaa t!ē'lsīdeq.
 Wā, ā'tēmxaa'wisē gwāl t!ē'lsaqēxs la'ē 'wīla LEPā'la. Wā, la
 hē'staem gwē'x'ēidxa waō'kwē. Wā, gī'lēmēsē 'wīla la t!ēl'ē'kwa 200
 plā'ēyaxs la'ē gē'x'wīdeq lā'xa gē'x'wēdēmāxa k'lā'ēwasē. Wā, laē'm
 g'a gwā'lēg'a (fig.). Wā, laē'm gē'x'wēseq!ala lā'xēs gīldō'lasē.
 Wā, gī'lēmēsē la 'wīla geyō'kūxs la'ēda ts!ēdā'qē āx'ē'dxēs
 xwā'xūlayuwē qas la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq
 lē'wa lēxa'ēyē, yix la gī'ts!ēwatsa t!ō't!ēsbā'yē plā'ēya.¹ . . . 5

Wā,² gī'lēmēsē dzā'qwaxs la'ēda ts!ēdā'qē lē'nts!ēs lā'xa L!ē-
 ma'isē lāx āxā'sasēs k'lā'ēwasē. Wā, la q!ap!ē'x'ēidxa gēgā'yō,
 yix lā gē'x'wātaatsa k'lā'ēwasē. Wā, gī'lēmēsē 'wīla q!ap!ē'x'ēi-
 dexs la'ē nā'kūnentsa lē'el'wa'ēyē lāq qa k'lē'sēsē lā'g'aalēlēda 10
 gō'sāxa gā'nulē lāq.

Wā, gī'lēmēsē 'nā'x'ēidxs la'ē ē't!ēd lā'wiyōdxā 'nāwē'mē lē-
 'wa'ēya qas ē't!ēdē gwē'tīdē gēgā'yowē, yix gē'x'wēdēmāsa k'lā'-
 'wasē. Wā, la hē'menalāem hē gwē'gīlaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la 'nā'tēnemp!ēna yū'dux'p!ē'n'x'wā'sē 'nā'lāsa
 k'lā'ēwasē k'lēs k'lā'yax'wīda. Wā, gī'lēmēsē k'lā'yax'wīdexs 15

¹ Continued on p. 359.


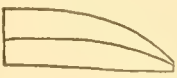
² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads  the drying halibut out | on the beach, in this manner: and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made on pur- pose in one corner of the house, in this manner: and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxemā'xōdxa k'!ā'ēwasē 'wī'la. Wā, la dzaḡ'wī'deq qa dā'lē- idēs. Wā, la ḡwē'laqa g'ī'lg'aale'lōdālaq. Wā, lae'm la gē'gī- lāla g'a ḡwā'lēg'a (fig.). Wā, g'ī'lēmēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'ne'mxsa 'nā'lāxs la'ē ā'lax'īd k'!ā'yax'wīda. Wā, g'ī'l- 20 'mēsē 'nā'x'īdexs la'ē ē't!lēd āxā'xoyō qa's ē't!lēdē dzaḡ'wīdeq qa Lēlepā'lēsēxs la'ē Lep!a'lēlōts lā'xa gē'ḡayō. Wā, g'ī'lēmēsē q!ā'q!ēx'silaxs p!ā'ēyaxs la'ē Lep!alī'selaxa la k'!ā'yax'wīd k'!ā'ēwas lā'xa L!ēmā'isē g'a ḡwā'lēg'a (fig.). Wā, g'ī'lēmēsē le'mx'wīdexs la'ē negexlā'la k'!ō'x'wīdeq g'a ḡwā'lēg'a (fig.) qa's lē g'ē'xaq 25 lā'xa k'!ā'gēlē, hēkwē'lēem lāx ōnē'ḡwīlasa g'ō'kwē g'a ḡwā'lēg'a (fig.). Wā, lae'm 'mewē'ḡ'īndalēda ts!edā'qasa k'!ā'ēwasē lā'xa waō'kwē. Wā, lae'm ḡ'ngwatoliḡ qa 'nē'ēnemadzō'wīdēs. Wā, lae'm ḡwāl lā'xēq.

- Wā, g'ī'lēmēsē 'nā'ḡwa la naengēdzō'x'wīdēda k'!ā'ēwasaxs la'ē 30 ḡaē'l 'mewēḡ'a'yap!a. Wā, lae'm ḡwē'laqa la pē'x'wīda, wā, lē'da ts!edā'qē āx'ē'dxa hēkwē'la'yē āwō' L!ā'L!ēbata. Wā, la hānts!ō'dā- lasa k'!ā'ēwasē laē'lak'!endts!āwēda 'nā'ēnemsgēmē. Wā, lawī's!a g'ē'xaq lā'xa k'!ē'sē lā'ḡaaatsa dē'lxa. Wā, lae'm ḡwāl lā'xēq.¹

¹ Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

Dried Codfish (Nē'sasdē k'la'was).—Wā, hē'emaaxs k'leā'saē 1
gū'yō'Lasxa plā'yē, wā, g'il'mēsē q'le'nemaēda nē'ts!a'yē, wā,
lē'da ts!edā'qē hē'x'idaem lā'wiyōdex yā'x'yig'ila lāx gwā'laasasen
gwā'gwēx'sālasē gwē'g'ilatsēxs g'ila'ē xwā'!īdex bā'kūlanemasēs
lā'wūnemē. Wā, lā'xaa hē'em gwē'gilaxs la'ē lepā'lē q'le'mlālā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs L!ō'sē. Wā, g'il'mēsē lawā'yē
xā'qasēxs la'ēda tsedā'qē t!ē'lsōdex L!ē'sas qa's ts!ex'ē'dēq.
Wā, la g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wā, lē'da ts!edā'qē
ma'!ts!ē'ndeq lā'xēs g'il'dōlasē. Wā, lae'm mō'x'sēda wa'x'sōdile.
Wā, la'mē'sē 'neqā'xōd xwā'!īdex 'nex'ena'yasa āpsēx'sā'sa 10
āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, la'em hē'em gwē'gilaqē gwē'-
gilasaxa plā'yaxs la'ē t!ē'lsase'wa. Wā, la hē'emxat! la gē'xwa-
se'wē lāx gē'wasaxa k'la'wasē. Wā, la hē'emxat! gwē'gilase'wē.
Wā, g'il'mēsē le'mx'widexs la'ē 'me'lmaxsa. Wā, g'il'mēsē ye-
ya'g'isa 'nā'lāxs la'ē hē'em le'mxwase'wēda g'ō'kwē lāx ō'gwiwa- 15
lilasa legwi'lē. Wā, g'il'mēsē le'mx'widexs la'ē L!ā'L!ēq!ūssa.
Wā, la k'les gā'la ē'k'anaḡwa Lē'wa L!ā'L!ēsdēgōla Lō'ma kwā'-
kwax'degōlē. Wā, lae'm gwā! lā'xēq.

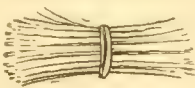
Wā, la hē'emxat! gwē'gilase'wēda nē'sasdē k'la'wasā; hē'emxaa
gwā'yilālēda k'la'wasasa plā'yē, yixs gā'xsta'yaxa gā'lāxs 20
k'leā'saē xā'mas gūē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called "standing on rock;" and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she | puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



- 1 **Herring-Spawn.**—Wā,¹ g'í'l'mēsē 'wíl'g'aal'eks lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wí'lba'yē yix lā'k'l'wēmadzasasa yā'la. Wā, lā āx'ē'dxa g'í'lsg'ílt'la dzeSEQwa qa's qa'xalōdēs g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades qa'q'lā. Wā, g'í'l'mēsē gwā'l'eks la'ē gē'x'walelō- 5 dā'lasa en'endexlā'la q'lwāx lāq. Wā, g'í'l'mēsē aē'g'isa 'nā'-lāxs lā'k'l'wēmasaēda yā'la, wā la le'mwūmx'īdxa q'el'lexsa' 'nā'la. Wā, g'í'l'mēsē 'wí'la le'mx'wīd'eks la'ēda begwā'nemē āx'axō'dxēs en'endexlā'la q'lwā'xa qa's āx'alōdā'lēq lā'xa t'lēdzek'wa. Wā, la gēnē'mas qe'mxālaxa aē'ntē lā'xa q'lwā'xē. Wā, la k'lā'dzōdālas 10 lā'xa lē'wa'yē. Wā, g'í'l'mēsē 'wí'l'axs la'ē 'nakūyí'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wā, g'í'l' 'nā'x'īdxa gaā'lāxs la'ē 'wí'la Lep'lā'lodalaxa lē'el'wa'yē qa's gwēldzōlalēsa aē'ntē lāq. Wā, g'í'l'-mēsē ā'lak'lāla lem'x'wī'd'eks la'ē āx'ē'dxēs xexetse'mē; wā, la me'nmaqaxa 'me'la aē'ntaxa ā'wa'ēwastowē qa's lā lats'lā'las lā'xa 15 xexetse'mē. Wā, g'í'l'mēsē qōqūt'axs la'ē āx'ē'dex yikūya'ēyas qa's yikūyí'ndēs lāq. Wā, la g'ē'xaq lā'xa lem'wē'lē lā'xa g'ō'kwē. Wā, hē'em āxē'lasōs qa's ha'mí'ixa ts'lāwū'nxē. Wā, la āx'ē'dxa ha'yā'lēa l'lā'l'ebata qa's k'lats'lō'dēsa l'lā'l'ax'deēleqala aē'nt lāq. Wā, hē'em lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ya, qaxs 20 k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wā, lae'm gwā'l lā'xa q'lwā'xē en'endaxlā'la. . . .² Wā,³ hē'ē'misa q'lā'x'q'lēlisē la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wā, lae'mxaē ā'em q!ē'lsāla. 22
 Wā, gr'il'mēsē gwāl wā'sēda wa'na'yaxa la mō'p!enxwa's ēnā'lāxs
 la'ē āx'ūstā'nowēda en'endexlā'la q!ax'q!ēli'sa. Wā, la k'lūpā'la-
 yewa āwā'dzo se'ya'sa q!ā'x'q!ēlisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'ba'yē lāx lāk!wē'madzasasa yā'la. Wā, lē'da
 ts!ēdā'qē hē'menāaem lē'x'lēx'aq. Wā, k'lē'st!a gē'x'īd hē gwē'-
 grilaqēxs la'ē lem'x'wī'da. Wā, gr'il'mēsē ā'lak'lāla la lem'x'wī'dē
 la'ē hō's'itse'wa ēnā'eqaxsa q!ā'x'q!ēlisē. Wā, la papeqā'laxs la'ē
 yī'loyō'tsāsa dena'sē (*fig.*). Wā, la g'ē'ts!oyo lā'xa xetse'mē. 30
 Wā, la aemxa'se'wē yikūya'ya'sēxs la'ē g'ē'xayo la'ē lem'x'wī'tē lā'xa
 g'ō'kwē. Wā, lae'm ha'mī'lxa ts!āwū'nxē. Wā, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wā,¹ gr'il'mēsē ēwī'latōsamāsqēxs laē lep'lāli'fasa 1
 lē'wa'yē lāxa k'lēsē nexwāla lāxēs legwīlē. Wā, lā qwē'eyindex
 t!emak'īya'yasēs ts!ēnats!ē lexa'ya. Wā, lā qebedzōtsa ts!ēx'ina
 lāxa lebēlē lē'wa'ya. Wā, lā k'lūnxelī'fāq yīxs laē ha'nēla ēnemsgemē
 lōpts!ā lexā lāx gemxagawālīlas. Wā, la'mēs dāx'īdxa ēnemxlāla 5
 ts!ēx'ina qa's x'īx'ts!ālīsa ts!ēx'ina lāxa lexa'yē x'īg'ats!ēq. Wā,
 gr'il'mēsē ēwīlg'īfexloxs laē ts!ēx'ēdex ts!ēnanās. Wā, lāxaē ēt!ēd
 āx'ēdxa ēnemxlāla ts!ēx'ina. Wā, lāxaē x'īx'ts!ālīsa ts!ēx'ina
 lāxēs x'īx'ts!ālīsaqēs x'īg'īkwāgūts!ā ts!ēnats!ē lexa'ya. Wā,

¹ Continued from p. 205, line 23.

- 10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

- 10 g'il^εemxaāwisē 'wilg'il^εEXLā laē ts!EX^εēDEX ts!ēnanās. Wā, āx^εsā-
'mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il^εmēsē 'wīla la
x'ig'ikwaxs laē ēt!ēd ts!ēx'axa ts!ēx'ināxa la 'nāx^ε'idxa gāāla, wā,
lāxaē āem hē gwēg'ilēs g'ilx^εdē gwēg'ilasēxs lāx^εdē ts!ēx'axa ts!ē-
x'ina. Wā, g'il^εemxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa^εyaxs laē
15 t!emak'iyendālaq. Wā, g'āxē ōxlatōsēlaq lāxa wa. Wā, laem-
xaē 'nā!nēmsgēmēmk'aq. Wā, lāxaē hēem gwēx^ε'idqēs g'ilx^εdē
gwēg'ilasxēs g'ilx^εdē ts!ēnanēmxs laē x'ix^ε'ideq. Wā, g'il^εmēsē
'wīla la x'ig'ekūxs laē 'wīla la laaxts!ālas lāxa laelxa^εyē. Wā,
g'il^εmēsē gwā!ēxs laē nakūyindālasa lē'wa^εyē lāq qa k'!ēsēs q!ūp!E-
20 qelasō'sa q!walōbesaxa la gānola. Wā, g'il^εmēsē 'nāx^ε'idxa ga-
ālāxs laē āx^εēdxēs sē'wayowē qa's lā lāxēs xwāxwagūmē. Wā,
lā wīx^ε'stendēq qa's lā ānēqax q!ēxala. Wā, g'il^εmēsē lāg'aa lāx
q!ayasasa q!aq!exēmaxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
g'il^εmēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il^εmēsē
25 g'āx^εalis lāxa l!ema'isāsēs g'ōkwaxs laē hēx^ε'idaem mōltōdxēs
q!ēxānemē. Wā, g'il^εmēsē 'wīlōltāxs laē hēx^ε'idaem āxk^ε'lāxēs
lā'wūnemē qa lās wēx^εwūsdēsēlaxa q!ēxalē qa lās wēg'ilēlaq
lāxēs g'ōkwē. Wā, la^εmēsē wīx^εwūsdēsē lā'wūnemasēq qa's lā
wīg'ilēlaq lāxēs g'ōkwē. Wā, lāla gēnemas āx^εēdxēs k'!ilākwē
30 lē'wa 'wālasē xālaētsōx met!āna^εyē. Wā, lā k!wāgalih lāxa
āwāgawalilasēs g'ōkwē. Wā, lā ts!EX^εwalilaxēs k'!ilākwē lāxa
āwīnagwīlē. Wā, hē'mis g'āg'ililatsēxs laē bā!f'itsēs q!waq!wax-

starts and measures | three long spans and one short one for the length 33
of her | digging, and the same for the width of the hole she
digs with her digging-stick. || Then she cleans the soil out with the 35
large clam-shell. When | it is one span and four finger-widths |
deep, she stops digging. Then she takes the small | pieces of drift-
wood and puts them into the hole; and when they are level | with
the floor, she takes larger pieces of driftwood and || puts them down 40
on the sides of the hole. Then she puts one down on each side,
inside of these two, | and she lays other medium-sized sticks cross-
wise close together over the | four pieces. After this has been done,
she takes her medium-sized hand- | basket, goes down to the beach,
and puts stones into it. When it is full, she carries it up || into her 45
house, and she pours the stones over the wood that she has built up.
She | keeps on doing this, and does not stop until there are many
stones on it. | When she thinks there are enough, she stops. She
takes the | large basket, goes into the woods, where she is going to
look for dead fern and | skunk-cabbage. First she plucks off the
dead fern-fronds; and when || her basket is full, she breaks off the 50
broadest leaves of skunk-cabbage; | and when she has broken off
many of them, she piles them on top of the fern-fronds | and ties
them down. She puts the basket on her back and carries | it out of

ts!āna^εyaxa mamōp!enk^εelasa ts!EX^uts!āna^εyē yīx ^εwāsgEMasas 33
^εlap!ālilālas. Wā, lā hēEMxat! ^εwādzegEgaxs laē lāp!litsēs k!lilā-
kwē. Wā, lā gōlofts!ālasa ^εwālasē xālaēs lāxa t!Ek^a. Wā, g!l- 35
^εmēsē mōdenbalēda ^εnem^εplenk^εē lāxENS q!wāq!wax^εts!āna^εyē yīx lā
^εwālabetalilasas ^εlāpa^εyasēxs laē g^εwāl ^εlāpa. Wā, lā āx^εēdxā āmem-
^εyē q!lāq!lēxema q^εs Lōxts!ōdēs lāq. Wā, g!l^εmēsē ^εnemak^εīya
L^εwa āwīnagwīlaxs laē āx^εēdxā Lās!akwāla q!lēxāla q^εs k^εak^εE-
denōdēs lāq. Wā, lā k^εāk^εētōtsa ma!ts!lāq lāx āwāgawa^εyas. 40
Wā, lā gēk^εeyīndālasa memk^εewakwē hāyā!^εastō q!lēxā! lāxa mō-
ts!aqē. Wā, g!l^εmēsē g^εwā!EXs laē āx^εēdxēs hēla k^ε!ōg^εwats!ē lē-
xa^εya q^εs lā lents!ē lāxa L!ema^εisē q^εs lā xōx^uts!ālasa t!lēsemē
lāq. Wā, g!l^εmēsē qōt!axs laē ōXLōsdēSElaq q^εs lā ōXLāēLElaq
lāxēs g^εōkwē q^εs lā gūqeyīnts lāxēs ēaxalasōx^udē. Wā, lā hē- 45
x^εsūEM g^εwēg^εilē. Wā, al^εmisē g^εwā!EXs laē q!lēnema t!lēsemē. Wā,
g!l^εmēsē k^εōtaq laEM hē!alaxs laē g^εwāla. Wā, lā āx^εēdxā ^εwā-
lasē lēxa^εya q^εs lā lāxa āL!ē. Wā, laEM lāl ālxā gēmsē Lō^ε k^ε!E-
k^ε!aōk!wā. Wā, hēt!a g!l k!lūlx^εitsō^εsēda gēmsē. Wā, g!l^εmēsē
qōt!ē lēxa^εyas laē p!ōx^εwīdxā āwādzoxLōwē k^ε!Ek^ε!aōk!wā. Wā, 50
g!l^εEMxaūwisē q!lēnemē p!ōgwanEMasēxs laē mōkūyīnts lāxa gēmsē,
q^εs t!emak^εīyīndēq. Wā, lā ōXLEX^εīdeq q^εs g^εāxē ōXLōt-
t!lālaq q^εs lā ōXLāēLElaq lāxēs g^εōkwē. Wā, lā ōXLEG^εalilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'!ēsē nexwāla lāxa t!ēqwabegwīlē. Wā, ā!mēsē menābō-
 55 tsa gūta laqēxa la 'nāx'!dxā gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'!iplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt!ex-
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q'!ēnema ts!ēx'ināxs laē q'!ūnāla yūduxūxla lōxs mewēx-
 laēda āwāwē dzēg'ats!ēxa ts!ēx'ina lōelq!wa. Wā, hēm wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'!dēda
 t!ēsemāxs laē āx'ēdxēs k'!iplālaa qa's k'!ips'āla'x'!dēxa x'ix'e-
 q!ayawa'yasa q!ēxalē lē'wa ām'ēmayastowē ts!ōlna. Wā, g'il-
 'mēsē 'wīlg'!lqēda t!ēsemaxa gūltāxs laē 'nemāk'eyīndxa x'ix'ex-
 semāla t!ēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxa gēmsē qa's xāl!ex'!dē tēlx'eg'eleyīntsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lexeyīndālas lāxa x'ix'exse-
 māla t!ēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxa
 āwāxlowē k'!ēk'!aōk!wa qa's aēk'!ē lēpeyīndālas lāxa gēmsē.
 Wā, lāxaē ēk'!ēbax'!dē ōba'yasa k'!ēk'!aōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā ā!mēsē gwālexs laē mōdzekwālēda k'!ē-
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'!ōqūlilāxs ts!ēts!ēnats!ē laēlxā'ya qa's lā gūqeyīndālas lāxa
 k'ēk'!aōk!wa. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēdxa q'!ēnemē k'!ē-
 k'!aōk!wa qa's lēxat! lēpeyīndālas lāx ōkūya'yasa ts!ēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, | she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx'dzekwāxax laē g'wāla. Wā, ā'misē la ēselaq qa 75
 L'ōpēs. Wā, hē'mis la ts'lōxūg'indaatsēxa āwāwē lōelq!wa Lē'wa
 ē'wālasē g'il't!EXlāla k'āts!ēnaqa. Wā, g'il'mēsē g'wālēxs laē
 yāwas'īd x'ōs'īda. Wā, lā dzāqwaxs laē kūśālaxa neyīmē k'!ēk'!āō-
 k!wa lāx ōkūya'fāsēs nek'ase'wē ts'lēx'ina. Wā, g'il'mēsē ē'wīlāwēda
 k'ēk'!āōk!wāxs laē āx'ēdxā āwāwē lōelq!wa qā's lā k'ā'stalilēlas lāq. 80
 Wā, lā āx'ēdxā ē'wālasē k'āts!ēnaqa qā's tsēqēs lāxa kū'nēkwē ts'lē-
 x'inī qā's lā tsēts!ālas lāxa āwāwē dzēg'egwats'lē lōelq!wa. Wā,
 g'il'mēsē qōt!axs laē hanā! tsēts!ālaxa wāōkwē dzēg'egwats'lē lōel-
 q!wa. Wā, g'il'mēsē ē'wīlg'elst!āwa kūnyasaq laē āx'ēdxā k'!ē-
 k'!āōk!wa wāōkwa qā's lā Lēpeyīndālas lāxa dzēg'egwats'lē lōel- 85
 q!wa qaxs gwaq!ēlaaq q'lūpeyīndālasō'sa q!wālobesē. Wā, laem
 xamaēl hēl gwaēlē qā's ālak!alil wūdex'īda; wā, hē'mis qa
 wūdaqēdēsēxa ganolē; wā, hē'mis qa gēnx'īdēs. Wā, g'il'mēsē ē'nā-
 x'ēdxā gaālāxs laēda ts!āts!ēx'sila ts!ēdāq āx'ēdxā ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'lōdenē k!ēwelx'ūnēna'fās lāxens 90
 selt!ax'ts!āna'fēx yīx ē'wāg'idasas. Wā, lā āx'ēdxēs k'lāwayowē. Wā,
 lā bāf'īdxā k!ēwelx'ūnē k!waxlāwa qa malp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'fēx yīx āwāsgemasasēxs laē k'līmts!ēndeq. Wā, lā
 mālts!āqa ē'nemāsgēmē. Wā, lāxāē bāf'ītsēs ts!ēx'ts!āna'fē lāxa
 mālts!āqaxs laaxat! āx'ēdxēs nexx'āhā k'lāwayowa qā's k'līmts!ēn- 95
 dēq. Wā, laem mālts!āqa māēmalp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'fēx. Wā, lā mālts!ax'ēmxaēda ts!ēts!ēx'ts!āna-

97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

98 ^éyēs āwāsgemasē lāxēns q!wāq!wax'ts!āna^éyēx. Wā laem k'ādayōl
 qa āwādzē^éwasles leqūlasēs ts!ēndzōlēxa g'ala gwālalēga.¹
 100 Wā, g'il^émēsē gwālēxs laē āx^éēdxa āwādzowē k'!ēk'!aōk'!wa qa^és pā-
 gedzōdēs lāxa lebēlē lē^éwa^éya. Wā, lā āx^éēdex xelxwāla k'!ā-
 wayāsēs lā^éwūnemē qa^és xelxwālēs lāx t!ēnxedzō^éyas negedzā^éyasa
 k'!ēk'!aōk'!wa. Wā, laem lalōl!a qa ^énemākwēs ^éwāgwasas lē^éwa
 āwūnxa^éyē. Wā, g'il^émēsē q!ēxsē la hē gwēx^é!tsō^ésēxs, laē pāpage-
 5 lalasa k'!āxewax^{us} t!ēnt!ēnxedzā^éyē k'!ēk'!aōk'!wa lāx legwīlasēs
 g'ōkwē qa lēlēndedzōx^éwīdēs. Wā, laem āem ^énēx^é qa xāl!ēx^éī-
 dēs ts!ēlts!ēlgūdōx^éwīdex laē yāwas^éīd pāxlents lāxēs legwīlē.
 Wā, g'il^émēsē ^énāxwa la gwālaxs laē g'ēxaq qaxs ^énāl^énemp!ēn^é
 yūdux^{up}!ēnxwa^ésē ^énālās hē gwaēla dzēg'ekwē ts!ēx^éīna qa
 10 ālak'!alēs la genk'axs laē leqase^éwa. Wā, laem gwālila lālaē lāx
 leqāx^édemlaq.² . . .


Wā,³ lā āx^éēdēda ts!ēdāqaxēs legedzōwē k'!itk'!ēdēsxēs ts!ēndzōlē
 qa^és lā pax^éālilas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āx^éēdxēs
 penkwē k'!āxewax^{us} t!ēnt!ēnxedzē^éwē k'!ēk'!aōk'!wa qa^és aēk'!ē
 15 lebedzōdālas lāxēs legedzōwē k'!itk'!ēdēsa. Wā, g'il^émēsē lābendē
 lepā^éyas k'!ēk'!aōk'!wa lāxa k'!itk'!ēdēsaxs laē āx^éēdxēs nexx'āla
 k'!āwayowa qa^és t!ōsālēxa la ^éwadzogawa^éyasa nexts!āwasa k'!itk'!ē-

¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes one of the dishes con- 20
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 25
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, | so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wä, g'il'mēsē la 'wīla la t!ewēkwaxs laē āx'ēdxēs k'atsē- 18
stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wä, lāxaē āx'ēdxa
'nemēxla dzēg'egwats!āxa ts!ēx'ina lōq!wa qa's g'āxē hānbališas 20
lāx (1) k'litk!ēdēsā. Wä, lā āx'ēdxa 'wālasē g'ilt!exlāla k'āts!ē-
naqa. Wä, hē'misa 'wālasē xālaētsōx met!āna'yēx. Wä, lā
tsēqasa k'āts!ēnaqē lāxa dzēg'ekwē ts!ēx'ina (*fig.*). Wä, lā k!wā-
balilāxa k'litk!ēdēsē lāx (1). Wä, lā āx'ēdxēs k'atsē'stalayowē
menyayowē. Wä, lā k'atbents lāx (1). Wä, lā k'ats ē'stalasa yū- 25
dux'ts!aqē lāq. Wä, g'il'mēsē gwā!ēlēlaxs laē dāx'ēdxa 'wālasē
k'āts!ēnaqaxs laē qōtlaxa dzēg'ekwē ts!ēx'ina qa's lā tsēts!ōts lāxa
menyayowē k!waxlāwa. Wä, lā āx'ēdxa 'wālasē xālaētsōx
met!āna'yēx; wä, lā nelālēda xalaēsaxs laē āxelgēs āwīg'a'yasa
xalaēsē lāxa dzēg'ekwē ts!ēx'ina qa gwēfaltst!āwē lalanēq' lāxa 30
menyayowē k!waxlāwa. Wä, laem laqūlgēs āwīg'ayasa xalaēsē
lāq qa q!esmenkwēs. Wä, hē'mis qa 'nemālēs wāgwasas lē'wa
menyayowē k!waxlāwa. Wä, hē'mis qa 'nemākwē wāgwasas.
Wä, g'il'mēsē gwāla laē āx'ēlēlōdxa 'nemts!aqē menyayowē
k!waxlāwaxa gwāqenwa'yē lāx (1). Wä, hē'misa malts!aqē gēge- 35
ba'ya. Wä, la'mē hewāxaem lābelāxa menyayowē k!waxlāwa
gwāqenwē lāx (2). Wä, lā k'atemg'aa!ēlōtsa mēmēnyayowē
k!waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!ēg'ōla. Wä, lā

stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||

55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

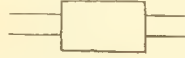
k'at!alElōtsa g'ildōla menyayowē k!waxlāwa lāx ōba^εyas g'a g'wā-
 40 lēg'a (*fig.*). Wā, g'il^εmēsē gwālexs laē ēt'ēd dāx^εīdxa k'ats!ēnaqē
 qaxs hēmenāla^εmaē qōt!alalilxa dzēg'ekwē ts!ēx'ina. Wā, lāxaē
 tsēts!ōts lāxa menyayowē k!waxlāwa. Wā, lāxaē ēt'ēd āx^εēdxa
^εwālasē xalaēsa qa^εs hē^εmēxat! gwēx^εītsē lāxēs g'ilx^εdē gwēg'ilas
 g'ūlē leqāse^εwa. Wā, āx^εsā^εmēsē hē gwēg'ilaxa waōkwē. Wā,
 45 āl^εmēsē gwālexs laē lābendex ^εwāsgemasasa k'litk'!edēsē. Wā,
 g'il^εmēsē ^εwīla la legekwa ts!ēndzowaxs laē lē^εlāxēs lā^εwūnemē
 qa g'āxēs dādebendxa ts!ēndzōdzala k'litk'!edēsa qa^εs lā lag'a-
 alElōts lāx neqōstāwasēs legwīlē lāx x'ildemāsē xāxamasē. Wā,
 g'il^εmēsē ^εwilg'ustāxs laē leqwēlax^εīdxa legwabā^εyas qa ālak'!alēs
 50 ex' x'iqela qaxs wālaqēlaaq hālabala lem^εx^εwīda. Wā, g'il^εmēsē
 ēk^εē l'ēsaabā^εyas laē hēlalaemxa ^εnemxs!aqē dzexek^ε k'ādzekwa
 qa^εs elts!endēq. Wā, lā hēx^εsāem x'ifelaLElaxa ^εnāla lē^εwa gānolē.
 Wā, g'il^εmēsē ^εnāx^εīdxa gāalāxs laē gaaxstāalax^εīdēda leq'ēnoxwaxa
 ts!ēx'ina ts!edāqa.¹ . . .

55 Wā,² g'il^εmēsē ^εwīla la dzedzexs^εakwa laē āx^εēdxēs ts!ēndzowē
 qa g'āxēs pāpeqewēk'ālēs dzēdzēndzōdzāla k'lek'!etk'!edēsa lāx
 yaēltsemaslasēq. Wā, lā āx^εēdxa ^εnemts!aqē dzexek^ε k'ādzekwa
 qa^εs elts!endēq. Wā, lā k'āk^εēdedzōlilas lāxa lēbēlē eldzo lē^εwa^εya.
 Wā, lā āx^εēdxa ts!ēndzowē sek'!axsa qa^εs papeqōdēs lāx ēk'!a^εya

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 134, line 31.

five cakes of elderberries, one on top of the other, and || puts them 60
on the two strips of soft cedar-bark, (in this way):

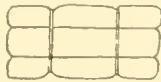
and when the edges are even, she pulls the



two strips of cedar-bark tight and ties the ends to-

gether. | As soon as she finishes it, she takes up another | piece of
soft split cedar-bark and breaks it in two; and she puts down the
pieces on the | mat that has been spread out. Then she takes the
bundles of elderberry-cakes that have been tied and || puts them 65
on it. She ties them crosswise, the same way as the first, | in
this manner:

elderberry-
are tied to-
what she in-



This is what they call one bundle of
cakes, | when five cakes of elderberries
gether. She continues doing so with |

tends to keep in the house, to be eaten in
winter. She uses | a medium-sized box. When she finishes tying the
elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70
fire; and when it is warm inside and really | dry, she puts the bundle
of elderberry-cakes | into the box. When it is full, she puts the |
cover on and ties it down. When this is done, | she puts the elder-
berry-box away in a place where it is always dry; || that is, where the 75
heat of the fire can reach it. After she has done so, she | gathers up
the cakes that she did not tie into bundles, and puts them into an-
other | small box, and she throws all the elderberry-cakes into it. |
When they are all in, she puts the cover on, | ties it down, and puts
(the box) down by the side of the first box. ||

la äx^əäxēl malts!aq dzEXEk^u k'ädzekwa (*fig.*). Wä, g'il^əmēsē la 60
ēnāxwa ēNEMENxāla^s laē lek'lüt!lēd yaltse^mtsa malts!aqē dzEXEk^u
k'ädzekwē lāq. Wä, g'il^əmēsē gwālexs laē äx^əēdxā ēNEMts!aqē
dzEXEkwē k'ädzekwa qā^s elts!ēndēq. Wä, laxaē k'adedzodālas lāx
lēbēlē lē^əwa^əya. Wä, lā äx^əēdxā la yiltsemāla ts!ēndzowa qā^s
äxeyindēs lāq. Wä, laem galōpalaxs laē yil^əēts lāxēs g'ilx^ədē yīlā^əya 65
g'a gwālēg'a (*fig.*). Wä, hēem gwe^əyō ēNEMx^əsayōk^u ts!ēndzowa lā
yiltsemāla sek^ə!axsa ts!ēts!ēndzā. Wä, lā hēx^əsāem gwēg'ilaxēs
gwe^əyō qā^s hāngwīl qā^s ts!ēx^əts!ax^əsōlxa ts!äwūnxla. Wä, lā äx^əēd-
xā hēlā xāxadzemaxs laē gwāl yaēltse^mmaxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlīas lāxēs legwīlē qā^s pEX^əts!ōdēq. Wä, g'il^əmēsē ālak^əlāla 70
lā lem^əx^əts!āxs laē aēk^ə!a hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadzema. Wä, g'il^əmēsē qōt!axs laē yīkūyīnts
yīkūyā^əyas. Wä, lā t!ēmāk^əeyīndēq. Wä, g'il^əmēsē gwālexs laē
hāng'alīlasēs ts!ēndzoats!ē xāxadzemē lāxa hēmenā^əlā^əmē lem^əwīla
yīx lāg^əaaasasa L'ēsalāsēs legwīlē. Wä, g'il^əmēsē gwālexs laē 75
q!ap!ēg'ilīlaxēs k'lēsē yiltse^mtsō^ə ts!ēndzowa qā^s lā äx^əēdxā ōgū-
lā^əmē xāxadzema. Wä, lā pelx^əalts!ālasa ts!ēndzowē lāq. Wä,
g'il^əmēsē ēwīts!āxs laaxat! yīkūyīnts yīkwayā^əyas. Wä, laxaē
t!ēmāk^əeyīndēq qā^s lēxat! hānōlīlas lāxa g'ilx^ədē hāng'alīlems.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wä, lä äx'édxa 'wālasē lōq!wa qa's g'āxē k'anō-
lilas lāx hāx'hānēlasasēs nēnegwats!ē laelxa'ya. Wä, lä qwēle-
yindex t!ēt!emak'eya'yasēs nēnegwats!ē laelxa'ya. Wä, g'il'mēsē
gwālexs laē lekūmwālx t!āk'eya'yasēs nēnegwats!ē q!wāxa. Wä,
5 lä äx'édxa hē'fa lē'wa'ya qa's LEP!ālilēq lāx L!āsalilasēs k!waēlaslaxs
lālē k'imt!ēdēlx nek!ülē. Wä, lä dāx'édxa 'nemts!aqē lāxa
nek!ülē qa's k!ūlpālēxa nek!ülē lāxēs yīsx'enē, qa's lä k!āts!ōtsa
k'imdekwe nek!ül lāxa lōq!wē. Wä, lä ts!egēdzōdālsa yesx'inē
lāxa LEBēlē lē'wa'ya. Wä, lä hālabālx laē k'imtāq. Wä, g'il-
10 'mēsē 'wī'la k'imdekwa nek!ülē la k!āts!āxa k'imdegwats!ē lōq!wa.
Wä, lāxaē 'wī'ladzā'ya yīsx'enē lāxa k'imdedzowē LEBēlē lē'wa'ya.
Wä, g'il'mēsē 'wī'laxs laē q!ēnēpelilaxēs k'imdedzowē lē'wa'ya
qa's lä laaqewelsaq lāx L!āsanā'yasēs g'ōkwe. Wä, lä ēdēl laēl
lāxēs g'ōkwē qa's äx'ēdēxēs nānaagemē qa's lä lents!ēs lāxa
15 L!ema'isasēs g'ōkwē. Wä, lä XEX'wīdxa ālexsemē t!ēsema qa's
lä XEX'uts!ālas lāxēs nānaagemē. Wä, ā'misē gwanāla qa's
lākwēsēxs g'āxaē ōxLOsdēselaq qa's lä ōxLAēLElaq lāxēs g'ōkwē.
Wä, lä ōxLEG'alilās lāx onālisasēs legwīlē. Wä, laem gūgenōlisas
lāxēs legwīlēxa t!ēsemē. Wä, lāxaē ētents!ēsa k!ōqūlaxēs nāna-
20 agēmē qa's lāxat! ēt!ēd XEX'uts!ālasa t!ēsemē lāq. Wä, g'il'mēsē
hēfats!āxs laē ōxLOsdēsa qa's lāxat! ōxLAēLElaq lāxēs g'ōkwē qa's

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 3.5
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

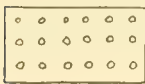
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lä öxlaqas läxēs g'ilx'dē xegwanema. Wä, â'mēsē la hängēlila 22
t!ēts!āla lexāxa xegwīlē t!ēsēma. Wä, lä hēf'idxēs legwīlē qa
q!ap!ēsgeṃlilēs. Wä, lä āx'ēdxa ēk'ē lemṃwa lelqwaema qa's
gayi'lāla x'īdēq lāx ōkūya'yasēs legwīlē. Wä, g'il'mēsē gwālexs 25
laē xeqūyindālasa t!ēsēmē lāq. Wä, g'il'mēsē 'wilk'eyendexs laē
āx'ēdxa beng'ela t!eqag'i'lats!ä qa's aēk'lē ts!ōxūg'indeq. Wä,
g'il'mēsē gwālexs laē häng'alilas. Wä, lāxaē āx'ēdxa āma'yē
q!ōlats!ä qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wä, laem
ha'nēl lāx L!āsotāga'yasa beng'ela t!eqag'i'lats!ä lāx āwāgawa'yas 30
lē'wa legwīlē. Wä, lāxaē āx'ēdxa ts!ēsLāla qa g'āxēs k'adēla. Wä,
laem 'wī'la lāxēq. Wä, â'misē la ēsela qa mēmēntsemx'īdēdā
t!ēsēmē la xex"lālālēs lāx legwīlas.

Wä qens yāwas'īdē gwāgwēx'sex'īd lāxa beng'ela t!eqag'i'la-
ts!ä, yīxs mamōp!enk'elaasa ts!ex'uts!āna'yē lāxens q!wāq!wax- 35
ts!āna'yēx yīx 'wāsgēmg'eg'aasas. Wä, la nexneqela ma!p!enk'
lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzegeg'aasas. Wä, lä
'nēmp!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yīx 'wālasgēmasas.
Wä, lä yūēm gwālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē.
Wä, la'men gwāl laxēq. 40

Wä, g'il'mēsē 'naṃwa la mēmēntsemx'īdēdā xex"lālālēsē t!ē-
semxs laē āx'ēdēdā nānak!ūtsila ts!edāqxēs k'īmdēx'uts!ālaxa ne-
k!ūlē lo!q!wa qa's g'āxē k'ānōlilēlas lāxa beng'ela t!eqag'i-
lats!ä. Wä, lāxaē āx'ēdxēs ts!ēsLāla qa g'āxēs k'adēl lāx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wä, lä gōx^εwīd lāxa lēx^uts!āla k'imdek^u nek!ūla qa^s lä gox^uts!ālas lāxēs t!eqag'i^εlats!ē beng'ela qaxs hē^εmaē la lēgēm-sa beng'ela t!eqag'i^εlats!āxs laē gox^uts!ōyowa nek!ūlē lāq. Wä, āl^εmēsē gwāl gox^uts!ālasa nek!ūlaxs laē mōden lāxens q!wā-q!wax^uts!āna^εyēx yix wāx^uts!ēwasas yixs laē ^εne^εmāk^εyāakwa.
50 Wä, lä āx^εēdxēs ts!ēslāla qa^s k'lip!līdēs lāxa x'ix^εEXSEMāla t!ēsema qa^s lä gāg'ilasila hāpstents laxa q!ōlats!ēts!āla ^εwāpa, qa lawālēsa k!wēklūtsema^εyaq gūna^εya. Wä, hē^εmis qa k'!ēsēs xēnlela ts!ēlqwa qa k'!ēsēs k!ūmēlx^εīdēda nek!ūlē qo lal k'lip!eqalts lāq. Wä, g'il^εmēsē la hāpstaakwēda t!ēsemaxs laē k'lip!eqas lāx āpsbalts!āwasa
55 nek!ūlē. Wä, lä hēx^εsā gwēg'ilaxa waōkwē x'ix^εEXSEMāla t!ēsema. Wä, g'il^εmēsē gwālexs laē ga gwālēga (fg.). Wä lāxaē ēt!ēd gox^εwīd lāxa nek!ūlē qa^s goxūyīndēs lāxa x'ix^εEXSEMāla t!ēsemaxa lā axegēxa nek!ūlē. Wä, g'ilemxaāwisē mōdenē wāgwasas lāxens q!wāq!wax^uts!āna^εyēxs laē ēt!ēd āx^εēdxēs ts!ēslāla qa^s k'lip!lēdēs
60 lāxaaxa x'ix^εEXSEMāla t!ēsema qa^s lä hāpstents lāxa ^εwābets!āwasa q!ōlats!ē. Wä, lāxaē k'lip!eqas lāx ōkūya^εyasa nek!ūlē. Wä, g'il^εemxaāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek!ūlē lāq. Wä, g'il^εmēsē ^εwilg'ēlts!āyēda nek!ūlaxs laē ēt!ēd k'lipēyīndālasa ts!ēlqwa t!ēsem lāq. Wä, g'il^εemxaāwisē hamel-
65 qeyē^εyēda ts!ēlqwa t!ēsem lāqēxs laē āx^εēdxa hēladzowē lē^εwā^εya qa^s LEPEYīndēs lāq, qaxs lē^εmaē maemdelqūla. Wä, g'il^εmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx^ēēdxēs ts'lēndzewats'lē, yīxa k'lēsē yaēltsemālaxa 67
 k'ādzekwē qa's lā pelk'emg'aalelōts lāxa neqōstāwasēs legwīlē
 qa hālabalēs tsōs'ēda. Wā, lā lents'lēs lāx L'ema'isāsēs. g'ōkwē
 qa's lā ālāx pegēdzowa de'na t'lēsēma. Wā, g'il'mēsē q'lāqēxs 70
 laē āx^ēēdeq qa's g'āxē pax'ālīlas lax āpsanālīlasēs t'Eqag'ilase'wē
 nek'ūla. Wā, lā āx^ēēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegēdzōwē de'na t'lēsēma. Wā, g'il'mēsē ālak'lāla
 lā tsōsaxs laē āxāxōdxa ts'lēndzowē. Wā, lā āx^ēēdxa eldzowē
 lē'wa'ya qa's Lep'lālīlēs. Wā, lā pagēdzōtsa de'na t'lēsēm lāxa 75
 lē'wa'yē. Wā, lā āx^ēēdxa 'nemxsa ts'lēndzowa qa's pax'ālōdēs
 lāxa de'na t'lēsēma. Wā, lā āx^ēēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q'lwēq'lūlts'lēs. Wā, g'il'mēsē 'wī'welx'sexs
 laē gōx'wītsēs wāx'sōlts'lāna'yē e'eyasō lāxa q'wēlkwē ts'lēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, ā'f'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'welx'sēda
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmenālā'māē
 neqaxsē ts'lēndzowē q'wēlase'wasa ts'lēdāqē qās āxegēm xēs t'Eqag-
 ilase'wē nek'ūla. Wā, g'il'mēsē 'wī'la la q'wēlkwā neqaxsa ts'lēn-
 dzowa laē āxōdxa lē'wa'yē Lepemālīlasa t'Eqag'ilats'lē beng'ela qaxs 85
 lē'māē L'ōpaxs laē gwāl medelqūla. Wā, lā āx^ēēdxa k'ats'lēnaqē;
 wā, hē'misa 'wālasē lōq'wa qa's lā k'anōlīlas lāxa t'Eqāg'ilats'lē
 beng'ela. Wā, lā āx^ēēdxa ts'lēs'lāla qa's klap'lēlēs lāxa t'lēsē-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L!ōpē nek!ūla. Wā, g'il'mēsē lālxā
 90 t!ēsēmaxs laē āx'ēdxā k'ats!ēnaqē qa's k'ixālēxa t!eqāxs laē
 k!wēk!ūtsemēxa t!ēsēmō. Wā, g'il'mēsē 'wīl'ēitsemxs laē k'!p-
 ts!ōts lāxa lōq!wē. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē t!ēse-
 ma. Wā, g'il'mēsē 'wī'lōstēda t!ēsēmaxs laē dāg'ililaxa t!ēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L!āsanā'yasēs g'ōkwē. Wā, g'āx-
 95 'mēsē k'alaxa lōq!wē qa's k'āg'alilēs. Wā, lā āx'ēdxēs ts!ēsLāla
 qa's xwēt!ēdēs lāxa L!ōpē nek!ūla. Wā, lā gēg'ililēxs laē āla-
 k!lāla la 'wāpalēda L!ōpē nek!ūla. Wā, lā āx'ēdxā k'ats!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L!ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēsLāla lāq. Wā, g'il-
 100 'mēsē 'wīlaqēda q!wēlkwē ts!ēx'ina laqēxs laē genx'ida. Wā,
 g'il'mēsē gwālēxs laē āx'ēdxēs k'!tk'!ēdēsēxēs legēdzōx'dāxa ts!ēn-
 dzowē. Wā, hēemxaāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxāē penkwa k'!ēk!aōk!wa lāxa legwīlē, yīxs ā'māē naqem-
 g'iltō laxēs la gwēg'ilasxa L!ōpē nek!ūlēxs laē leqāq lāxēs gwēg'ila-
 5 saxs lāx'dē leqaxa ts!ēndzowē. Wā, hēemxaāwisē gwālaaxs laē yač-
 tsemālaxa k'ādzekwē lāxaax gwālaasasa ts!ēndzowaxs laē yač-
 tsemālaxa k'ādzekwē. Wā, lāxāē xetsemē hānts!ēwasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ēwax'usa negūdzwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!Eqa. Wä, hēem k'!ēs aēk'!aak^u negūd^{zō} t!Eqēda la grēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa's laxōyā. Wä, hē'mis qō t!Eqa- 110 grilaēxs^{dē} lā'wūnemasēx negūd^{zō}wa, wā lāxaē hēem gwgē'ila-se^{wē}da negūd^{zō}wē t!Eqē gwgē'ilasaxa ts!ēndzowaxs laē k!wēladzema. Wä, lēx'a^{mēsē} ōgūx'īdēda lēgemasa lōelq!wāxs t!ext!agats!āxa negūd^{zō}wē. Wä laem gwāla 'nemx'īdāla gwgē'ilaseq.

Salal-Berries and Elderberries mixed (T!Eqēlaxa hēyadzō negūd^{zō} 1 t!Eqa).—Wä,¹ la hēemlāl k'!līx'amenqūla nek!ūla axeqelāxa ts!ēndzowen gālē gwāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q!ēnemē lēlqwālaLa^{ya}, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wä, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wä, 5 hē'misēxs hālabalaē lem^x'widēda negūd^{zō}wē t!Eqaxs.laēda ts!ēndzowē axegēq, yīxs hōlalo^xwaaxs k'!līxwase^{wāē}.

Wä, la^{mēsē}en gwāgwēx's^x'īdēl lāxa negūd^{zō}waxs aēk'!ase^{wāsa} ts!ēdāqē qa's hēlelayo lē^{wis} lā'wūnemē lē^{wē} sāsēmē lō^{mēs} lēlēlāla. Wä, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negūd^{zō} 10 t!Eqa laxēs k'!ēts!ena^{yē} nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx^ēdaēna^{yē}. Wä, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx^{wē}dēl. Wä, g'īl^{mēsē} q!āyoqwaaxs laē āx^ēdxēs yūdux^usemē laelxa^{ya} yīxaaxēs g'īlx'dē negwats!ā. Wä, lā hēemxat! gwgē'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

- 15 and she does everything || as she did before when she went to pick
salal-berries, as I first described; | and she also does as I said before,
when she picks the salal-berries off the branches, | and she puts
them into the same dishes; and when they have all been cleaned, |
she takes the mortar-box for the salal-berries, and she puts it down
on the floor | where she is going to work; and she also takes her
20 husband's stone hammer and places it || on the edge or by the side
of the mortar-box. Then she takes the | dish containing the cleaned
salal-berries and puts it down next to the mortar-box; | and she puts
in both hands and takes out the | cleaned salal-berries and places
them in the mortar-box. When | they are two finger-widths deep
25 in the || bottom of the mortar-box, she takes her | stone hammer
and pounds them until they burst, and she continues | pounding
them until she sees that they have all burst. Then she takes the |
large dish and pours the pounded salal-berries into it. After | pour-
ing all out, she takes some more of the cleaned salal-berries, ||
30 puts them into the mortar-dish, and when they are | two finger-
widths deep in the | mortar-box, she takes her stone hammer and
pounds them. | She pounds them for a long time; and when she sees |
that they have all burst, she puts the hammer down on the floor ||
35 and pours the pounded salal-berries into the dish. | She continues

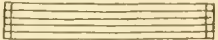
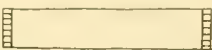
- 15 lēs gwēg'ilasaxs g'ālēx'dē nekwaxen g'ilx'dē gwāgwēx's'ālasa. Wā,
lāxaē hēem gwēg'ilāqēs gwēg'ilasaxs laē k'lūlpāla nekl'ūlē. Wā,
lāxaē hēem k'lats'lālasēda lōelq'lwē. Wā, g'il'mēsē 'wīlala k'imde-
kwaxs laē āx'ēdxa leg'ats'lāxa nekl'ūlē qa's g'āxē hāng'alilas lāxēs
ēaxelasē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē
20 mekwāgēlilas lāxēs leg'ats'lāxa nekl'ūlē. Wā, lā āx'ēdxa k'imde-
gwats'lāxa nekl'ūlē lōq'wa qa's g'āxē k'ānodzents lāxa leg'ats'lāxa
nekl'ūlē. Wā, lā gōx'witsēs wāx'sōlts'lāna'yē 'e'eyasō lāxa k'imde-
kwē nekl'ūla qa's lā goxts'lālas lāxa leg'ats'lāxa nekl'ūlē. Wā, g'il-
'mēsē mālden lāxens q'wāq'wax'ts'lāna'yēx yīx wāgwasasa k'imde-
25 kwē nekl'ūl lāx ōts'lāwasa leg'ats'lāxa nekl'ūlaxs laē dāx'ēdxa
pelpelqē qa's leselgēndēs lāq qa 'wīlēs kūx'ēda. Wā, lā gēg'ilil
leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wīla kūk'axs, laē āx'ēdxa
'wālasē lōq'wa qa's lā qepōsasa lā ledzek^u nekl'ūl lāq. Wā, g'il-
'mēsē 'wīlāsēxs laē ēt'ēd gōx'wid lāxa k'imdek^{wē} nekl'ūla qa's
30 lēxāt! goxts'lōts lāxa leg'ats'lāxa nekl'ūlē. Wā, g'il'emxaāwisē
mālden lāxens q'wāq'wax'ts'lāna'yēx yīx wāgwasas lāx ōts'lāwasa
leg'ats'lāxa nekl'ūlaxs laē dāx'ēdxa pelpelqē qa's leselga'yēs lāq.
Wā, lāxaē gēg'ililexs leselga'yaaq. Wā, g'il'emxaāwisē dōqūlaq
laem 'wīla kūkūx^usēxs laē g'ēg'alilasēs ledzayowē pelpelqaxs laē
35 qepāsasa lā ledzek^u nekl'ūl lāxa ledzegwatslē nekl'ūl lōq'wa.
Wā, āx^usā'mēsē la hē gwēg'ilaxa waōkwē k'imdek^u nekl'ūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37 they have all been pounded. She does not make them into cakes quickly, | but leaves them for two nights in the dish, covered over with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40 the woman gets ready to dry them, after leaving them two nights covered | over with a mat, so that no soot will drop into them and | so that they will get thick,—for she can not make them into cakes immediately | after pounding, because the berries are full of juice, and therefore || she leaves them for a long time to dry up,—then she 45 takes up the drying-frame, | the (same) one as she used when she dried elderberries mixed with salal-berries, | and also the heated skunk-cabbage. She puts the heated | skunk-cabbage leaves down flat the whole length of the drying-frame. She puts them on very | smoothly; and when they are all down on the drying-frame from end to end, || she 50 takes her straight knife and cuts the curved edges | of the skunk-cabbage leaves that hang down over the two side-pieces of the drying-frame | (this is called by some people “stiff edge of the drying-frame”). | After cutting them all off, she takes a large horse clam-shell | and a large spoon, and she takes the pounded-salal-berry dish || and puts it 55 down by the side of the drying-frame. She | takes the ladle, dips it in, and stirs it until they are well mixed | with the juice; and when

al^hmēsē gwā^hēxs laē ^hwī^hla la ledzekwa. Wā, k^hlēst^hla yā^hnag^haāla 37
lex^hēdeq. Hēda la mā^hēxsē gāno^hlas ^hnakūyā^hlaxa lē^hwa^hyaxs laē
lex^hēdeq.

Wā, la^hmēsen gwāgwēx^hs^hEX^hīde^hl lāxa hēyadzō negūdzōxs laēda 40
ts^hēdāqē xwāna^hīd qa^hs leqēq lāqēxs laē mā^hēxsēs gano^hlē nāxūm-
līlxa lē^hwa^hyē qa k^hlē^hsēs q^hwā^h!eqēlasō^hsa q^h!watōbesē. Wā, hē^hmis
qa ālak^h!alēs genx^hīda qaxs k^hlē^hasāē gwēx^hīdaas lex^hēdqēxs g^hālāē
gwā^h! le^hselgēq qaxs ālak^h!ālāē q^hlē^hemē saa^hqas. Wā, hē^hmis lāg^hilas
hē gwaēlē qa lemlemōx^hdēs. Wā, lā āx^hēdēda ts^hēdāqaxa k^h!tk^h!E- 45
dēsē, yīxēs k^h!itelāx^hdāxs g^hālēx^hdē leqaxa ts^hlēts^h!enqēla negūdzō-
wa. Wā, hē^hmisa penkwē k^h!ek^h!aōk^h!wa. Wā, lā pāgedzōtsa penkwē
k^h!ek^h!aōk^h!wa lāx ^hwāsgemasasa k^h!tk^h!ēdēsē. Wā, laem aēk^h!laxs
laē hamelgedzā^hya k^h!ek^h!aōk^h!wa pāpeqō^hnakūlaxs labendālaē. Wā,
lā āx^hēdxēs nexx^hāla k^h!āwayowa qa^hs t^hōsālēxa k^h!lk^h!elx^henxa- 50
^hyasa k^h!ek^h!aōk^h!wāxs laē k^h!esāla lāx k^h!āk^h!etenxa^hyasa k^h!tk^h!ēdēsē;
yīxs lēqēlaēda waōkwas L^hāl^h!EXENXē lāxa k^h!āk^h!etenxa^hya. Wā,
g^hil^hmēsē ^hwī^hla t^hōsewakūxs laē āx^hēdxā ^hwālasē xālaētsa met^h!āna^hyē.
Wā, hē^hmisa ^hwālasē k^h!āts^h!enaqa. Wā, lā āx^hēdxā leg^hEX^hts^h!ālāxa
nek^h!ūlē lōq^h!wa qa^hs g^hāxē hānenxelilas lāxa k^h!tk^h!ēdēsē. Wā, lā 55
dāx^hīdxā k^h!āts^h!enaqē qa^hs tsēqēs lāq qa^hs xwēt^h!ēdeq qa lelgowēs
lē^hwis saa^hqē. Wā, g^hil^hmēsē ālak^h!ālā la lelgōxs laē tsēx^h!tsa k^h!āts^h!e-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: | The thickness of the cedar-stick is one-half of the  little finger, and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she

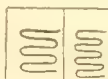
- 58 naqē qa L!āk'emalīsēxa leg'ekwē nek!ūla qa's lā tsēdzōts lāx āpsba-
yasa k'litk'!edēsē. Wā, lā āx'ēdxa k!waxlāwē qa's negenōsa. Wā,
60 lā k'atbents lāxa māx-ba'yasa k'litk'!edēsē g'a gwā'lēg'a (fig.), yixs
k'!ōdenaē lāxens selt!ax'tsāna'yēx yix wāgwasasa k!waxlāwē. Wā,
lā āem qatawēltewē lāx L!āl!EXENxa'yasa k'litk'!edēsē. Wā, lāxaē
hēem gwēx'ēdxa āpsbā'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg'ekwē nek!ūl lāx
65 āpsba'yasa k'litk'!edēsē. Wā, laem 'nemāk'alēda leg'ekwē nek!ūl
lē'wa gēba'ye k!waxlāwa. Wā, lā lālenxendxa L!āl!EXENxa'yasa
leg'ekwē nek!ūla. Wā, g'ilnaḡwa'mēsē gwēldzōd 'wēlasa leg'ekwē
nek!ūlexs laē ēt!ēd tsēx'ētsa k'āts!enaqē qa's lā tsēdzōts lāx lā
'wālalaats ōba'yasa nek!ūlē. Wā, āx'ūsā'mēsē hē gwēg'ilaxs laē
70 lābendālaxa k'litk'!edēsē. Wā, g'il'mēsē lāg'aa lāxa 'nemē gēba-
ya laē gwāla. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.), yixs
'nāl'nem!enaē maltsemg'ustāxsēda k'litk'!edēsē la āxdzālaxa
leg'ekwē nek!ūla lō'xs hāyaqamaaq, yixs hēlaēda nek!ūlē lāxēs
q!wax'ēdaēna'yē lō'xs se'x'uts!aēda ts!edāqē la nekwaxa nek!ūlē.
75 Wā, g'il'mēsē gwālexs laē āxk'lālxēs lā'wūnemē qa g'āxēs g'ēwalaq
qa's lēs'alelōdēs lāx neqōstāwasēs leg'wilēxa k'!ēsē ālaem ēk'!āla
qaxs g'imḡwala'maēda ts!edāqaxs laē lāwabewēxa k'litk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk!a^ʔyaſa legwīlē. Wā, laem dādeba^ʔya ts!edāqē 78
 lē^ʔwis lā^ʔwūnemaxs laē lēstōdxa t!eqa qaxs lē^ʔmaē l!āyoxlāxs
 laē lēstā^ʔya lāxa legwīlē. Wā, g!il^ʔmēsē gwālexs laē lā^ʔwūnemas 80
 leqwēlax^ʔīdxēs legwīlasa l!āsmesēxa ālak!alā la lem^ʔxwa. Wā,
 hēem lāg!ilas hē legwābewisēda l!āsmesaxs k!lēsaē ānōbēxostāla.
 Wā, hē^ʔmisēxs lōmaē l!ēseg^ʔustāla qa^ʔs ēnēk!aē qa hālabalēs
 lem^ʔx^ʔwidēs t!eqa. Wā, g!il^ʔmēsē x!iqostāwē leqwēla^ʔyas laē q!aq!a-
 lālaq qa k!lēšs x!ix^ʔēdē k!l!tk!edēsas. Wā, k!lēst!a malts!agele- 85
 lag!ila lāxa q!aq!alak!a^ʔyaſa ēnālāxs laē k!layax^ʔwīda. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd ēwī^ʔlaq qa^ʔs pax^ʔalilēsa ēnemxs
 k!l!tk!edēsa. Wā, lā ēt!ēd āxaxōdxa ēnemxsa qa^ʔs pāgēg!indēs
 lāxa lā pagēla. Wā, lā hāna! āxāxelaxa waōkwē qa^ʔs lā ēwī^ʔla
 pagēg!indālas lāxa waōkwē. Wā, g!il^ʔmēsē ēwī^ʔlaxaxs laēda ts!edāqē 90
 āx^ʔēdxa lōbedzāla k!l!tk!edēsa qa^ʔs lā papeqōdeq lē^ʔwa ēk!en-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k!l!tk!edēs
 qa ēnemabalēs ōba^ʔyas lē^ʔwa lōbedzāla k!l!tk!edēsa. Wā, hē^ʔmis
 qa ēnemenxālēs ēwenx^ʔyaſa qaxs ēnem^ʔmaēs āwāsgemasē. Wā, 95
 laxaē ēnem^ʔmē āwādzewasasa k!lēk!l!tk!edēsē. Wā, g!il^ʔmēsē
 gwālexs laē lē^ʔlālxēs lā^ʔwūnemē qa g!āxēsē dādebendxa lā
 haqālā k!lēk!l!tk!edēsa. Wā, la^ʔmēsē lā^ʔwūnemas dābendxa

- husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

- äpsba^éyē. Wā, läda ts!edāqē dāx^éidxa äpsba^éyē. Wā, lä ^énemā-
 100 x^éid wix^éidqēxs laē lēx^éideq qa hēs lä ēk^é!agawa^éya t!eqadzāla
 k^é!itk^é!edēsa. Wā, g'il^émēsē lēx^éidqēxs laē lāsēda t!eqa lāxa löbe-
 dzāla k^é!itk^é!edēsa. Wā, laem lēnkwa hēyadzowē t!eqa. Wā,
 hēx^éida^émēsē la xwēlaqa lēs^éalelōts lāx neqostāwasēs legwilē.
 Wā, g'il^émēsē gwālexs laē äx^éedēx äxdāyaasdāsa hēyadzowē t!eqa
 5 qa^és kūsālēxa ts!äg^éets!āyē penk^u k^é!ek^é!aok!wa qa^és ts!ex^éedēq.
 Wā, lä häx^éwideq qa^és lāxat! pāpeqōdeq. Wā, laē hēm gwēx^éid-
 qēs g'ilx^édē gwēx^éidaasxēs g'ilx^édē lēx^éase^éwa. Wā, äx^usā^émēsē hē
 gwēg'ilaxa waōkwē. Wā, lä ^énemxsa^émēsē ^énālaxs laē ^éwī^éla
 lem^éxwida. Wā, g'il^émēsē ^énāxwa lem^éwemx^éida laēda ts!edāqē
 10 äx^éedxa xāxadzemē qa^és äxōdēx yikūya^éyas qa^és qōgūnōlisēsa
 xaxadzemē lāxēs legwilē qa ālak^é!ālēs lem^éx^éwidē ots!āwas. Wā,
 g'il^émēsē ālak^é!āla la lem^éx^uts!āxs laē k^é!ilx^éedxēs legwilē. Wā,
 lāna^éūla^émēda ts!edāqaxs laē äxāxelaxa k^é!ek^é!itk^é!edēsē qa^és
 pāpeqō^énakūlēq lāxēs lāx^édē gwaēlasexs lāx^édē lēx^éaq. Wā, lä
 15 äx^éedxa xaxadzemē, yīxa hēla xetsema qa^és gāxē hāng'alīla lāx
 mā^ék^éinxēlīlasa k^é!ek^é!itk^é!edēsē. Wā, lä dābēndxa hēyadzowē t!eqa
 qa^és ts!en^éx^uts!ālēs lāx ōxla^éyasa hayadzewatslē t!eqa xaxadzema.
 Wā, lä sek^éālē ōbā^éyas lāxa āpsanextslāwasa xāxadzemē. Wā,
 g'il^émēsē hamēlxalts!āxs laē gwānax^éedeq qa ^énemālasēs k^é!ō-

the bottom, she folds it back so that it is of the same size || as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being  folded. |
She continues doing this with the others; and | when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, || cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, || she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also || the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants¹.—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

xwa⁵yas ɽ⁵wa pāq!exsda⁵yasa xāxadzemē. Wā, lā g'a g'wālēg'axs 20
(j/q.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx'ts!āēna⁵yē. Wā, lā
āx⁵sāem hē gwēgilaxa waōkwē. Wā, g'il⁵mēsē 'wils!āxs laē
āx⁵ēdxa alōmasē k!ek!aōk!wa qa⁵s pex⁵idēq lāxēs legwīlē. Wā,
g'il⁵mēsē pex⁵widexs laē āx⁵ēdex xelxwalāsēs lā⁵wūnemē qa⁵s
xelxwālēx t!ent!enxēdzā⁵yas. Wā, g'il⁵mēsē 'wīlāxs laē ēt!ēd 25
pāpax⁵elālas lāxēs legwīlē. Wā, āl⁵mēsē gwālexs laē elāq tsōs⁵ēda
qaxs laē ālak!āla la lem⁵x⁵wīda. Wā, lā aēk!a paqeyints lāxa
hēyadzowē t!eqa. Wā, laem dzōpas lāx ēwanēqwas ōkūya⁵asa
hēyadzowē t!eqa qa ālak!ālēs emxa. Wā, g'il⁵mēsē gwālexs laē
yikūyints yikūya⁵yas. Wā, lā t!emak⁵eyīndeq. Wā, g'il⁵mēsē 30
gwālexs laē hāngalīlas lāxa lāg'aaasas t!ēsalās legwīla qaxs
lēx⁵sā⁵mēlē hānēl lāg'aal lāxa lāla ts!āwūnx⁵īda qaxs q!ūnālaēda
hāmats!a 'nēx⁵ qa⁵s lēx'amē t!ext!āqxa hēyadzowē t!eqaxs laē
ts!ēts!ēx⁵idē g'ōkūlōtasa t!egadāsa hēyadzowē t!eqa. Wā, hē⁵misa
xamagema⁵yē g'ig'egāmēsa g'ōkūlōtasa t!egadāsa hēyadzowē t!ē- 35
qaxs 'nēk⁵uē qa⁵s t!ext!āqeq, yīxs lāalās begūlida⁵yas g'ōkūlōts
nengūdzōgūxa ts!ets!enqilaxs laē k!wēladzema. Wā, la'men
gwāl lāxēq.

Currants.—Wā, g'il⁵mēsē gwāla, laē āx⁵ēdxa 'wālasē lōq!wa; qa 1
g'āxēsē hānālīla nāg⁵ē q!ēdzats!ē lēxa⁵ya. Wā, lā t!ek'emōlxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
See p. 209, line 37.

- 3 huckleberry-branches that have been pushed through the baskets, and she takes off | the skunk-cabbage covering and puts it down,
 5 and she takes a mat || and spreads it outside of the basket. | She puts the large cleaning-dish on the left-hand side of the | currant-baskets. When everything is ready, she takes | one branch of the currants. She takes hold of it with her left | hand, and pulls off the berries with
 10 her right hand, and || she drops them into the large dish for holding the cleaned berries. She | continues doing so, cleaning the currants. When they are all cleaned, she takes her | front-basket, goes down to the beach in front of her house, and | picks up twelve stones. When they are all in, | she carries it on her back into the house
 15 and || puts it down by the side of the fire. Then she puts the stones | into the fire; and after doing this, she takes a | square box and puts it down next to the fire, and also her tongs, which | she puts down on the floor, and also a large, long-handled | ladle, which
 20 she puts next to the square box. || She also takes skunk-cabbage leaves which were used for covering the berries, cuts out the mid-ribs, | and, after these have been cut out, she heats them over the fire. | She continues to do this until they get very brittle. Then she puts them into a | small dish and breaks them to pieces until they
 25 are as fine as | flour. When this is done, and the stones that || she has put on the fire are red hot, she takes a small steaming-box and |

- 3 LĒlask'eyayē gwādemsa qa's ts!ex'īdēq. Wā, lāxaē lāweyōdxā nāseyayās k'!ēk'!ōk'!wa, qa's āx'alilēq. Wā, lā āx'ēdxā lē'wa'yē,
 5 qa's lēp'lāilēq lāx l'lasalīasēs nāg'a'yē q'lēdzats'lē lex'a'ya. Wā, hēlat'la ha'nēla 'wālasē k'īmdats'lē lōq!wē gēmxañālīsa nāg'a'yē q'lēdzats'lē lex'a'ya. Wā, g'il'mēsē gwālemg'alīexs laē dāx'īdxā 'nēmts!aq!EXlā q'lēsēna, qa's dāx!ayēx yīsx'enasē yīsēs gēmχōl-ts!āna'yē. Wā, lā x'ik'ālaxa q'lēsēnasēs hēlk'!ōts!āna'yē, qa's lā
 10 k'!āts!ōts lāxa k'īmts!ālasē 'wālas lōq!wa. Wā, āx'ūsā'mēsē hē gwēg'ilaxs k'īmtaaxa q'lēsēna. Wā, g'il'mēsē 'wīlāxs laē āx'ēdxā nanaagem lex'a'ya, qa's lā lents!ēs lāx l'lemasīasēs g'ōkwē qa's lā xē'x'wts!ōtsa g'āg'iwāla t!ēsēm lāq. Wā g'il'mēsē 'wīlts!āxs g'āxāē ōxlōsdēs!aq qa's lā ōxlaē!ē!aq lāxēs g'ōkwē, qa's lā ōxla-
 15 nōlīas lāxēs legwīlē. Wā, hēx'īda'mēsē xē'x'welts!ālaq, qa's lā xē'x'w!ēndālas lāxēs legwīlē. Wā, g'il'mēsē gwālexs laē āx'ēdxā k'!īmyaxlā, qa's g'āxē hānōlīas lāxēs legwīlē lē'wis ts!ēs!āla. Hē-ēmχat! āx'ētsō's, qa g'āxēs k'ādila. Wā, hē'misa 'wālasē g'il't!EX-lāla k'āts!ēnaqa āx'ētsō's, qa g'āxēs g'enālīlā k'!īmyaxlā. Wā, lā
 20 āx'ēdxā ts!ēts!ak'eyēx'dās k'!ēk'!ōk'!wa qa's k'laxālēx t!ēnt!ēnxē-dzā'yas. Wā, g'il'mēsē 'wīlāxs laē pēx'ēīdēq lāxēs legwīlē. Wā āl'mēsē gwā! pēx'aqēxs laē ālak'!āla la tsōsa. Wā, lā āxts!ōts lāxa lālogūmē, qa's tsōselgēndēq. Wā, āl'mēsē gwālexs laē yō la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē mēmēnt!semx'ēīdēda t!ēsēmē
 25 xē'x'w!ā!alēs lāxa legwīlē. Wā, lā āx'ēdxā āmā'yē q'lōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries| everything home and puts it down at the left side of the

güxts!ödēsa 'wāpē lāq qa negōyoxsdalēs. Wā, lā hanagōts lāx 26
āwāgawa'yasa k'limyaxlā lē'wa lēgwilē. Wā lā āx'ēdxa 'wālasē
g'ilt!EXlāla k'āts!Enaqa qa's tsēqēs lāxa q!ēsēna qa's lā tsēts!ālas
lāxa k'limyaxlā. Wā, g'il'mēsē nexsēda q!ēsēna la tseyādzems
lāxa k'limyaxlā lē'wa g'ēts!ā lāxa k'imdegwats!ē 'wālas lōq!wa, 30
laē āx'ēdxēs ts!ēslāla qa's k'lip!ēdēs lāxa x'ixsemāla t!ēsema,
qa's lā hana'wīd hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
lā k'lip!eqas lāxa q!ēsēna. Wā, la q!EL!esgema x'ix'exsemāla
t!ēsem lā k'lip!gēmsēq. Wā, lāxaē ēt!ēd tsēx'itsa 'wālasē g'il-
t!EXlāla k'āts!Enaq lāxa lēx'uts!āla k'imdek' q!ēsēna, qa's lēxat! 35
tsēk'eyints lāxa la āxeqelaxa x'ix'exsemāla t!ēsema. Wā, āl'mēsē
gwālēxs laē 'wīla. Wā, lāxaē ēt!ēd āx'ēdxēs ts!ēslāla, qa's k'lip!ē-
dēs lāxaaxa x'ix'exsemāla t!ēsema, qa's lēxat! g'āgalasila hāpstents
lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'lip!ek'as lāx ōkūya'yasa q!ē-
sēna. Wā, āl'mēsē gwālēxs laē 'wīlēda q!EL!esgēmē t!ēsema. Wā, 40
lā āx'ēdxa lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlase'wasa q!ēsēna. Wā,
āx'sā'mēsē hē gwaēlxa 'nāla lē'wa gānūlē. Wā, lā'mēsēda ts!ēdāqē
lāxa āl!ē ālāxa āwādzoxLowē k'!ek!aōk!wa. Wā, g'il'mēsē q!āqēxs
laē p!ap!ōx'weqewaxa āwādzoxLowē lāxa k'!ek!aōk!wa. Wā,
g'il'mēsē q!ēyōlēxs laē 'lāp!idxa L!ōp!ek'asa ālēwasē, qa's pak!EX- 45
sendēq qā's yīlōyodēs lāq. Wā, g'il'mēsē gwālēxs g'āxaē gēmxē-
laq, qa's lā nā'nak' lāxēs g'ōkwē, qa's lā gēmxēnōlisas lāxēs lē-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwilē. Wā, lā āx^ēedex xelxwāla k'!āwayosēs lā^ēwūnemē, qā^s lā
 k'!wag'alil lāx gemxēlasasa k'!ēk'!aōk'!wa. Wā, lā t!ōts!endxa
 50 yilōyoyē pāk'!exsaak^u L!ōp!ex'sa ālēwasē. Wā, lā dāx^ēidxa nemxsa
 k'!ēk'!aōk'!wa, qā^s xelxwālēx t!ent!enxedzā^ēyas, qā ^ēnemēs wā-
 gwasasa negedzā^ēyē lē^ēwis ēwūnxa^ēyē. Wā, g'il^ēmēsē gwālexs laē
 ēt!ēd dāx^ēidxa ^ēnemxs qā^s ā^ēmēxat! hē gwēx^ēideq lāxēs gwēx^ēi-
 daasdāxēs g'ilx^ēdē āxse^ēwa. Wā, āx^usā^ēmēsē hē gwēg'ilaxa waōkwē.
 55 Wā, g'il^ēmēsē ^ēwilaxs laē pex^ēideq lāxēs legwilē. Wā, g'il^ēmēsē
 lendēdzōx^ēwida, laē pagēdzōlilas lāxa lēbilē lē^ēwa^ēya. Wā, lā ^ēnā-
 xwaem hē gwēx^ēidxa waōkwē. Wā, g'il^ēmēsē ^ēwilaxs laē āx^ēēd-
 xa k'!itk'!ēdēsē, yixaax k'!itk'!ēdēselasēxa negūdzowē t!ēqa.
 Wā, lāxaē hēem menyayosēda k'!waxlāwē, yixēs mense^ēlāxa ts!ē-
 60 ts!enqela nek'!ūla. Wā, hē^ēmis āx^ēētsō^ēsēda mōts!aqē menyayowē
 k'!waxlāwa, qā^s g'ēdzolilēs lāxa k'!ēk'!itk'!ēdēsē. Wā, lāxaē
 āx^ēēdxa ^ēwālasē xālaētsōx met!ana^ēyēx qā^s g'āxē g'ig'alilas.
 Wā, lawēs^ēlē āxōdxa lē^ēwa^ēyē lēpēmāli^ētsa k'!līm^ēyaxlā q!ōla-
 ts!ēxa q!ēsēna, qā^s g'ig'ālilēs. Wā, lā āx^ēēdxa ōgū^ēla^ēmē hēla
 65 lōq'!wa, qā^s k'ag'āgendēs lāxa k'!līm^ēyaxlā. Wā, lā dāx^ēidxa
^ēwālasē xālaēsa, qā^s ax^ēwidēxa saaqasa q!ēsēnaxs g'āxaē q!ō-
 kūyēxa q!ōlkwē q!ēsēnaxs laē wūndzēsēs hamaēsē lax āwabā^ēyasa
 saaqē. Wā, lā ax^uts!ālas lāxa lōq'!wē la hāng'āgēxa k'!līm^ēyaxlā.
 Wā, āl^ēmēsē gwālexs laē lēmōkwa q!ōlkwē q!ēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
 with which she searches for the stones | that are still in the bottom
 of the box. | She takes out the stones and puts them down by the
 side of the fire. When | all the stones have been taken out, she takes
 a small dish into which she puts the | powdered skunk-cabbage, and
 she empties it into the boiled || currants. When it is all in, she takes 75
 her tongs and | stirs it; and she only stops stirring when it is all |
 mixed. Now the boiled currants are thick. When she has | done so,
 she takes the heated skunk-cabbage leaves and spreads them | on
 the drying-frame along the whole length. After || doing so, she takes 80
 the cedar-stick measures and lays them down on the drying frame, |
 in this way,¹ so that the four measures are at (1). | She takes the large
 shell and dips it into the boiled currants, | and she pours them out
 inside the measures at (1). Then she turns | the shell on its back
 and spreads (the currants). When they are spread all over, ||
 she presses them so that they fill the corners of the mould and | so 85
 that they are pressed close together. After doing this, | she con-
 tinues doing so with the others, when she makes berry-cakes. When
 the | cakes have all been made to the end of the frame, she puts it
 just over the fire; | and after doing this, she takes another drying-
 frame, and || she does the same as she did to the first one when she 90

‘mēsē g̃wālexs laē āxēdx̄a ts!ēsLāla qa’s k’!ap!ēlēs lāxa t!ēse- 70
 maxs hēmaē ālēs xegwēs lāx ōxl̄a’yasa k’!imyaxl̄a. Wā,
 laem k’!ipüstālaq qa’s k’!ibenōl̄iselēs lāxēs legwīlē. Wā, g’il-
 ‘mēsē ‘wīlōstēda t!ēsem̄axs laē āxēdx̄a lālogūmē, yīx āxts!ewasasa
 q!wēlkwē tsewēk’ k’!ek’!aōk!wa, qa’s lā k’!āqas lāxa q!ōlkwē
 q!ēsēna. Wā, g’il‘mēsē ‘wīlaqaxs laē āxēdx̄ēs ts!ēsLāla qa’s 75
 xwēt!ēdēs lāq. Wā, āl‘mēsē g̃wāl xwētaqēxs laē ālak!āla la
 lelga. Wā, la‘mē la gēnk’ēda q!ōlkwē q!ēsēna. Wā, g’il‘mēsē
 g̃wālexs laē āxēdx̄a penkwē k’!ek’!aōk!wa qa’s lebedzodālēs
 lāxa k’!l̄tk’!edēsē lābendālax ‘wāsgemasas. Wā, g’il‘mēsē
 g̃wālaxs laē dāxēdx̄a menyayowē k!waxlāwā qa’s k’atēmgaale- 80
 lōdē g’a g̃wālēg’asa¹ mōts!aqē k!wēk!waxen menyayo lāx (1).
 Wā, lā āxēdx̄a ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
 qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nēlāla-
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g’il‘mēsē gwēldzōdexs
 laē laqwaq, qa lalanēqwēs lāx ēwūnx̄a’yasa menyayowē. Wā, 85
 hēmis qa g̃wālelē q!esmenx̄wīda. Wā, g’il‘mēsē g̃wālexs laē
 āem hē gwēnākūlaxa waōkwaxs laē leqaq. Wā, g’il‘mēsē lābendē
 leqa’yasēxs laē hēx̄idaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
 g’il‘mēsē g̃wālexs laē ēt!ēd āxēdx̄a ‘nem̄xsa k’!l̄tk’!edēsa. Wā,
 āemxaāwisē neqemg’iltewēxēs gwēgilasaxēs g’ilx̄dē legēdzōtse- 90

¹ See figure on p. 261.

- 91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have
 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

- 91 wa. Wā, ā'misē hē gwē'nakūlaxs laē 'wīla legek'wēda q'lēdzedzowē teq'la. Wā, g'il'mēsē gwālexs laē āx'ēdxa lē'wa'yē qa's LEBēg'in-dēs lāx ēk'ladza'fya, qa k'lē'sēs lā q'lūbedzodālēda q'walobesē lāq. Wā, hē'mis qa ālak'ālēs L'ēsalsō'sa L'ēseg'ostālāsa legwīlē, qa
 95 hālx'ats'lēs lemo'nakūla qaxs k'lē'saē geyōlēnox lem'x'widēda q'lēdzedzowē t!eqa, yīxs 'nāl'nēmp!ēnaē yūdu'xūsēs 'nāla lō'xs lāg'aā lāx sek'lap!en'xwa'sēs 'nāla lālem'wa. Wā, g'il'mēsē lem'x'widexs laē 'nāxwa lēlaxoyewa k'lēk'litk'!edēsē, qa's g'āxē pāpeqewēnēk'ala lāxa onālisasa legwīlē. Wā, g'il'mēsē 'wīlaxaxs
 100 laēda ts!edāqē āx'ēdxa lōbedzāla k'litk'!edēsa, qa's lā pagēdzōts lāxa āxdzālāxa q'lēdzedzowē t!eqa. Wā, lā aēk'ila qa nēnamēn-xalē ē'wenx'a'ya lē'wē ōba'yasa mālexsa k'lēk'litk'!edēsa. Wā, lā lō'lālxēs lā'wūnemē, qa g'āxēs g'iwalaqēxs lālē lēx'atxēs q'lēdzedzowē t!eqa. Wā, g'il'mēsē g'āxē lā'wūnemasēxs laē dāben-
 5 dēda ts!edāqaxa āpsba'yasa pāpeqāla mālexsa k'lēk'litk'!edēsa. Wā, lā lā'wūnemas dābēndxa āpsba'yas. Wā, lā 'nemāx'ēdexs laē wēg'īlēlōdeq, qa's lēx'ēdēq. Wā, hē'mis lā lādza'tsa q'lēdzedzowē t!eqa lāxa lōbedzāla k'litk'!edēsa. Wā, lā 'nemāx'ēdaem lāsa q'lēdzedzowē t!eqa lē'wis āxdzāyaasa penkwē k'lēk'!aōk'!wa. Wā,
 10 g'il'mēsē āx'alelōdxa lā lōbedzāla k'litk'!edēsa qa's lā pax'ālīlas. Wā, lā qūsālaxa k'lēk'!aōk'!wāxs laē k'lūtāla lāx ē'ewēg'a'yasa q'lēdzedzowē t!eqa. Wā, g'il'mēsē 'wīlāwa k'lēk'!aōk'!wāxs laē xwēlaqōstōd lāg'aalelōts. Wā, lā hēemxat! gwēx'ēdxa māk'ilāq.

same with the next one; | and after all (the cakes) have been turned
over, they spread a mat || over them, and they are left there only one 15
night. Then they are | dry all through. Then she takes down the
drying (frames) and puts them down. When they have all been put
down, she gathers up the | currant-cakes and puts them in piles of
five, | and ties them with soft shredded cedar-bark, as she did with
the || cakes of elderberries mixed with salal-berries when they were 20
tied into bundles, and about which I talked before. | She also puts
them into a dry small box which she keeps | not too far from the fire
of the house, so that | the heat of the fire strikes it, for the currant-
cakes get damp easily, | unless they take good care of them and if
they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1
his wife goes up the beach, | and the man goes aboard the canoe | to
get driftwood. Meanwhile his wife eats. | The husband does not stay
away long before he comes back; and as soon as || he reaches the 5
beach, he backs up the stern of his small canoe and | goes ashore.
He throws ashore the driftwood that he brought; and when it | is
all out, he carries it up on his shoulder into his | house, and he throws
it down at the place where he intends to build the fire | to cook the
viburnum-berries. As soon as all the wood has been carried up, he

Wā, g'il'mēsē 'wi'la lā lēnkūxs laē ēt'ēd LEBōg'intsā lē'wa'yē lāx
ēk'ladzē'yas. Wā, 'nemxsa'mēs la ǵanōlē hēx'demas g'wālaLE- 15
laxs laē ālak'āla lā lem'wīda. Wā, lā LēLaxōdxā k'ēk'litk'le-
dēsē, qā's pax'alilēlēs. Wā, g'il'mēsē 'wilg'alilēxs laē q'ap'lēx'ēdxā
q'lēq'ēdzēdzowē t'Eqā, qā's pāpēqōdalēq, qā sēsēk'laxsagālēs.
Wā lā yaēltsemasa q'lōyaakwē k'ādzek' lāq, lāx g'wālaasasa ts'lē-
ts'ēnqēla nēgūdžōxs laē yaēltsemakwaxēn g'il'x'dā g'wāgwēx's'alasa. 20
Wā, lāxaē hānts'lōyo lāxa pēx'tsewakwē xaxadzema, qā's lā hāng'a-
lilem lāxa k'lēsē xēnLEla qwēsāla lāxa legwīlasa g'ōkwē, qā lāg'a-
aasēsa L'lēsālāsa legwīlē, qaxs ālak'ālaē dēlnak'a q'lēdzēdzowē
t'Eqaxs k'lēsāē aēk'ilasē'wa yīsa k'lēsē q'lāLEla g'wēg'ilasaq.
Wā, laem g'wāla. 25

Viburnum-Berries.—Wā,¹ g'il'mēsē 'wīlōsdēsa laē lāsdēsē ǵENEMAS, 1
wā, lā lāxsa begwānēmaxa t'ēldzelalats'lēx'dē xwāxwagūma, qā's
lā q'lēxats'lēno'x's lāxa q'lēxalē. Wā, la'mē L'lēxwa ǵENEMAS. Wā,
k'lēst'la ālaem ǵālaxs g'āxaē aēdaaqē lā'wūnemas. Wā, g'il'mēsē
g'āxalīsēxs laē aLaxLax'ēdxēs q'lēxats'lē xwāxwagūma, qā's laltā- 5
wēxs laē sep'lūtālax'ēdxā q'lēxalē q'lēxānēms. Wā, g'il'mēsē
'wīlōltāxs laē yīlx'ūsdsēlax'ēdēq, qā's lā yīlgwēLElaq lāxēs
g'ōkwē, qā's lā yīlx'walīlas lāxēs g'wē'yō, qā's lēx'walī'lasLEX
L'lōbasLasa t'lēsē. Wā, g'il'mēsē 'wīlōsdēsēxs laē xāmax'ēda-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 EMXAAXS laē āx^ēēdxa lexā^āyē, qa^ās lā lēnts!ēs lāxa L!ema^āsīē, qa^ās lā XEX^uts!ālasa t!ēsemē lāxa lexā^āyē. Wā, ā^āmisē gwānala, qa^ās lāk^{wē}sēxs laē gwāl XEX^uts!ālaqēxs laē k!ōqūlisāq, qa^ās g^āxē k!ōx^āwūsdēselaq, qa^ās g^āxē k!ōgwēlelaq lāxēs g^ōkwē. Wā, lā k!ōx^āwalilas lāxēs t!āts!ēltsē!aslaxa k!ēlx^ē t!ēlsa. Wā, la^āmē
- 15 hēx^āidaem gwālexs laē k^ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, laemlas ^ānāxwa q!ālelax gwēg^āilasasa lā leqwēlaxa ts!āts!ēl-q!waasLaxa t!ēsemē qaxs ^ānamī!āla^āmaē gwayi^ālālasa lāxa nek^āalē Lē^āwa q!ōlāxēs q!ōlasōlaxs laē ts!āts!ēlq!waxa t!ēsemē. Wā, hēem lāg^āilas hēx^āsāem laēaxelēda begwānemaxa q!ēxalē Lē^āwa t!ēsemāxs
- 20 laē genemas ēaxelaxa t!ēlsē. Wā, g^āl^āmēsē gwāl^āalila leqwāxs laē mōkūyālaxa t!ēsemāxs k!ēs^āmaē mēnabewakwaxs laēda begwānemē g^ōx^āwīdxēs genemāxs laē k!ūnxēlilxa lē^āwa^āyē la qebedzā-lilatsa t!ēlsē, yīxs hē^āmaē g^āl āx^ēētsō^āsa ts!ēdāqaxs g^ālaē gwāl L!ēxwāxs g^ālaē g^āx nā^ānakwāxs laē āx^ēēdxa eldzowē lē^āwa^āya, qa^ās
- 25 LEP!ālilēq. Wā, lā āx^ēēdxa ^āwālasē nāg^ē t!ēlts!āla lexā^āya, qa^ās lā qebedzōtsa t!ēlsē lāxa LEBēlē lē^āwa^āya. Wā, lāxāē hēemxat! gwē-x^āēdxa nanaāgemē lexā^āya. Wā, lāxāē hēem gwēx^āēdxēs hēlō-māgemē lexā^āya. Wā, la^āmē ^āwīla lā lōpemts!āwa laelxā^āyas; wā, lā āx^ēēdxa āmāyagā^āyasēs laelxā^āyēxēs nanaāgemē lexā^āya,
- 30 qa^ās hāng^āalilēs lāxēs gemxagawalilaxs laē k!ūnxēlilxa t!ēldzedzāla LEBēlē lē^āwa^āya. Wā, lā dāx^āēdxa nexlāla t!ēlsa, qa^ās k!ūlpālēxa t!ēlsē lāxēs t!ēldzanowē, qa^ās lā k!ats!ālasa t!ēlsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē lāxēs hēlk'!ōtagawalilē. Wä, hē^{mis} 33
la g'EX^uwidaats lā^{wün}emasēq. Wä, g'il^{mēsē} 'wīla la k'lūlbekwa
t!elsaxs laē mēnābōdēda begwānemaxēs gwālēlēx'dēda ts!āts!E- 35
q!waasLaxa t!ēsemē. Wä, g'il^{mēsē} x'iqōstāxs laē āx^ēēdxa lāwats!ēxa
yix^{semē} q!ōlats!ā, qā^s g'āxē hānōlīsas lāxa legwīlē. Wä, lāxaē
āx^ēēdxa māltsēmē āwā naengats!ā, qā^s lā tsēx^ēidEX 'wē^{wāp}!ema.
Wä, g'il^{mēsē} g'āx wāx'senkūlaxa 'wī^{wābets}!āla naengats!ēxs laē
hē^{nākūla}ems laxa yix^{semē} q!ōlats!ā, qā^s lā gūqāsasa 'wāpē lāq. 40
Wä, laem maltsema naengats!ē qōqūt!axa 'wāpē gūxts!ōyosēxs
laē hēlats!āwa yix^{semē} q!ōlats!ēxa 'wāpē. Wä, g'il^{mēsē} gwālēxs
laē āx^ēēdxa k'loxstanowē lexāxa t!ēlsē, qā^s g'āxē hā^{nōlī}lās lāxa
yix^{semē} q!ōlats!ē. Wä, lāxaē ēt!ēd āx^ēēdxa g'ilt!ē k'lip!ālaa qā^s
g'āxē k'at!ālīlas. Wä, lā āx^ēēdxa nāgats!ē, qā^s lā tsēx^ēid. lāxa 45
'wē^{wāp}!emē, qā^s g'āxē hānagōts lāxa q!ōlats!ē lē^{wa} legwīlē
qā^s hābasxēs k'lip!ālaa. Wä, g'il^{mēsē} 'wilgalilēxs laēda begwā-
nemē āx^ēēdxa dīngwats!ēmōtē, qā^s g'āxē hāngalīlas. Wä, lā
ēt!ēd lā tsā lāxa 'wāpē. Wä, laem hē tsayats!ēsāda 'nemsgēmē
'wālas nagats!ā. Wä, g'il^{mēsē} g'ax aēdaqaxs laē gūxts!ōts lāxa 50
dēngwats!ēmōtē qā^s ts!oxūg'indēq. Wä, g'il^{mēsē} gwālēxs laē
hāngalīlas lāxēs hēmenēlaslē hā^{nēlāl}l lālaal lāxa lāla ts!āwūn-
x^ēēdēl, yīxs lāalal gūqōdxa nēqwa 'wāpa yīxs tsōxūg'indayāsēq.
Wä, g'il^{mēsē} gwālēxs laē dōx^{wāle}laqēxs lē^{maē}menmentsemx^ēi-

55 sees that the stones are red-hot, || he takes his long tongs, | puts the
 end into the bucket with water which stands between the | steaming
 box and the fire, and, when the end of the tongs is wet, he picks the |
 red-hot stones out of the fire and puts them into the steaming-box;
 he | continues doing this with the other red-hot stones; and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of
 water. The man is careful that | the water does not boil up, for he
 only wants it to be real hot. | When it has nearly come to a boil, he
 stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cook-
 ing-basket. Then (the woman) | fills the front-basket with more berries,
 which are in the | medium-sized swallowing-basket, and she pours these
 too into the cooking-| basket. When it is nearly full, she stops. Then
 the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it
 carefully while it is covered with water, for (the berries) must not
 be cooked too long. | She takes it out of the hot water every now
 and then, and watches it. | When (the berries) all turn red, they
 are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda t'lēsemē lāx legwilas. Wā, lā dāx'ēdxēs g'ilt!a k'liplālaa qa's
 L!enxstendēs ōba'yas lāxa 'wābets!āla nagats!ē hanagawalilxa q!ō-
 lats!ē L'ēwa legwilē. Wā, g'il'mēsē la k'lūnxbalaxs laē k'lip'lits lāxa
 x'ix'exsemāla t'lēsema, qa's lā k'lipstents lāxa q!ōlats!ē. Wā, lā
 hanāl hē gwēgilaxa waōkwē x'ix'exsemāla t'lēsema. Wā, g'il-
 60 'naḡwa'mēsē x'ixbax'ēidē ōba'yas k'liplālaas laē L!enxstents lāxa
 'wābets!ālilē nagats!ā. Wā, la'mē q!āgemalēda begwānemē qa
 k'lesēs mēdelx'widēda 'wāpē qa ā'mēs ālak!āla ts!Elx^usta. Wā,
 g'il'mēsē elāq mēdelx'widexs laē gwāl k'lipstālasa t'lēsemē lāq.
 Wa. lā āx'ēdxa nanaāgemē lexa'ya, yixs laē qōt!alalilxa t!elsē,
 65 qa's lā gūqāsasa t!elsē lāxa k'loxstanowē lexa'ya. Wā, lānaḡwē
 ēt!ēd k'lāsasa t!elsē lāxa nanaāgemē lexa'yaxa k'lots!āwaxa
 hēlomagemē lexa'ya, qa's lā ēt!ēd gūqāsas lāxa k'loxstanowē
 lexa'ya. Wā, g'il'mēsē elāq qōt!axs laē gwāla. Wā, lā dāg'aaLEla
 lāx k'lek!ak'ogwaasasa k'loxstanowē lexa'ya, qa's lā k'loxstents
 70 lāxa ts!Elx^usta 'wāp q!ōts!āxa q!ōlats!ē. Wā, lā Lōmāx'ēid q!āq!a-
 lalaqēxs laē hānendzēsa, qa k'lesēs hāx'seq!a L!ōpalaēna'yas. Wā,
 la'mē yāla k'lox'wüstendeq lāxa ts!Elx^usta 'wāpa, qa's q!āq!alalēq.
 Wā, g'il'mēsē 'naḡwa la L!āl!EX^uSEM^x'ēidexs laē hēx'idaem
 k'lox'wüstendeq, qa's lā gūxts!ōts lāxa dengwats!ēmōtaxs laē
 75 ḡwalil hā'nēl lāxēs hēmenē'lasLē hā'nē'las lālaal lāxa ts!āwūnxLa.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they || take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la löpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!ēd gūx- 76
ts!ōtsa k'!ilx'ē t!els lāq. Wä, g'il'mēsē qōt!axs laē hānōlīas lāxēs
q!ōlats!ē, qa's xāl!EX'ēidē k'!ipstūlax'ēitsa x'ix'EXSEMāla t!ēsem
lāq. Wä, g'il'EMxaāwisē ēlāq medelx'widexs laē k'!ōxstentsa
t!ēlts!āla k'!ōxstanowē lexā lāq. Wä, laemxaē q!āq!alālaq qa 80
L!āl!EX'SEMx'ēidēs Lō'xs 'melx'deēlēqālaē lēnxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē gwēstōx'widexs laē k'!ox'üstendēq, qa's
lā gūxts!ōts lāxa dengwats!ēmōtē. Wä, g'il'mēsē lā mewēxla
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ē!tēd āx'ēdxa ōgū!a'maxat! dengwats!ēmōta, qa's ts!ōx'wū- 85
g'indēq. Wä, g'il'mēsē gwālēxs laē hāngogwalīlaq Lē'wa lā hēlats!ā
t!ēlyats!ē dengwats!ēmōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laelxē q!ōlk' t!els lāq, yīxs 'nāl'nēmp!ēnaē
neqasgemē dengwats!ēmōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k'!wēmasas nāqa'yē, qa's g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!ēmōta. Wä, g'il'mēsē 'wī!a L!ōpaxs laē tsēx'ēid-
xa 'wē'wāp!ēmē, yīsa āwāwē naengats!ā, qa's lē gūqeyindālasa
maēmōsgemē āwā naengats!ē lāxa 'nāl'nēmsgemē t!ēlyats!ē
dengwats!ēmōta. Wä, g'il'mēsē q!wālōts!ēwa'usa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qa's papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!ēmōta, qa pēpāqēmēs. Wä, laem ēdzēLEXa ts!āwūnxla,
qō ts!ēts!ēx'ēidēlē g'ōkūlōtas. Wä, laem gwāla.

- 1 **Crabapples.**—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,—
- 5 the medium-sized basket and the || front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The
- 10 baskets are on the left sides of the || woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the
- 15 cleaned crabapples into the front-basket, || and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only |
- 20 stop pouring them into the large || basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wä, la^{mē} äx^ēdēda ts!Edāqaxa nägaē ^ēwālas lexa^{ya}, yixs hē^{maē} ālēs tsElx^{uts}!älaxa tsElxwē, qa^s güq!eqēsa tsElxwē g^{its}!āq lāxa lāx^{dē} gügedzōyosēxa Lebelē lē^{wa}ya. Wä, la^{mē} ^ēnāxwaem hē gwēx^ēidxa hēlomāgemē lexa^{ya} lē^{wa} nānaagemē lexa^{ya}. Wä, g^{il}mēsē lā lōpēm^{ts}!āxs laē hūnēstalax lāxa tsElxwē lā k[!]!adzāilāxa lē^{wa}yē. Wä, g^{il}mēsē gwālexs laē k[!]wāg^{alil} lāx hēlk[!]!ōdenwalilasa nānaagemē lexa^{ya}. Wä, g^{āxē} lā^{wūn}emas k[!]wāg^{alil} lāx hēlk[!]!ōdenwalilasa hēlomāgemē lexa^{ya}. Wä, laem gēgemxagawalila laelx^{ayē} lāx k[!]!ūd^{zē}lēnā^{yasa} ts!Edāqē lē^{wis} lā^{wūn}emē. Wä, lāx^{da}xwē dāx^ēidxa ^ēnāl^{nem}xlāla lāxa tsElxwē qa^s ep[!]Exlē māgⁱⁿōdālaxa tsElxwaxs laē epālaq yisēs hēlk[!]!ōts!ānā^{yē}. Wä, lā hē dālayosēs gemxōlts!ānā^{yē} lāx tsEltselx^{um}ets!Exlā^{yas}. Wä, g^{il}mēsē ^ēwilāwa ts!Elxwaxs laē k[!]!ats!ōdēda ts!Edāqasēs k[!]imta^{yē} tsElx^u lāxa nānaagemē le-
- 15 xa^{ya}. Wä, lāla lā^{wūn}emas hē k[!]!ats!ālasēs k[!]imta^{yē} tsElxwa hēlomāgemē lexa^{ya}. Wä, āx^usā^{mēsē} hē gwēg^{il}axs k[!]imtaa^q. Wä, g^{il}mēsē qōqūt^{lē} k[!]ēk[!]im^{dats}!āsēxa tsElxwaxs laē güxts!ōts lāxa ^ēwālasē k[!]imdegwats!ēxa tsElxwē nāg^ē lexa^{ya}. Wä, āl^ēmēsē gwāl güxts!älaxa ^ēwālasē k[!]imdegwats!ēxa tsElxwē nāg^ē lēxāxs laē ālak[!]!āla la qōt^{la}. Wä, lāxāē äx^ēdēda ts!Edāqaxa ^ēwālasē loq[!]!wa, qa^s lā güxts!ālasēs k[!]imta^{yē} tsElx^u lāq lō^ē k[!]imta^{yasēs} lā^{wūn}emē. Wä, lā q[!]lūnāla äx^ēdēda k[!]im^{yax}lā lō^{xs}

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē' āx'ētse^ēwa lāwatsa, qa^{ēs} gūxts!ālasōsa k'imdek^{wē} tselx^{wa}, 23
yīxs q'lēnemaēda tselwānemas. Wā, g'il^ēmēsē 'wī^ēla lā k'imdek^{wa}
tselx^{waxs} laē hē^{mē} lā^{wū}nemas^a ts!edāqē lā q'lēxaxa q'lēxalē, 25
qaxs lāxūmlaēda tselx^{waxs} ēaxelase^ēwaē. Wā, hē^{mēs} lāg'ilas
g'iwālēda begwānema^{xēs} genemē. Wā, g'il^ēmēsē g'āxexs q'lēxēx-
dāxa q'lēxā^{laxs} laē hēx'idaem wēx'ideq, qa^{ēs} lā wēg'ilelaq lāxēs
g'ōkwē, qa^{ēs} lā wēx'alilaq lāxēs lex^ēwalilasLē. Wā, g'il^ēmēsē 'wī-
lōsdēsa q'lēxalaxs laē k'at!alilasa ma^ēts!aqē hā^ēyā^ēag'it q'lēxala. 30
Wā, hēem k'āk'edenwa^{yē}. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma^yastō lem^xwa q'lēxala. Wā, lā āx'ēdxa āwāwastāla q'lēxala,
qa^{ēs} gēk'eyindālēs qa t!āxt!emasa t!lēsemē. Wā, g'il^ēmēsē
gwā^lexs laē āx'ēdxa lex^ayē, qa^{ēs} lā lentslēs lāxa l!ema^ēisē,
qa^{ēs} lā t!axts!ālasa t!lēsemē lāxēs t!āgats!ēxa t!lēsemē lex^aya. 35
Wā, g'il^ēmēsē gwānala lāx^usēxs laē ōnlex^ēideq, qa^{ēs} lā ōxlōs-
dēselaq, qa^{ēs} lā ōxlaēlelaq lāxēs tsātselx^usē^ēlats!ēlē g'ōkwa.
Wā, lā ōxleg'alilaq qa^{ēs} lā t!āqeyindālas lāxēs la gwā^lilā^{ya}. Wā,
lā q'lēnemē t!āganemas t!lēsema. Wā, g'il^ēmēsē hē^ēalē t!āgane-
masēxs laē tsēnabōtsa gūlta lāxes t!ēqwapayē. Wā, g'il^ēmēsē 40
x'iqostāxs laē āx'ēdxa dengwats!emotē, qa^{ēs} g'āxē hē^ēnōlisas lāq
lāxa t!ēqwapay^{as}, qa ts!elxsemx^ēidēs. Wā, hē^ēmis la āx'ēdaatsēxa
āwāwē ma^ēltsem naengatslā, qa^{ēs} lā tsēx^ēid lāxa 'wāp, qa^{ēs} lā
gūxts!ālas lāq. Wā, g'il^ēmēsē la negōyoxsdālaxa 'wāpaxs laē gwāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
 50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
 55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
 60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
 65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wä, läxaē äx^édxēs k'liplālaa, qa g'āxēs k'adēla.¹ . . . Wä, g'il^émēsē gwālexs laē äx^édēda begwānemaxa nagatslē, qa's lä tsäxa 'wāpē. Wä, g'il^émēsē g'āx aēdaaqaxs laē hanāgōts läxa dengwats!emotē lē^éwa legwilē. Wä, la^émē 'näxwa la mēmēntsemx^éidēda tlēsemē tläxlälälēs läxa legwilē. Wä, hē^émis lä
 50 dāx^éidaats!ēxēs k'liplālaa, qa's l'enxstendēs läxa 'wābets!āwasa nagats!āxs laē k'liplits läxa x'ix'exsemāla tlēsema. Wä, läxaē hapstents läxa 'wāpē, qa lawāyēs k'wēk'lütsemayaq gūna^éya. Wä, g'il^émēsē gwālexs laē k'lipstents läx 'wābets!āwasa q'ōlats!āxa tselxwē dengwats!emota. Wä, lä hēx'sä gwēg'ilē. Wä, ā^émisē
 55 gwālexs laē ālak'lāla la maemdelqülēda 'wāpē. Wä, lä äx^édxä k'litk'!edēsē, qa's lä pāxstents läxa maemdelqūla 'wāpa. Wä, g'il^émēsē gwālexs laē äx^édxä 'wālasē k'imdegwats!ē nāg^é lexa^éya, qa's lä hāndzōts läxa k'litk'!edēsasa tsātselx^usilāxa tselxwē q'ōlase^éwa. Wä, läxaē äx^édxä k'imdegwats!āxa tselxwē hēlōmāgem lexa^éya, qa's läxat! hā'nōdzents lāq. Wä, läxaē äx^édxä k'imdegwats!āxa tselxwē nanaāgem lexa^éya, qa's lä hānāgōts lāq. Wä, g'il^émēsē 'wīlastaxs laē tlepsemixa tselx^usta 'wāpa. Wä, lä äx^édēda begwānemaxēs k'liplālaa, qa's ēt!edē k'liplits läxa x'ix'exsemāla tlēsema, qa's läxat! hapstents läxa 'wāpē. Wä,
 65 lä xāl'ex^éid k'lipstālas, qa ālax^éidag^és medelx^éwidēda 'wāpē. Wä, g'il^émēsē ālak'lāla la maemdelqūlaxs laē x'ōs^éida. Wä, hēt!alē genemas la q'lāq'alalāq. Wä, laem äx^édxä k'āts!ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'idēs lāxa tselxwē, qa's plēx'wīdē, qa telxelx^usemx'ē- 68
idē. Wā, g'il'mēsē lā telxelx^usemxs laē L'ōpa. Wā, la'mē lē-
lāxēs lā'wūnemē qa's k'ōx'ūstalax'ēidēxa yūdux^usemē q'lēq'ōlx^u- 70
ts'lāla laelxāxa tselxwē, qa's lā gūxts'lālas lāxa ōgū'la'max'at!
la ts'ōxūg'itsō'sa gēnemasa begwānemēxa la g'wā'ilil ha'nēl lāxēs
hēmēnē'laslē ha'nēlasa tsel'wats'lē dengwats'lemōta. Wā, hē'mis la
gūxts'lālatsēsa q'ōlkwē tselxwa. Wā, g'il'mēsē k'lēs 'wī'la q'ōl'idxa
waōkwē tselxwa laē ā'ma ts'edāqē xwēlaxts'ōtsa lēnēnxsemē 75
k'imdek'wē tselx^u lāxa yūdux^usemē lā tsētselx^uts'lālaxa tselxwē la-
a'ēs lā'wūnemē ēt'lēd k'lipstālasa x'ix'exsemāla t'lēsem lāxēs q'ōlas-
laq. Wā, g'il'emxaāwisē medelx'ēwīdēda 'wāpaxs laē k'ōxstendā-
lasa yūdux^usemē tsētselx^uts'lāla laelxā lāq. Wā, āemxaāwisē ne-
qemg'ilte'wēxēs g'ilx'dē g'wēg'ilasa. Wā, g'il'mēsē 'wī'la la q'ōlkwē 80
tselxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats'lā, qa's lā tsāxa
'wāpē, qa's lā gūq'laqas lāq. Wā ā'mēsē 'nēx' qa ma'lp'lenēs
hē 'waxēda 'wāpē 'waxaasasa tselxwaxs laē g'wāla. Wā, g'il'mēsē
g'wālexs laē āx'ēdxa ts'lats'ets'lax^usemē qa's lā pāqemlīlas lāq. Wā,
laem lālaal lāxa ts'lāwūnxla, qō ts'lēts'lēx'idlē, g'ōkūlōtas tsel'wadās 85
lōxs k'ilxwase'waasa g'igēma'yas tselxwēlilaxa tselxwē, yīxs hē-
'maē g'igēxa 'wālasē k'hwēladzemxa q'lēnemē lēlq'wālala'yaxa
tselxwē. Wā, laem g'wāl lāxa q'ōlkwē tselxwa.

- 1 **Qōt!xolē.**¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
 5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
 10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
 15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water,
 20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

- 1 **Qōt!xolē.**¹—Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'!a-ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxa L!ē'na, qa's kūnq!eqēsa q!ēnemē lāq. Wā, laēm hē q!āgawa'ya L!ē'nāsa qōt!xolē. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēmē-
 5 nē'lasē k!waēlats. Wā, hē'mis la Lē'lalatsēxs hā'wūnemē Lē'wis sāsēmē qa g'āxēs k!ūs'alila, qa's qōtqwat!ēdēxa qōt!xolē. Wā, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!Enaqē lāq. Wā, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!ēlē lōq!wa, qa's lā k'ax'dzamōlilas lāq. Wā, hē'ida'mēsē 'nāxwa qōtqwa-
 10 t!ēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!Enaqē lāq. Wā, hēm yāg'ilwat qōtqwata x'ats!ālaxa L!ē'na, qa lemōkwēsēxs laē qōtqwat!ēdeq, qaxs ālak'ālaē mēkwa lax qōtqwatse'wāē. Wā, hēm gēg'ilil wū'ēm malēkwaqāxa k'iltāsa L!ē'na. Wā, la k'leās gwēx'idaas nex'wīdeq. Wā, hē'mis la āēm la qōt!aēl!E-
 15 xālatsēxa qōt!xolē. Wā'ida ēg'ilwatē, yīxs k'!ēsaē q!ēsgēma qōt!xolāxs xex'uts!āē lāx k'ats!Enaqas. Wā, hēt!a q!ēnema L!ē'nāxs laē yōsk'!ēdzents. Wā, k'!ēstlē gēg'ilil malēkwaqēxs laē nex'wīdeq, qaēda L!ē'nāxs tsāx'āē. Wā, g'il'mēsē gwāla qōtqwa-dāxa qōt!xolāxs laē k'!ēs nāgēk'ilaxa 'wāpē. Wā, la'mē āēm
 20 hōqūwelsa. Wā, la'mē k'!ēs gēyōl nāx'ēdxa 'wāpē qaxs gwāq!E-taē lēwumsa L!ē'na. Wā, la'mē gwāl lāxa 'nemx'idāla, yīxs hē'maē gwēqūxs laē qōtelag'ila q!ēnemē lēlqwālaLā'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wēl^ēidayowa, yīxa lēx^aemlen gwāgwēx^sēx^ēidaasL 23
lāqēxs laē hānkwa qaēda ts!āwūnxē, yīxs ā^ēmaē k[!]!āts!ōyo lāxa
xēxetsemē. Wā, ā^ēmēsē la yikūyintsōsēs yikwāyā^ēyaxs laē t!ē^ēmāk[!]i- 25
yintse^ēwa, qa^s lā hāng[!]alilem lāxa wūdanēgwīlasēs g[!]ōkwaxa qō-
dats!ē xēxetsema. Wā, hē^ēmis qōtqwat!ēnēqen lāx[!]dē gwāgwēx^s-
s^ēālasa. Wā, laem gwāla.

L!ākwē qōt!xolā.—Wā, hē^ēmaaxs q!ēnemaē qōdānemasa ts!ē- 1
dāqē qōt!xolā. Wā, lā āxk[!]lāxēs la^ēwūnemē, qa āx^ēēdēsēxa lā-
watsaxa ālā la emxa, qa g[!]āxēs hāx[!]hanīla. Wā, lā leqwēlax[!]id
lāxēs legwīlē. Wā, lā xex[!]lālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!ēnemk[!]as^ēma t!ēsemē. Wā, lā āx^ēēdxēs nagats!ē, qa^s lā tsāsa 5
ēnemsgemē nagats!ē lāxa ēwāpē. Wā, g[!]il^ēmēsē g[!]āx aēdaaqaxs
laē hā[!]nōlisas lāxēs legwīlē. Wā, g[!]il^ēmēsē gwālēxs laē āx^ēēdxēs
k[!]līplālaa, qa^s g[!]āxē k[!]adenōlisas lāxēs legwīlē. Wā, lā āx^ēēdxēs
dengwats!ē qa^s g[!]āxē hā[!]nōlisas lāxēs legwīlē. Wā, g[!]il^ēmēsē
gwālēxs laē āx^ēēdxēs qēqot!xōleats!ē laēlxa^ēya, qa^s g[!]āxē 10
hānemg[!]alitelas lāx hāx[!]ha[!]nē^ēlasasa lēlāwatsa. Wā, lā gūxts!ō-
dālas lāxa lēlāwatsa; wā, g[!]il^ēmēsē elāq qōt!axs laē gwā[!]gūqas
lāq. Wā, lā hēx[!]sāem āwāxats!ā lāxa waōkwē lēlāwatsa. Wā,
g[!]il^ēmēsē ēwilt[!]āxs laē āem la ēsela qa mēmēntsemx[!]idēsa
t!ēsemē xex[!]lālalis lāxa legwīlē. Wā, g[!]il^ēmēsē dōx[!]wale- 15
lāqēxs le^ēmaē mēmēntsemx[!]idēxs laē dāx[!]idxēs k[!]līplālaa, qa^s
k[!]līplidēs lāxa x[!]ix[!]exsemāla t!ēsema qa^s lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 Curing Seaweed (1).¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 'wābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya.
 Wā, lā k!līpstents lāxa L!ē'nats!āwasa dengwats!ē. Wā, lā hēx'-
 20 sāem gwēg'ilaq. Wā, ā!mēsē gwā!exs laē ālak!āla lā maemdel-
 qūlēda L!ē'nats!āwasa dengwats!ē. Wā, k!lēst!a yānag'aala tsēx'īd-
 xa maemdelqūla L!ē'na, qa's lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx'ēdxa 'wālasē xālaētsa met!āna'yē, qa's ax'wīdēxa
 a'āwās ōkūya'yasa ts!elx'sta L!ē'na. Wā, g'īl'mēsē 'wīlāwa
 25 ā'āwāxs laē āx'ēdxa tsēx!a, qa's tsēx'īdēs lāxa ts!elx'sta L!ē'na
 qa's lā gūqeyindālas lāxa qōt!xolē. Wā, ā!mīs gwā!exs laē t!Epe-
 yēda qōt!xolāxa maemdelqūla L!ē'na. Wā, lā hēx'sāem hāx'ha'ni!ē
 qa L!ax'īdēsā L!ē'nāxa la mā!exsa 'nāla, qa ālak!alēs wūdex'īda.
 Wā; lā āx'ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa's lā hāng'a'li-
 30 las lāxa wūdanēgwilasēs g'ōkwē. Wā, g'īl'mēsē gwā!alīexs laē
 āx'ēdex yikūya'yas, qa's yikūyindēs lāq. Wā, la'mē t!Emāk'iyin-
 deq. Wā, g'īl'mēsē gwā!exs laē āx'ēdxa k!āk!Ek!ōbana, qa's
 LEpeyindēs lāq. Wā, laem lālaal lāxa ts!āwūnxla hēlgwaēlē.

1 Curing Seaweed (1).¹—Wā, g'īl'mēsē yā'g'īlwatēda ts!edā'qē a'axsī-
 laxa lēq!este'naxs la'ē hē'x'īdaem lex'alisaq lā'xa L!ema'isē qa
 lem'x'wīdēs. Wā, hē'em L!asL!exdzō lēq!este'nēda hē gwē'x'ī-
 tsēwē. Wā, g'īl'mēsē ē'g'īlwatēda ts!edā'qaxs la'ē ā'em moltō'd-
 5 xa lēq!este'nē la'xēs yā'yats!ē. Wā, la āx'ē'dxa lē'wa'yē qa's
 'nax'uemli'sēs la'qēxs la'ē q!ap!ēsgemlisa la'xa L!ema'isē yīxs
 wa'x'maē ē'k'a 'nā'la. Wā, la k!lēs geyoi lex'alī'saq qaxs 'nē'k'aē
 qa xas'īdēs. Wā, hē't!a la mō'xsē 'nā'lāsēxs la'ē lē't!ēdxa lē'wa'yē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx'ē'dxa k'litk'!Edē'sēxa hēkwē'lē'mē qaē'da
 10 hēq!ESTē'nē qa lē'm'wats yīxa äwā'dzōs xā'yē k'!waxlā'wa, lat!a
 'nē'mp!enk' la'xēns ba'lē äwā'sgēmasas. Wä, lat!a yū'dux^up!enk'
 lāxēns q!wā'q!wax'tslāna'yēx, yī'xa mō'ts!aqē gayō'lēms. Wä,
 hē'ē'mis 'wa'dzē'watsa k'litk'!Edē'sē. Wä, la lēntsō'tsa hēq!ESTē'nē
 lāq. Wä, laē'm lē'mxwaq la'xa Llē'sela Lē'wē yā'la. Wä,
 laē'm 'nēf'nē'mp!ēna 'nēqa'xsēda k'litk'!Edē'sē lē'mō'dzōsa 15
 'nēmō'kwē ts!Edā'qa lā'xa hēq!ESTē'nē. Wä, g'ī'l'mēsē ē'k'a
 'nā'lāxs la'ē lē'x'ē'idaēmxa hēq!ESTē'naxa 'nēqā'la. Wä, la lē'mx-
 'wīdaēm 'na'xwaxa la dzā'qwa. Wä, g'ī'l'mēsē lēmx'wī'dēxs laē'da
 ts!Edā'qē lē'x'ē'ndēq 'wī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wä,
 laē'm lē'x'ē'nālaxa lē'ē'wa'yē. Wä, g'ī'l'mēsē ē'k'a 'nā'lāxs la'ē 20
 ē't!ēd alē'x'wīda. Wä, laē'm lāl q!ē'nsax q!anā'sa. Wä, g'ī'l'mēsē
 lālxa q!ē'nēmaxs g'ā'xāē nā'ē'nakwa.¹ . . .

Wä, g'ī'l'mēsē g'wā'lēxs la'ē hō'qūwēlsēda q!ē'nsq!asē, yīxs la'ē
 g'wāl nā'qaxa 'wā'pē. Wä, lēda ts!Edāqē äx'ē'dxa ha'maats!ē'x'dē
 25 fō'q!wa qa's lē hā'ng'a'lilāxs la'xēs ē'axe'lāsLaxa hēq!ESTē'nē.
 Wä, la äx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'lilāxs lāx la ha'nē'-
 'latsa fō'q!wē. Wä, la'xaa äx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx tēltel-
 gūtā'yas qa's äx'ā'lilēlēs. Wä, la äx'ē'dēx yīküya'syasa xā'xa-
 dzemē qa's nēf'ā'lilēq. Wä, la äx'ē'dxa hēq!ESTē'nē qa's Lēbē-
 dzō'dēs lā'xa yīküya'syē. Wä, la q!anepi'lā'laq qa 'nēmala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 433).

² Continued from p. 434, line 18.

- 31 so that it is folded the same size | as the box-cover. Then she takes a mouthful of the liquid of the | chitons, and she spreads it out again. Then she blows water from her mouth over it. | She takes four mouthfuls of the dirty water and blows | it on it. Then the seaweed
 35 gets all wet, || and she folds it up again to the size of the cover. | Now it is four fingers thick. | As soon as this is done, the woman takes the soft tips of | cedar-branches and puts them in the bottom of the small box. Then she takes the | seaweed and puts it on the branches;
 40 and she takes more || cedar-branches and lays them over the seaweed. When | no more shows, she takes another piece of seaweed and | does the same as she did to the first one which is in the | little box; and she does not stop until all the seaweed is in the | small box. As
 45 soon as she has finished, she takes a long || rope and ties it around the small box. Then she draws the rope tight, | because she does not wish the small box to burst open, and she | puts stones on top of it. As soon as she has finished, she takes | short boards and measures the size of the top of the small box, so | that they fit the corners of the
 50 inside of the small box. Then she puts it down flat || on the seaweed. Then she takes up stones and puts them on the | small box containing the seaweed; and she does not stop until there is no | room to put stones on, for there are | many stones to put on the top of the box

- 31 k'lo'xwa^εyas lē^εwa yikūya^εyē. Wā, la hā'msgemd lāx wā'pālāsa q'lana^{sē} qa^s ē'tlēdē lēp'lē'deq. Wā, la selbex^εwi'ts lax āwā'ga-^εyas. Wā, mō'p!ēna hā'msgemd lā'xa nēqwa wā'pa qa^s selbex^εwi'dēs lāq. Wā, lae'm ē'nā'xwaem la lex^εē'dēda lēq!este'naxs
 35 la'ē ē'tlēd k'lo'xwōdeq qa ē'nemā'lasēs lē^εwa yikūya^εyē. Wā, la'xāē mō'dēn lā'xens q!wā'q!wax'ts!āna^εyēx yix wā'gwasas. Wā, g'il'mēsē gwā'lēxs la'ēda ts!edā'qē āx^εē'dxa teltelx^εba^εyasa ts!ā'p!axē qa^s ts!ak'!exlē'ndēs lā'xa xa'xadzemē. Wā, la āx^εē'dxa lēq!este'nē qa^s āxyi'ndēs lā'xa ts!a'p!axē. Wā, ē'tlēd āx^εē'dxa
 40 ts!a'p!axē qa^s hamelqeyi'ndēs lā'xa lēq!este'nē. Wā, g'il'mēs k'leō's la nē'lālasēs la'ē ē'tlēd āx^εē'd lā'xa lēq!este'nē qa^s ā^εmēxat! ēnegeltōdxēs g'il'lx'dē gwē'gilasxa lā'grits!ā lā'xa xa'xadzemē. Wā, a'l'mēsē gwā'lēxs la'ē wī'ēlts!āmasxa lēq!este'nē lā'xa xa'xadzemē. Wā, g'il'mēsē gwā'lēxs la'ē āx^εē'dxa g'il't!a de-
 45 ne'ma qa^s qex'se'mdēs lā'xa xā'xadzemē. Wā, lae'm lek'lūtelē'da dene'mē qaxs gwā'q!ēlaaq yimlts!ē'da xa'xadzemē qō xeqū-yi'ntsa t!ē'semē lāq. Wā, g'il'mēsē gwā'lēxs la'ē āx^εē'dxa ts!ā'ts!ax^εsemē qa^s ē'mē'ns'idēs lāx ō'kūya^εyasa xa'xadzemē qa benbanē'qwēs lāx ō'ts!āwasa xa'xadzemē. Wā, la pā'qeyints
 50 lā'xa lēq!este'nē. Wā, la t!ā'x'idxa t!ē'semē qa^s lē t!āqeyi'ndālas lā'xa lēga'ts!ē xa'xadzema. Wā, a'l'mēsē gwā'lēxs la'ē k'leō's la gwa'yak'lālas ē'tlēd la t!ā'x'ālelēda t!ē'semē qaxs la'ē q!ē'nema la t!āqelālela lāx ō'kūya^εyasa lēga'ts!ē xa'xadzema. Wā,

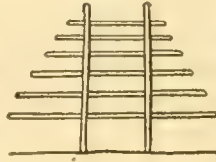
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'f'nempe!ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, grī'l'mēsē k'ō'tēda ts!edā'qaq lae'm klūtō'x'wi- 55
dēda !eq!este'naxs la'ē t!āqaxōdxa t!ē'semē yixs ē'k'aēda 'nā'la.
Wā, la āx'wūts!ō'dxa !eq!este'naxs la'ē 'nā'f'nemden lā'xens
q!wā'q!wax'ts!āna'yēx yix wā'gwasas. Wā, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'aliselas lā'xa L!ema'isa lā'xa le'm'wēsē. Wā,
grī'l'mēsē dzā'qwaxs la'ē āx'alī'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ā'ts!ē-
k'odālasa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'Emxat! la t!ā'qeyīntsa
t!ē'semē lāq. Wā, la mōp!ena hē gwē'x'ideq. Wā, grī'l'mēsē
mōp!enaxs la'ē gwā'la. Wā, lae'm g'ē'ts!āyo lā'xa xa'xadzemē,
yixs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'mēsa t!ā'gemē t!ē'- 65
sema. Wā, la ā'em la yikūyī'ntsōsēs yikūya'ēyē. Wā, la t!ē-
mā'k'intse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwā' la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walēlema malts!a'qē dzo'-
xuma na'q!Ebōdē āwā'sgemasas. Wā, la dzō'dzEX'baa'kwa. Wā, la
xō'x'witse'wēda k!waxLa'wē qa pe'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'ts!āna'yē āwā'dzewasas. Wā, la k!ō'denē wē-
wā'gwasas. Wā, la hāyaxk'!ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wā, la āx'ēdxa ts!EXEkwē ts!ēq! denasa qa's yī'alelōdēs ōba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-
ēdxa āpsba'ēyē. Wā, la q!EL!ets!ā'qa xō'kwē k!waxLā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way:
 seaweed, break it
 are thin and flat,
 80 rack. As soon as
 turned over; and
 taken down from
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge
 is taken, and with it it is beaten as it is | lying on the board on
 the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is
 put on, and it is placed in a | dry place in the house.



When it is done, | they take the
 in pieces, and, when | the pieces
 they hang them over the | drying-
 it is browned by the fire, || it is
 when it is browned again, | it is
 where it had been put, and

Boiled Huckleberries.—The woman goes | to get driftwood after
 she has picked huckleberries, | when she has many and they have been
 cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws
 it down. After she has carried in all the driftwood, she takes a
 medium-sized | basket and goes down to the beach in front of her
 house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then
 she continues carrying stones. | When she thinks she has enough,

76 yaē'hlala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'il'mēsē gwā'-
 lēxs la'ē āx'ētse'wa leq!este'nē qā's pa'pex'sālase'wē. Wā, g'il'-
 'mēsē la pe'lspele g'il'sg'ildedzōxs la'ē gē'x'walelodalayū lā'xa
 lem'x'dema. Wā, g'il'mēsē la kŭlx'wīdēxs laē 'wī'la lē'x'itse'wa.
 80 Wā, g'il'femxaā'wisē la kŭ'lx'wīdēxs la'ē 'wī'la āxa'maxoyā qā's
 āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q!enē'psemtse'wa.
 Wā, la āx'ē'tse'wēda le'mg'ayowē qā's t!ē'lx'wīdyowē laqē'xs
 la'ē āxdzā'līxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
 layōxs la'ē gwā! t!ēlx'wase'wa. Wā, ā'mēsē la laaxts!ō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yikūya'ēyē qā's gē'xase'wē lā'xa
 lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēm g'il āx'ē-
 tsō'sa ts!edāqa q!ēxalē leqwa, yīxs g'ālaē gwā! k!ēlaxa gwāde-
 mē, yīxs q!eyōlaaq. Wā, laemxaāwisē ēk!ēgekwa. Wā, laem
 gwālīlaxs laē ānēqaxa q!ēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
 5 hēx'idaem wēx'wūsdēselaq, qā's lā wēg'ilelaq lāxēs g'ōkwē, qā's
 lā wēx'alīlaq. Wā, g'il'mēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
 lēxa'ya qā's lā lents'lēs lāxa l!ēma'isāsēs g'ōkwē. Wā, lā xē'x'-
 ts!ōdālāsa t!ēsemē lāq. Wā, ā'mēsē gwanāla, qā's lāk'wēsēxs laē
 ōxlex'īdēq qā's g'āxē ōxlosdēsēlas qā's lā ōxlaēlelaq lāxēs g'ō-
 10 kwē qā's lā ōxleg'alīlas. Wā, lā hana! xeqwaxa t!ēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yālag'it

she takes two medium-sized | pieces of driftwood and puts them 12
down as side-pieces at the place where she intends to | build her fire,
and between them she puts kindling-wood. When | the kindling-
wood is level with the two side-pieces, || she takes short pieces of 15
driftwood and puts them crosswise over the side-pieces. | The stones
are to be placed on these. When (the wood) is all on, she puts the
stones on top of it; | and after the stones are all on, she lights | the
fire underneath. When it blazes up, she takes the | huckleberries,
which she is going to cook in a high square box, which she puts down
next to the fire which she has made, and also her || long tongs and a 20
bucket filled with water. She | places the bucket with water next
to the fire, so that it may get warm. | After doing so, she takes
spawn of the humpback-salmon and | puts it down in a dish. She
takes her huckleberry- | baskets and pours the huckleberries into the
high box in which || they are to be cooked. When the box is nearly 25
full, she stops | pouring in huckleberries; and when the stones get
red-hot, the woman who cooks the huckleberries takes her | tongs,
picks up the red-hot stones, and | dips them into the water in the
bucket, so that the || ashes that stick to them come off. Then she 30
puts them into the huckleberries which she is cooking. | She con-
tinues doing this, and the hot stones sink down | in the berries.
There are not very many stones which she puts in, | when they begin

q!ēxala qa's k'āk'EDENōdēs lāxēs gwe'yō qa's lex'wālilasxēs le- 12
qwēla'yē. Wā, lā āx'ōdālasēs g'alastayowē lāq. Wā, g'il'mēsē lā
'nemāk'eyēda g'alastayowē lē'wa małts!aqē xwēxwālenwa'yaxs
laē āx'ēdxa ts!Elts!EX'ustowē q!ēxala, qa's gēk'eyindālēs lāq, qa 15
xē'x'udemasā t!ēSEMē. Wā, g'il'mēsē 'wilg'aalelaxs laē xeqūyindā-
lasa t!ēSEMē laq. Wā, g'il'mēsē 'wilke'yindēxs laē menābōtsa
gūłta lāq. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs dzēg'ats!ēlaxa
gwāDEMē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa
g'ilt!a k'lip!ālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
hānōlisasa 'wābets!āla nāgats!ē lāxa leqwēla'yas qa ts!Elxstax'ēi-
dēs. Wā, g'il'mēsē gwālēxs laē āx'ēdxa gē'nā hānōnē, qa's g'āxē
hāng'alī'lasēxs g'ēts!āē lāxa lālogūmē. Wā, lā āx'ēdxēs gwēgwa-
dats!ē laelxa'yā, qa's lā gūxts!ālasa gwāDEMē lāxa lāwatsaxa
dzēg'ats!ēlaq. Wā, g'il'mēsē elāq qōt!ēda lāwatsaxs laē gwāł 25
gūqasa gwāDEMē lāq. Wā, g'il'mēsē mēmenitsemx'ēidēda t!ēSE-
maxs laē hēx'ēida'ma dzēk'alaxa gwāDEMē ts!edāq dāx'ēdxēs
k'lip!ālaa, qa's k'lip!idēs lāxa x'ix'EXSEMāla t!ēSEma, qa's lā
hānax'wid hāpstēnts lāx 'wābets!āwa nāgats!ē, qa 'wilāwēsa
gūna'yē k!wēk!ūtālaq. Wā, lā k'lipēyints lāxa gwāDEMē dzē- 30
k'asō's. Wā, lā hānał hē gwēg'ilē ā'mēsē hāmENSElēda ts!elqwa
t!ēSEM lāq. Wā, k'lēst!a ālaem q!ēNEMA t!ēSEMē lā k'lip!egemsē-
qēxs laē medelx'wida. Wā, lā k'āg'ililaxa gē'nēts!āla lālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's gūqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'lē'sēs kēx'sālēda k'ātēla. Wā,
 ā'mēsē q!ap!lēsgemtsa legwilē lāxa waōkwē x'ix'exsemāla tlēsema.
 Wā, lā gāgūlaxs laē x'ōs'idexs laē āxōdxa 'nāxumalilē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q!ekwasē sē'wayowa, qa's xwēt'idēs lāxēs dzēk'ase'wē gwādema.
 40 qa lelgowēs lē'wa gē'nē. Wā, g'il'mēsē lelgōxs laē g'ig'alilaxēs
 xwēdayowē q!ekwas sē'wayowa. Wā, lā āx'ēdxēs k'lip'lālaa qa's
 k'!ap!lē's lāxa tlēsemaxs laē xeq!ūxlālēs lāxa dzēgrats'lāxa
 gwādemē k'limyaxlā, qa's k'lip'lālilē's lāx māg'inwalisasa
 legwilē. Wā, g'il'mēsē 'wi'lōstaxs laē ēt'lēd k'lip'lēd lāxa x'ix'ex-
 45 semāla tlēsem xex'lālālēs lāxa legwilē, qa's lā g'āg'alasēla
 k'lipstents lāx 'wābets!āwasa nagats'lē. Wā, lāxaē ēt'lēd k'lipē-
 yints lāxa dzēk'ase'wasēda gwādemē. Wā, āl'em gwālexs
 laē ālak'lāla la maemdelqūlēs dzēk'ase'wē mālaqēla gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl'lēxa ts!ēdāqē, qa's lā p!ōx'wid
 lāxa āwādzoxlowē k'!ek'!aōk!wa. Wā, lā k'lē's q!ēxsē p!ōgwāne-
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, g'il'mēsē 'wi'lāxs laē pex'ideq lāxa legwilē, qa
 55 lenlendedzōx'widēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!äts!aḡ^usa^{mē}, qa^s yiküyäg'ilēq qaēda lāwatsa. Wā, la^{mē} 56
babanaakwa qa k'!ēsēs hatsālēda hasa^{yē} laq, yixs lāā^{lēs} genemē
āx^ēdxā q!abōqwē yix semyak^{awa}ya^{sa} semk^āxa dzaḡ^{ūnē} lāx
Dzāwadē, qa^s legēdzōdēs lāxa saḡ^udzēsē. Wā, lā āx^ēdxā t!ēsemē,
qa^s leselgendēs lāq, qa ālak^{!ālēs} genx^ēida, qa ālak^{!ālēs} k'lūta. 60
Wā, g'il^{mēsē} g'wālexs laē āx^ēdxā k'!iplālaa, qa^s k'!ip^{ūstālēs} lāxa
t!ēsemaxs laē xeq!ūxlālēs lāxa dzēg'ikwē malaqelaxa gē^{nē} lē^{wa}
gwādemē. Wā, g'il^{mēsē} wī^{lostēda} t!ēsemaxs laē āx^ēdxā ledze-
kwē q!abōqwa, qa^s xal^{!ex^ēidē} gels^ēits lāx āwē^{stās} āwaxsta^{ya}
lāwatsa. Wā, lā āx^ēdxā yiküya^{yē}, qa^s yiküyindēs lāq. Wā, 65
la^{mē} pāpaxk^{enaxa} q!abōqwē, qaxs aemxaakwaē. Wā, lā k!wā-
k^{eyindē} lā^{wūnemasēqēxs} laēs genemē āx^ēdxā q!abōqwē, qa^s
g'eltsē^{stalis} lāx āwē^{stās} pāqalaēna^{ya} yiküya^{yē}. Wā, lā āx^ēdxā
penkwē k'!ek^{!aōk!wa}, qa^s bexālēxa māldendzāyaakwē lāxens
q!wāq!wax^{ts!āna^{yēx}}. Wā, lā k'lūdeg^{ints} lāxa q!abōqwē lāx 70
āwē^{stāsa} yiküya^{yē}. Wā, laem g'wā^l laxēq. Wā, lā hāng^{alīas}
lāxa wūdanēg^{wīlasēs} g'ōkwē. Wā, laem lālaa^l lāxa tsēts^{!ēq!en-}
xaxa ts!āwūnxē hā^{nēl} lāq.

Wā, hēxōlen l!lēlēwēsōxs lepeyindaasa penkwē k'!ek^{!aōk!wa}
lāxa dzēg'ikwē malāqelaxa gē^{nē} lē^{wa} gwādemē. Wā, laem aē- 75
k^{!axs} laē lepeyints lāq. Wā, g'il^{mēsē} g'wālexs lāwīslaē yiküyints
yiküya^{yas}. Wā, hēem ^{namīlālōtē} gwāg'ilasaxa gwādemē lē^{wa}

them | on the fire, and she takes the bucket of water and | puts it down where she is going to work. She takes her tongs and || puts 20 them down. Then she takes a small dish and puts it down. | Then she takes a bucket of water, and she pours the water | into the small dish. Now she watches the stones which are on the | fire until they are just hot enough to be a little red. | As soon as they have that color, she takes her tongs, || picks up the stones, dips them into the 25 small dish with water | in it, so that the ashes on them come off, and she | puts them into the oil. She does the same with the other | stones; and when all the oil is melted, she takes a | bucket of water and pours it on the melted || oil. After it has staid there a little while, 30 she picks the stones out | and throws them down by the side of the fire. After she has taken them all out, she | takes a large ladle, dips it into the oil and water, and moves it up and down. | When she has done this a little while, the oil and water are mixed, and | they get cold, and the mixture of oil || and water looks white. When they are 35 well mixed, she takes a basket of viburnum-berries | and pours the berries into the high box. When | they are all emptied out, the box is full. Then she takes the dish in which she has | the water mixed with oil, and places it across the corner of the berry-box, and | pours (the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āx^ēēdxa nagats!ē wābets!ā!axa wāpē, qa^s 18 g^āxē hāng^ālīlas lāxēs ēaxelasē. Wā, lā āx^ēēdxēs ts!ēsLāla, qa g^āxēs k^ādēla. Wā, lā āx^ēēdxa lālogūmē qa^s g^āxēxat! k^āg^ālī- 20 las. Wā, lā āx^ēēdxa nagats!ē wābets!ā!līxa wāpē, qa^s lā gūqā- sas lāxa lālogūmē. Wā, lā dōqwa!axa t!ēsemē xex^ālālalēs lāxa legwīla, qa ā^āmēs hēlālē ts!Elqwa!aēna^āyas qa halsela^āmē x^āixsem- x^āīda. Wā, g^ālēmēsē hē gwēgūsgēm^xē^āidēxs laē āx^ēēdxēs ts!ēsLāla, qa^s k^ālīp!idēs lāxa t!ēsemē, qa^s lā hāpstents lāxa wābets!ā!lī- 25 lāxa lālogūmē, qa wī^ālāwēsa gūna^āyē k^āwēk!ūtsemēq. Wā, lā k^ālīp!Eqas lāxa L^āēna. Wā, lā hāna! hē gwēg^ālīlaxa waōkwē t!ēsema. Wā, g^ālēmēsē wī^āla yāx^āīdēda L^āēnāxs laē āx^ēēdxa nagats!ē wābets!ā!līxa wāpē, qa^s lā gūq!Eqas lāxa yaxekwē L^āēna. Wā, g^ālēmēsē gagā!axs laē k^ālīp^āūstalaxa t!ēsemē lāq, 30 qa^s k^ālībenōlīselēs lāxēs legwīlē. Wā, g^ālēmēsē wī^ālō^āstaxs laē āx^ēēdxa wālasē k^āats!Enaqa, qa^s tsēg^āostālēsa L^āēna L^āēwa wāpē. Wā, g^ālēmēsē gēg^ālīlīx^s laē lēlgowēda L^āēna L^āēwa wāpaxs laē wūda^āstax^āīda. Wā, la^āmē ālak!āla lā ēmelstowa qelōkwē L^āēna L^āēwa wāpē. Wā, g^ālēmēsē lēlgōxs laē āx^ēēdxa t!ēt!elts!āla 35 laElxa^āya, qa^s lā gūxts!ālas lāxa yīx^āsemē Lāwatsa. Wā, g^ālēmēsē wī^ālōsexs laē Elāq qōt!a. Wā, lā k^āg^ālīlīlaxa qelōx^āts!ā!āxa L^āēna lōq!wa, qa^s lā k^āg^āgēnts lāxa t!elsts!āla Lāwatsa, qa^s k^ālēse ēāftsīlaxs laē qēbē^ānākūlasa qelōkwē L^āēna lāx ōkūya^āyasa t!elsē. Wā, hē^āmis la ts!axa!ts!ā!atsa qelōkwē L^āēna lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with
the mixed oil and berries turned over for a long time, | because the
mixture does not run very fast. It runs in among the | viburnum-
berries. When the mixed water and oil does not run in any more,
she puts | the dish upright and places it on the floor of the house,
45 for || the berries are now covered with water and oil. She takes the
cover of the | box, and her husband takes a | drill and his straight
knife and splits good | red-pine wood. He cuts it out and makes
pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the || box, pulls out his drill, wets the pegs with his
saliva, | and, when one is wet all over, he puts it into the | drill-hole
and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After || he has
done so, he puts the box down in a cool corner of the house. That is
all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the
salmon obtained by those who fish [on the rivers] at the mouth of
the | river, when they are going to eat (the salmon) quickly. When
the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once || takes his fishing box and opens it, and he takes
out | his two harpoon points, and he prepares them. And after | he

41 'yasa t!elsē. Wā, lā gaēl qōgū'nākūlasa qelōgwats!āxa L!ē'na
lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē'nāxs laē ts!āts!aqelaxa
t!elsē. Wā, g'il'mēsē gwāl ts!āxelēda qelōkwē L!ē'nāxs laē t!ax'id-
xa qelōx'uts!ālāxa L!ē'na lōq!wa. Wā, lā hāng'alilāxa lōq!wa, qaxs
45 le'maē t!epeyālāxa qelōkwē L!ē'na. Wā, lā āx'ēdex yikūya'yasa
L!āgwats!āxa t!elsē lāwatsa. Wā, lā āx'ēdē lā'wūnemasēxēs
selemē lē'wa nexx'āla k!āwayowa, qas xōx'widēxa ēg'aqwa
wūnāgūlā. Wā, lā k!ax'wīdēq, qas lāpēlax'idēq. Wā, g'il'mēsē
gwālexs laē selx'idēx yikūya'yās hēx'sāla lāx ōgwāga'yasa lā-
50 watsa. Wā, lā lexūlelōdxēs selemāxs laē melx'ūntsēs k!ūnēl!e-
xawa'yē lāq. Wā, g'il'mēsē la k!ūnxenālāxs laē lāstōts lāxēs
sela'yē. Wā, lā āx'ēdxa t!ēsemē, qas dēx'ubetendēsa lābēmē.
Wā, lā yaēyūdux'denē āwālagālaasaē sela'yas lāxens q!wāq!wax-
ts!āna'yēx, yixa la q!wālxostālāxa lābēmē. Wā, g'il'mēsē gwālexs
55 laē hāng'alilas lāxa wūdanēgwilasēs g'ōkwē. Wā, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wā, la'mē'sen gwā'gwēx'sā-
lā lāqē'xs g'ā'laē lā'lōl!asōsa wiwamēts!ēnoxwē lāx ō'x'siwa'yasa
wā, qas hala'xwase'wa. Wā, hē'maaxs la'ē dō'gula gwa'xni'sē
ek'a lāx ō'x'siwa'yasa wā. Wā, hē'x'ida'mēsēda begwā'nēmē
5 āx'ē'dxēs wī'wak'ayewa'ts!ē qas x'ō'x'wīdēq. Wā, la āx'wūlts!ō'd-
xēs ma'ltse'm mēmā'sa qas hashē'naqēq. Wā, g'il'mēsē gwāl
hashē'naqāqēxs la'ē āx'ē'dxēs t!ā't!aq!wayowē qas hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, s
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's be'nx-ē'idēsa mē'māsē lāq qa e'l'alālēs. Wā, s
g'í'l'mēsē gwā'lexs la'ē la'ents'lēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-
saē. Wā, lae'm lāl t!ā't!aq!wa'xa k'!ō'telāxs mēnā'laē lāx ō'x'si- 10
wa'yas wā'yalasas. Wā, la'mē'sē t!ax'wī'da. Wā, g'í'l'mēsē q!ē'nē-
mēda gwa'xnixas la'ē k'!ēs gē'x-ē'idēxs la'ē q!eyō'la. Wā, g'āx
nā'nakwa.¹ . . .

Wā, la q!ūlē'x'sēm² wā'xēda ts!ēdā'qaxs la'ē lā'sdēs qa's lē
āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē Lep!ā'lisāq lāx L!ā'sa'yasa 15
yaā'xmōtē. Wā, g'í'l'mēsē gwā'ialisē āxā'yasēxs la'ē le'nts'lēs
lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gasx'ex-ē'idxa maē'-
ma'ē gwa'xnix lāx wā'x'sōlts!ānās. Wā, la'mē'sē gasō'sdēsēlaxa
mō'wē k'!ōtela qa's lē k'!ēgedzō'dalas lā'xa Lebē'sē k'!ā'k'!obana.
Wā, g'í'l'mēsē ēwī'lōltāmasqēxs la'ē āx'ē'dxēs xwā'xūlayowē qa's 20
g'ē'xelalax-ē'idēq lā'xa g'ē'xēsdēmē. Wā, g'í'l'mēsē gwāl g'ē'xa-
qēxs laē āx'ēdxēs āmay'ē lē'wa'ya qa's Lep!ā'lisēq lā'xa ō'gwāgē-
lissas k'!ēg'ats!ā'sēxa k'!ō'tela. Wā, ā'ē'mēsē hē'ts!āpēlaxa k'!ō'tē-
lāxs la'ē dā'x-ē'idēq qa's xwā'l'ē'idēq. Hē'emxaa gwē'g'ilāqē gwē'-
g'īlasasa xwālāxa L!ōbekwēlasē'wa gwa'xnixē. Wā, lē'x'a'mēsēx 25
pela'ē t!ē'lsā'yas yīx q!ēmelts!ā'yas L!ē'sas. Wā, hē'ē'mēsēxs k'!ā'-
k'!ēwasēnxelaēda t!ēlē'kwē; g'a gwā'lēg'a (*fig.*³).

Wā, g'í'l'mēsē gwāl t!ē'lsāq lāxēs t!ēlē'dzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

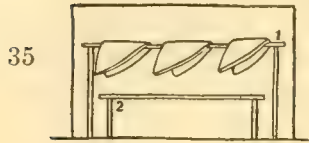
³ See first figure on p. 304.

⁴ On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 ries it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35 After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her cut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks
 at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the cut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | caught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish cutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

āx^εēdxēs lexā^εyē qa^εs āxts!ōdalēsēs t!ēlsa^εyē lāq. Wā, la k!ōx^ε-
 30 ūsdēselaq qa^εs lās laē'las lā'xēs g'ō'kwē. Wā, la^εmēs āx^εē'dxa
 gayōqaxs hē'menāla^εmaē āx^εa'la^εlā lā'xa wī'wamēdzats!ē g'ō'kwa.
 Wā, la^εmē'sē aō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
 (fig.). Wā, g'ī'l'mēsē g'wā'lēxs la'ē āx^εē'dxa ts!ā'ts!ēx^usemē qa^εs
 hē'lewabōdēs lā'xa la g'īlā'la^εlāts t!ēlē'kwē. Wā, la^εm
 35 k!ēs hē'lq!alaq xa^εmag'aalelēda l!ē's^εala lā'xa la g'īlā'la^εlā lā'xa
 gayō. Wā, la^εnā'l'nemp!ēna xa^εmāla^εlāxs la'ēda ts!ēdā'qē dō'x-
 'wīdeq. Wā, g'ī'l'mēsē k!lā'yax^εwīdēxs la'ēda ts!ēdā'qē āxā'xōdeq
 qa^εs q!ā'p!ēg'aalelōdēxa gēgā'yowē. Wā, la^εmē'sē xwē'laqōstōd
 lēp!ā'lelōtsa t!ēlē'kwē lā'xa ē'k!ē. Wā, la^εm lēpā'lāxs la'ē
 40 ē't!ēd ē'k!ēstēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
 qa^εs xāmsilāxs hā'ēla ga'lē^ε nē'ldzāsa wāxs la'ē ts!ē'nas^εīdēda
 gwa^εxnī'sāxs la'ē xwē'la^εwa lā'xēs la q!ā'nem qa^εs xwē'la^εwaas
 lāx^ε nē'ldzāsa wī'wā, yīxs ā'laē tse'n^εxwēda seg'inē'tē lāx^ε ōx^u-
 siwa^εyasa wī'wa. Wā, hē'ēmēsēxs g'ī'l'māē g'wā l xwā'lasē'wa
 45 seg'inē'tāxs l'aē hēx^εīda^εma ts!ēdāqē q!ap!ēx^εīdxa k!lēlē lē'wa
 'na'xwa g'ayō'l lā'xa k!ōtēla qa^εs lēxts!ō'dēs lā'xa lexā^εyē qa^εs
 lā qēpste'nts lāxa ōx^usiwa^εyasa^εwā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1 night. That is what is called by the river people “taking salmon | with hooks at night up the river,” when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared || by the 5 river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man || who spears 10 the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. || She goes to the canoe of her husband and puts | four 15 dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to cut them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; || and after she has sharpened it, she cuts off the gills of 20

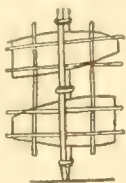
Roasted Salmon.—Wä, hē^emaaxs la'ēda begwā'nemē yā'fnekū- 1
jāxa gā'nulē; wä, hē'em gwē^eyō'sa wīwayā'laēnoxwē nēgwī'saxa
gā'lāxa gwa^exnī'saxa gā'nulē lā'xa ēne'ldzāsa wā, yīxs x ilē'laxēs
l'ō'pasōlē gwa^exnī's qaē'da ts!āwū'nxē. Wä, hē^emis sek'a'sōsa
wīwayā'laēnoxwa gwa^exnīsē lāx ō'x^usiwa'yasa wäs, yīxs hā'labālēlē 5
ha^emā'xs hē^emaē ā'lēs be'nkwēda gwa^exnī'sē, qaxs k'leā'saē
gwē^ex'idaas gā'la k'les xits!ex'ī'dēda l'ō'bekwaxs tse'nxwāē.

Wä, hē't!alen gwā'gwēx'sēālasla segimē'tē lāx ō'x^usiwa'yasa wä,
yīxs hē^emaē ā'lēs be'nkwēda gwa^exnī'sē. Wä, hē^emaaxs la'ē
sek'ē'da yā'fnek!wēnoxwaxa gwa^exnī'sē. Wä, g'ī'l^emēsē gwāl 10
sek'a'xs la'ē nā^enakwa. Wä, hē'x'ida^emēsē gēne'mas la āx^eē'dxēs
k'!ā'k'lobanē qa's lēbeg'ī'ndēs lā'xēs āwī'g'a'yē. Wä, la āx^eē'dxēs
wūsē'g'anowē qa's qek'iyū'ndēs lā'xēs lē'bēg'a'yē k'!ā'k'lobanē.
Wä, la^emēs ō'xlex'ī'dxēs ēwā'lasē ō'xlaats!āxa gwā^exnī'sē. Wä,
la^emēs lāx yā^eyats!āsēs lā^ewūnemē. Wä, la^emēs k'!exts!ō'tsa 15
mō'wē gwa^exnī's lā'xēs ō'xlaakwē lexa^e'ya. Wä, la^emēs lā'sdēts
qa's lēs lā'xēs xwā'fidaaslaq. Wä, la^emēs āxts!ō'ts lā'xa
k'!ā'k'lobanē lep!esa' lāx l!ā'sanā'yasēs g'o'kwē. Wä, g'ī'l^emēsē
qep!elsaqēxs laē āx^eēdxēs xwālayowē qa's t!ēx'īdēq. Wä, g'īl-
ē^emēsē gwāl t!ēk'a'qēxs la'ē t!ō's'īdex q!ō'sna'yasa gwā^exnīsē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—| long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which

- 21 Wä, g'í'ímēsē lawā'masxa q!ō'sna'yaxs la'ē t!ō'tsē'ste'ndex ōxā'-wa'yas; la k'les qak'ō'dex hē'x't!a'yas lāx xek'lā'dzās. Wä, la xwā'f'idex ō'xlaatā'yas hā'xela lā'xa mō'denē lāx ē'k!a'yas ts!ā'sna'yas. Wä, lae'm pelē' q!emeldzā'yasa xā'k!adzowē. Wä,
- 25 g'í'ímēsē lā'g'aa lāx tek!āsēs xwā'lase'waxs la'ē xwē'f'idēq. Wä, la g'ā'betend xwā'f'idex welxwā'xsda'yas ē'k!ō'fela lāx ō'xlaatā'yasēs xwā'lase'wē. Wä, g'í'ímēsē lawā'masex xā'k!adzāsēs la'ē āx'ē'dxēs L!ō'psayowē qa's āx'ē'dēxa k!ē'la qa's yil'ts!ē'fē'ndēs lā'xa L!ō'psayowē qa k!ō'sēles k!ūmelx'ī'dēl qō lāl lanā'lēsL
- 30 lā'xa legwī'las. Wä, lā qex'ī'tsa denā'sē la'xa ē'ne'mp!enkē la'xens q!wā'q!wax'ts!āna'yē, g'ā'x'īd lāx ō'xla'yasa L!ō'psayowē. Wä, g'í'ímēsē gwā'lexs la'ē āx'ē'dxa xwā'lek'wē k!ō'tela qa's gē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la āx'ē'dxa denā'sē qa's yil'ī'dē lēk'lūdē'ts lāx ē'k!a'yasa xwā'lek'wē k!ō'tela. Wä, g'í'ímēsē
- 35 gwā' yila'qēxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē k!ō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts!ōts lāx ē'k!ēlēlāsa g'ī'lx'dē āxts!ō'yōs. Wä, lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k!enxa'yas. Wä, g'í'ímēsē gwā'lē yilā'yasēs la'ē xō'x'wīdxa k!wa'xlā'ēwē, wī'swūtā, la g'ī'lg'īl'tā. Wä, hē'em lē'gades k!ā'ademē. Wä,
- 40 la'mē'sē Lā'sītsa ē'nā'f'nemts!aqē lā'xa mā'fidenē g'ā'x'īdē lāx ēwū'nxa'yasa q!ē'mladza'yasa k!ō'tela. Wä, la nā'qōdālax ē'wanuts!exsta'yasa L!ō'psayowē ao'ts!aqāla lē'wa k!ō'tela. Wä, g'í'ímēsē gwā'lxēq la'ē Lā'sītsa g'ī'lg'īl'towē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: | Then the same is done on the
 other side. After this is finished, | the woman puts (the
 tongs) up by the side of the fire. She first turns | the
 meat side towards the fire; and when it is done, | she
 turns it around to the skin side. As soon as that is
 done, the || man requests permission from his wife to in- 50
 vite his friends | to come and eat the roasted salmon while
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'lo'tela lē'wa g'í'lx'dē āx'ā'lēlōyōs k'lā'adema. Wā, lae'm ē'nāl-
 ēnemts!aq lāx wā'x'sōt!ēna'yasa l'ō'psayōwē; g'a gwā'lēg'a (*fig.*) 45
 Wā, laxa'ē hē'em gwā'lēda āpsā'dza'yas. Wā, g'í'lēmēsē gwā'lēxs
 la'ēda ts!edā'qē lā'nolisas lā'xēs legwī'lē. Wā, lae'm gwā'sala
 lāxēs q'lē'mladza'yē lā'xa legwī'lē. Wā, g'í'lēmēsē l'ō'pexs la'ē
 lē'x'īdeq lā'xēs lē'sadza'yē. Wā, g'í'lēmēsē l'ō'pexs la'ēda
 begwā'nēmē hanā'k'axēs gēne'mē, qa's lē'lālēxēs ēnē'nēmō'kwē 50
 qa g'ā'xēs hexhā'q'uxa l'ō'bekwaxs hē'ēmaē ā'lēs ts!ē'lqwē. Wā,
 g'í'lēmēsē wā'xē gēne'mas qa lē'lālag'is la'ē hē'x'īda'mēda
 begwā'nēmē la lē'lāla. Wā, lā'la gēne'mas āx'ē'dxa lē'ēwa'yē
 qa ha'mā'dzōles lē'lānēmlasēs lā'ēwūnēmē. Wā, lā'xaa lep'lā'-
 lilax k'wadze'wē'sōlas lē'lānēmlasēs lā'ēwūnēmē. Wā, k'lē'st!a 55
 gā'laxs g'ā'xaē lā'ēwūnemas hōgwī'k'elaxēs lē'lānēme, qaxs
 ha'yā'ēmklāaqēxs k'lē's'maē wūdex'ī'dēda l'ō'bekwē. Wā,
 hē'x'īda'mēsē k'lūdzedzō'lilxa lēbē'lē lē'ēwa'yā. Wā, g'í'lēmēsē
 ēwī'lg'alilēxs la'ēda ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'ēwa'yē qa's
 lē lepdzamōlilas lāx lē'lānēmasēs lā'ēwūnēmē. Wā, g'āxē aēdaaqa 60
 qa's āx'ē'dēxa l'ōpts!ā'la ma'l l'ēl!ō'bekwa qa's lē x'ik'!ex'ī'dxa
 ēnē'nēmē qaē'da ma'lō'kwē bē'begwānema. Wā, la neledzō'lilas
 lā'xa ha'mā'dzowē lē'ēwa'yā. Wā, g'í'lēmēsē mō'kwa bē'begwāne-
 maxs la'ē ma'ēla ha'mā'dzowē lē'ēlwa'yā; wā, la ēnal'nēmēda l'ō'-
 bekwē. Wā, lae'm k'lē'ā's lē'ēna ts!epa's qaxs lō'maē tse'nxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā'xni'saxs hē'emaē ā'lē's be'nikwēxa me'nā'la lāx ō'x'siwa'yasa wī'wa. Wā, la q'lūlē'x'sem LE'nqwēda k'lwē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x'siwa'yasa wā. La k'lē's gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwa'xne'sa lāx ō'x'siwa'yasa wā qaxs tse'nxwāē.
70 A'l'em ha'mx'ē'itsōxa la gwāl neqā'lēda 'nā'la Lē'wa dzā'qwa. G'ī'l'emla hexhā'x'sōxa gaā'lāxs la'ē lō'x'mē'qa se'n'bēxa 'nā'lāda ha'mā'paq qaxs xe'nlelāē tse'nxwa. Wā, hē'ēmēs lā'g'ilas k'ile'm ha'mā'xa gaā'la. Wā, g'ī'l'mēsē gwāl hexhā'qwa lē'lanemāxs la'ē hē'x'ida'mēda begwānemē la āx'ēdxa ha'mōtē qa's wā'waq!aayowē
75 Lē'wis gene'māxs lā'alāl nax'ē'dēs Lē'lanemāxa ā'lta 'wāp tsā'nems. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsēda k'lwē'ldē. Wā, lae'm ā'l'eml ts!ē'nts!enkwal lā'xēs g'ig'ō'kwē. Wā, g'ī'l'mēsēda begwā'nemē gwāl wā'waq!aayō Lē'wis gene'māxs la'ē q!ap!ē'x'ēdxēs ha'mōtē xāq Lē'wa L'ē'sasēs k'lwē'ladzemāxs la'ē
80 āxdzō'ts lā'xa lē'wa'yē qa's lē k'la'stē'nts lā'xa de'msx'ē lā'xa L!ema'isē. Wā, lae'm gwāl lā'xa seg'inē'tē lāx ō'x'siwa'yasa wā.

1 **Blistered Salmon.**—Wā, hē'emlxaens gwā'gwēx'sālāla ā'l'xwasē k'lo'lōxwa. Wā, g'ī'l'em qā'tsē'stalēda hā'yālāxa ā'l'xwasē k'lo'lōxwa la'ēda ts!ēda'qē āx'ē'dxa k'lo'lōxwē lā'xē gē'xwalaasē. Wā, la āx'ē'dxēs ts!ē'slāla qa's k'lip!ē'dēs lā'xa k'lo'lōxwē qa's
5 pex'ā'lēs e'lsadza'yasa k'lo'lōxwē lā'xa gū'lta. Wā, g'ī'l'mēsē qūxdzō'nākūlēda k'lo'lōxwāxs la'ē lēx'īdeq qa's gwā'sīdeq L'ē'sas lā'xa gū'lta. Wā, g'ī'l'mēsē hamēlgedzō'dēda pe'nsa lāx L'ē'sasa

covered with blisters, | the woman knows that it is done. Then | S
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'lo'loxwaxs la'e q!ā'lēda ts!ēdā'qaqēxs lē'ma'e L!ō'pa. Wā, la 8
āxdzō'ts lā'xa hē'faxstā'lilē lē'wa'ya.

Wā, la āx'e'dxa ēwā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'ī'l'mēs gwāl xō'sasa wūda'sta' ēwāp lā'qēxs la'e āx'e'dxa ts!ē-
ba'ts!ē qa's k'ūnxts!ō'dēsa L!ē'na lāq. Wā, g'ī'l'mēsē gwā'la la'e
āx'e'dxa la nēldzā'lilatsa pē'nkwē k'lo'loxwa qa's lē āxdzamō'lilas
lā'xa ha'ma'plaq. Wā, la āx'e'dxa ts!ēba'ts!ē qa's lē k'ā'x'its
lāx L!ā'sa'ya pē'nkwē k'lo'loxwa¹. . . Wā, g'ī'l'mēsēda ts!ēdā'qē 15
dā'x'ēdxa k!wa'stā'xs la'ēda begwā'nemē k'lo'p!ēd lā'xa pē'nkwē
k'lo'loxwa qa's ts!ēp!ē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q!ūlē'x'sem k'lo'pk!opa lā'xēs ha'mā'ēyē.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'maaxs gū'laē lā'x'wīdxa gaā'la, wā, la āx'e'dē genē'masa 20
g'ī'gāma'yaxa xa'mā'sē qa's ts!ēx'ēlēq lā'xa legwī'lē. Wā, g'ī'l-
mēsē gwāl ts!ēx'ā'q la'e xūsxūd'zī'laq lā'xa lēbī'lē lē'wa'ya qa
lā'wēsa ts!ēx'mō'tasa gū'la. Wā, g'ī'l'mēsē gwāl xūsxūd'zī'laqēxs
la'e q!wē'x'ēdēq qa pē'x'wīdēs. Wā, g'ī'l'mēsē gwāl q!ō'yaqēxs
la'e ē't!ēd xūsxūd'zī'laq. Wā, la k'lo'x'semdxā ts!ē'nkwē xa'mā'sa 25
qa's g'ī'g'alilēq. Wā, la āx'e'dxa lō'q!wē qa's āx'ā'lilēq lā'xēs
k!waē'lasē. Wā, la ē't!ēd āx'e'dxa ts!ē'nkwē xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, |
 opens it, and spreads it out; then she breaks out the belly-part | and
 puts it down. Then she breaks the dried salmon to pieces and puts
 30 it into the || dish. As soon as she has finished, the woman arises
 again and | dips some oil out of the oil-box which stands in the
 corner of the | house. Then she takes an oil-dish [dipping-receptacle],
 and when it is full | she [comes] and puts it down on the floor at the
 place where she is sitting.¹ . . . After (the man) | has taken a drink
 35 he takes a piece of the dried salmon, folds it up, chews || it, and
 then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved
 brittle old salmon roasted. | When a man goes to visit one who has |
 5 preserved roasted salmon, the one who has || roasted old salmon at
 once requests the one who comes to visit him to go himself and |
 invite his friends. Immediately the man goes | and invites his
 friends who are sitting on the summer-seat. | As soon as the one who
 invites them comes, | they all go out of (the summer-seat), and they
 all go into the house with the one who goes to visit. Then a mat ||
 10 is spread out, and the one who goes to visit shows the guests where
 to sit. | Then the one who goes to visit does not sit among | his
 friends. Immediately the woman goes and opens the | basket in
 which the roasted salmon is kept, and her husband tends the fire. |

28 x^éwi'dēq qa LEP'lē'dēs. Wā, lā'wisla k'ō'pōdex tek!ēqa's qa's
 g'ī'g'alilēs. Wā, la k'ō'k!ūpsālaxa xa'ma'sē qa āxts!ā'lēs lā'xa
 30 lō'q!wē. Wā, g'ī'lēmēsē gwā'la, lē ē't!ēd lāxūlilēda ts!ēdā'qe qa's
 lē tsā'x'id lā'xa de'ngwats!ē L'lē'naxs ha'nēlaē lāxa onē'gwilasa
 g'ō'kwē. Wā, lae'm la dā'laxa ts!ēba'ts!ē. Wā, qō't!a'mēsēxs
 g'ā'xaē k'ā'g'alilaq lā'xēs k!waē'lasē.¹ . . . Wā, g'ī'lēmēs gwā
 nā'qaxs la'ē āx'ē'd lā'xa xa'mā'sē qa's k'ō'x'semdēq. Wā,
 35 la mā'lēx'bendeq qa's ts!ēp'lē'dēs lā'xa L'lē'na.

1 **Preserved Brittle Salmon.**—Wā, la q!ē'nema bē'begwānemē
 āx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!ēlā'k' L'lō'bekwa.
 Wā, g'ī'lēm la qā'tsē'stālēda 'nemō'k^u begwā'nem lā'xa āxnō'-
 gwādāsa gē'masē L'lō'bekwa; wā, la hē'x'ida'mēsa āxnō'gwādāsa
 5 ts!ēlā'k'ē L'lō'bek^u āxk!ā'laxa qā'tsē'stāla qa lēs q!ūlē'x'sēm
 L'lē'lāxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'-
 nemē qa's lē L'lē'lāxēs 'nē'nemō'kwaxs awā'qwa!aē lā'xa awā'-
 qwa'yē. Wā, g'ī'lēmēs lēda L'lē'lāqēxs g'ā'xaē hōqūwēls qa's g'ā'xē
 'wi'ēla hō'gwil lā'xēs qā'tsē'stālāsē. Wā, lae'm gwā'lēlēda lē'wa'yē
 10 LEBegwilkwa. Wā, ā'mēsē hē'ma qa'tsē'stalax'dē q!ā'x'sidzēxs
 L'lē'lānemē. Wā, la'mē'sēda qā'tsē'stalax'dē k'!ēs la k!wā'g'ī-
 līxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!ēdā'qē la x'ō'x'wīdēs
 L'lō'begwats!ē L'lā'bata. Wā, lā'la lā'ēwunemas hē'faxēs legwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wā, lē'da qā'tsē'stālax'dē āx'ē'dxa L'lō'bekwē qa's pelx'LE'ndēs lā'xa legwilē. Wā, lae'm bēna'dza'yē L'lē'sasa L'lō'bekwē. Wā, 15 gr'f'mēsē ts'EX'ī'dē L'lē'sasēxs la'e hā'labala LE'nLENXSENDEq qa's āxdzō'dēs lā'xa lē'wā'yē la lēbēla'. Wā, ā'mēsēda ts'Edā'qē xī'ts'lax'ilaq. Wā, gr'f'mēsē gwā'lēxs la'ē āx'ē'dxa lō'q'lwē qa's k'lā'ts'ōdēsa LE'ngekwē L'lō'bek' lāq. Wā, hē'EMxaā'wisē āx'ē'dxa L'lē'na qa's klūnxts'lō'dēs lā'xa ts'ēba'ts'lē. Wā, gr'f'mēsē 20 gwā'falēxs la'ē k'ā'x'ītsa lō'q'wa LE'wa ts'ēba'ts'lē la k'anē'q lāx L'lā'sanēqwasa lō'q'wa. Wā, hē'EMxaā'wisē la'sa 'wā'pē lāq. Wā, la'mē'se ts'EWē'LEXōda. Wā, gr'f'mēsē gwāl ts'EWē'LEXōdēxs la'ē nā'x'īda. Wā, gr'f'mēsē gwāl nā'qaxs la'ē hām'x'īda. Wā, la'mē'da āxnō'gwadāsa g'ōkwē ā'EM xī'ts'lax'īlaxa qā'tsē- 25 'stālax'dāxs la'ē aa'xsilaxa L'lē'na, qaxs lē'ma'ē q'lē'q'lēbalēda k'lwē'laxa L'lē'nāxs ts'ēpaē. Wā, la nā'x'ēdē 'nā'xwa lā'xa L'lē'nāxs la'ē 'mek'LEXā'. Wā, hē'mis la klūnxts'lō'daatsa qā'tsē'stālax'dāxs la'ē 'wī'lg'ēlts'āwēda ts'ēba'ts'lāxa L'lē'na. Wā, gr'f'mēsē elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stālax'dē tsāx a'ltā 'wā'pa. 30 Wā, k'lē'st'la gā'x'īdēxs gā'xaē aē'daaqa. Wā, ā'mēsē la hā'n'xdzamōlilasa nagats'lē' 'wā'bets'lāla lā'xēs 'nē'nēmō'kwē. Wā, hē'x'īda'mēsē āx'ē'dxa lō'q'lwē qa's lē hā'ng'alilas lāx k'lwa-ē'lasasa ts'Edā'qē. Wā, la hē'x'īda'EM nā'x'īdēda k'lwē'laxa 'wā'pē. Wā, gr'f'mēsē gwāl nā'qaxs la'ē ā'EM la āwū'lgemg'a'lil 35 qa's hē'lēg'īntse'wē. Wā, lae'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.**—Wä, lae'mla gwä'la ma'le'dala gwē'gilasxa L'ō'bedzowē xā'k'ladzā. Wä, lā'xa ā'lɣwa'sē L'ō'bedzō xā'k'ladzā. Wä, lā'x'dens gwā'gwēx'sāla lā'xa gē'masē t'ēlk^u L'ō'bedzō xā'k'ladzā. Wä, la'mē'sens wā'g'il gwā'gwēx'sāla lā'xa
- 5 L'ō'bedzō xā'k'ladzāxs hām'g'ilayāē lā'xa ha'yā'fa, wā'x'maē la ā'lak'lāla la le'mxwaxa ts!äwü'nxē. Wä, hē'maaxs la'ē hām'g'ilayō lā'xa hā'yā'fa la ā'em yā'lyūdux'send k'ō'k'ex'sen-tse'wa qa's äxdzō'dayuwē lā'xa hē'lexstalilē ha'madzō' lē'wa'ya. Wä, ā'mis la äxalē'lem lāx L'ā'sex'dzamā'yasa Lē'la-
- 10 nemē. Wä, ā'emxaā'wisē la hā'ng'alēlema ts!Eba'ts!ē lāx L'ā'senxēlitsa ha'mē'Lē. Wä, lae'mxaā'wisē hē'em g'il äx'ē'tsō'sa begwā'nema ēwā'pē qa's lē tsä'x'its lā'xēs Lē'lānemē qa ts!ewē'-L!Exōdēs. Wä, la nā'x'id lā'qēxs la'ē gwāl ts!ewē'L!Exōda. Wä, g'il'mēsē gwāl nā'qaxs la'ē hām'x'ī'dxa lē ā'lak'lāla la tsō'sa
- 15 qaē'xs la'ē le'mxwa. Wä, lē'x'a'mēsLal ō'gūqalayōs lā'xa t!ē'l-kwaxs k'ē'saē q!ē'q!Ebalaxa L!ē'nāxs ts!Epa'ē. Wä, lā'la q!ē'q!Ebalaxa L!ē'nāxs ts!Epaā'sa tsō'sa L'ō'bedzō xā'k'ladzā, qaxs mekwaē laxō'x ha'ma'yēx. Wä, la hē'menif'emxat! ha'nēlēda nagats!ē lāx L'ā'sex'dzamā'ilasa ha'mā'pxa L'ō'bedzowē xā'k'ladzā, qa's g'il'maē ēmek!Exō'wēda ha'mā'paqēxs la'ē hē'x'idaem tsä'x'id lā'xa ēwā'pē qa ēmekwā'xēs ēmek!Exā'wa'yas.¹ . . . Wä,² g'il'mēsē gwāl ha'mā'pa ha'yā'laxs la'ē q!ā'q!ēk!Eya nā'x'ēdxa L!ē'na, yixēs ānē'x'sā'yē lā'xa L!ē'na g'il'ts!āxa ts!Eba'ts!ē. Wä,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from *ibid.*, p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



gí'l'mēsē gwāl nā'qaxa L'ē'nāxs la'ē ē'tl'ēd nā'x'īd lā'xa 'wa'pē. Wā, gí'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'l'gāmg'alil qa's 25 hē'lēg'intse'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'Em'ixāen gwā'gwēx's'ālala ts'lēlā'k'ē L'lō'bekwa, yīxs hām'g'ī'layāxs k'lē's'maē lē'mx'wēda ā'la'ma. Wā, laē'm k'lō'k'lūpsūlase'wa qa's āxts'lō'yuwē lā'xa lō'q'lwē. Wā, la qō'qut'lēda ts'lēts'lēba'ts'lāxa L'lē'na qaxs q'lē'q'lēbalayā'ēda 30 alxwa'sē ts'lē'nas g'ā'yol lāx 'nē'ldzāsa wīwā', qaxs ā'lak'lā-laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'nemp'lēna nax-nā'qēda ha'mā'paxa ts'lē'lg'inētē L'lō'bēx'xa L'lē'nāxs la'ē 'me-k'lēxā'. Wā, la hē'mēnā'la'ma k'lwē'lasē gūqa'sa L'lē'na lāx ts'lēts'lēba'ts'lūsēs L'lē'lānemē. Wā, gí'l'mēsē gwāl ha'mā'pēda k'lwē' 35 laxs la'ē q'lā'q'lēk'lēya nā'x'ēdxa 'wā'pē. Wā, g'ae'mxaat! gāux-stēsa Kwā'gūlaxa gāū'la. Wā, hē'Emxaa gwē'gūlaxs ts'lēwē'L'lē-xōdaaxsa 'wā'paxs k'lē's'maē hām'x'ī'da. Wā, la'mēns gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx's'ālāl lā'xa seg'inē'taxs 1 la'ē hā'mē'x'silase'wa, yīxs k'lē's'maē ā'laem lē'mx'wēda. Wā, hē'maaxs la'ēda seg'inē'tē k'lā'ya'x'wīda, la'ēda ts'lēdā'qē āxā'-xōdeq. La'mē's āx'ē'dxa hā'n'x'lanowē qa's hā'n'x'LEndēs lā'xa lēg'wīlē. Wā, la gūxts'lō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5 layowē qa's t'lō't'lēts'LEndēq; g'a gwā'lēs t'lō'sa'yēg'a (*fig.*). Wā, gí'l'mēsē gwāl t'lō'saqēxs la'ē āx'stē'nts lā'xa hā'n'x'lanāxs k'lē's'maē

- 8 it | begins to boil. Then she takes a stone and puts it on top of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the place where she is sitting; and she does not leave (the salmon) long on the fire, | before it is done. Then she takes it off, and at once she | takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she takes her kelp with oil in it, and she | pours it over the quarter-dried salmon in the dish. | After she has done so, she gives water to those | whom she is going to give to eat. As soon as they have rinsed their mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is done, they go to draw | fresh water for them to drink after they have eaten; and it is not | long before he who went to draw water comes back; and after those | to whom she has given to eat have eaten, the woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil off of the hands of those to whom she has given to eat, for there is really much | oil on their hands, and they are always covered with oil when they are eating quarter-dried | speared salmon with oil for their food. After they have | wiped their hands, the woman takes |

- 8 mede'lx'wida. Wā, la āx'ē'dxa tl'ē'semē qa's 'mekwayi'ndēs lāq qa wū'nsalayōs. Wā, g'ī'l'mēsē gwāl aa'xsilaqēxs la'ē āx'ē'dxa
 10 lō'q!wa lē'wēs 'wā'wadē l'ē'nats!āla qa's g'ā'xē āx'ē'lilas lā'xēs k!waē'lasē. Wā, k'lē'st!a gē'x'lalēda hā'n'lendās lā'xa lēgwī'fāxs la'ē l'ō'pa. Wā, la'mē'sē hā'n'x'sendeq. Wā, hē'x'ida'mēsē āx'ē'dxēs tsē'slāla qa's lē'x'ūste'ndēq qa's āxts!ā'lēs lā'xa lōq!wē. Wā, g'ī'l'mēsē 'wī'ē'lō'staxs la'ē gwē'fāts!ōts lā'xa lōq!wē qa
 15 'nemā'k'iyēs. Wā, la āx'ē'dxēs 'wā'wadē l'ē'nats!āla qa's k'lūngeleyi'ndēs lā'xa la g'its!ā'xa lō'q!wēda k'lūngegekwe ts!ēts!ēlēmālā. Wā, g'ī'l'mēsē gwā'fāfēxs la'ē tsā'x'ē'tsa 'wā'pē lā'xēs hā'mg'ī'lasōlē. Wā, g'ī'l'mēsē gwāl ts!ewē'l!exōdexs la'ē nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē k'ā'g'imlilasa lō'q!wē
 20 lā'xēs hā'mg'ī'lasōlē. Wā, g'ī'l'mēsē gwa'fāfēxs la'ē tsā'x'ē'tse'wēda ā'lta 'wāp qa nā'gēg'īLES qō gwāl ha'mā'plō. Wā, k'lē'st!a gā'fāxs g'ā'xāē aē'daaqēda tsā'xa 'wā'pē. Wā, g'ī'l'mēsē gwāl ha'mā'pa hā'mg'ī'lase'waxs la'ēda ts!edā'qē āx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's lē ts!ās lā'xēs hā'mg'ī'lase'wē qa dēdē'n'x'widēs
 25 qa lawā's q!ē'lq!Elts!āna'eyasēs hā'mg'ī'lase'wē qaxs ā'laē q!ē'nemē q!ē'lq!Elts!āna'eyas qaxs hē'menā'ā'māē t!ēbēgeli'sa k'lū'nq'ayasa seg'inē'tē ts!ē'ts!ēlēmālaxa l'ē'nāxs ha'mā'ē'yaē. Wā, g'ī'l'mēsē gwāl dēdē'nkwēda hā'mg'ī'lase'waxs la'ēda ts!edā'qē āx'ē'dxa ō'gū'la'mē lō'q!wa qa's qepts!ō'dēsa 'wā'pē lāq. Wā, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'i'lase^εwe. Wā, lae'm ts!e'nts!en- 30
x^εwida. Wā, g'i'l'mēsē gwa'l'exs la'ēda ts!edā'qē tsā'x^εitsa ^εwā'pē
lāq qa nā'x^εidēs. Wā, g'i'l'mēsē gwa'l nā'qaxs la'ē āwū'lqemg'alil
qa^εs hē'lēg'intse^εwē. Wā, lae'm gwa'la.

Old Dried Salmon.—Hē'emlxaens gwa'gwēx's^εālasla xa^εmā'sē. 1
Wā, hē'em hamē'x'silaēnēxa ā'l^εxwasē xā^εmā'sen g'i'l^εx.dē wā'l-
dema. Wā, hē'^εmis hamē'x'silaēnēxa gē'masē xa^εmā'sg'in lā'LEK'
āl wā'ldema.¹ Wā, hē'^εmaaxs la'ē negetse'mēg'i ts!āwū'nxa la'ē
^εnā'xwa^εmēda ts!ē'daqē āx^εā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'staliltsa q!ē'nemē xa^εma's lāq. Wā, lae'm t!ē'laq qa
tē'l^εx^εwidēs. Wā, g'i'l'mēsē ^εnā'x^εidxa gaā'lāxs la'ēda ts!edā'qē
āx^εēdxa lā'xa t!ēlkwē xa^εmā'sa qa^εs k'ō'x^εsemdeq qa^εs āxts!ō'dēs
lā'xa hā'n^εx'lanō qa^εs hā'n^εx'lendēs lā'xa legwilasēs g'ō'kwē. Wā,
la ā'l^εem gū'q!eqasa k'ē'sē q!ē'nem ^εwap lāq. Wā, lē medelx- 10
^εwida. Wā, k'ē's^εemxaa^εwisē gē'x'lāla hā'n^εx'lāla lā'xa legwī'faxs
lā'ē hā'n^εx'sentse^εwa. Wā, la āx^εē'dēda ts!edā'qaxa lō'qwē qa^εs
hā'ng'alilēs. Wā, la āx^εē'dxēs ts!ē'slala qa k'lipūste'ndēq qa
k'lip^εts!ō'dēs lā'xa lō'q!wē. Wā, la k'ā'k'ewaq qa wūdex^εi'dēs.
Wā, g'i'l'mēsē wūdex^εi'dexs la'ē āx^εē'deq qa^εs k'ō'k'lūpse'ndē 15
qa ām^εemā'yastowēs la'ē āxts!ōdalas lā'xa lō'q!wē. Wā, la
āx^εē'dxa ts!ēba'ts!ē qa^εs k'lūnxts!ō'dēsa l!ē'^εna laq. Wā, lae'm
k'ā'g'emlilas lā'xēs hā'mg'i'lasō^εLē. Wā, lē'da waō'kwē k'lū'nq!eqasa

¹ See p. 310.

- 20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the-soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

- 1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



- L!ē'ēna lā'xa t!ē'lkwaxs la'ē k'!ō'pts!ēwak^u lā'xa lō'q!wē. Wā,
20 lē'da Gō'sg'imoxwē nā'xnaqax ēwā'palāsa t!ē'lkwaxs t!ē'lt!alāē qaxs k'!ē'ā'sāē L!ē'ēna

- Fresh Dried Salmon.**—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-
dze'māla t!ē'lē'k^u. Wā, hē'ēmaaxs hē'ēmaē ā'lēs dzē'lēda xa'mā'sē
la'as āxā'xayāsa ts!ēdā'qē qa's āxadzō'dēs lā'xa lē'ēwa'yē. Wā, la
25 āx'ē'dxēs xwa'lāyowē qa's t!ō't!ets!ēndēxa dzē'dze'māla xa'mā'sa.
Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lents lā'xa
legwilasēs g'ō'kwē. Wā, lawī'slā gū'q!eqasa ēwā'pē lāq. Wā,
k'!ē'st!a gē'g'iltisila mae'mde'lqūlaxs la'ē hā'nx'sendxēs hā'nx'lendē.
Wā, la hā'ng'alilasēxs la'ē āx'ē'dxa lō'q!wē lē'wis L!ē'ēna, lā'xa
30 ēwā'ēwadēts!ā!ax'dē L!ē'ēna. Wā, la āx'ē'lilas lā'xēs k!waē'lasē. Wā,
la āx'ē'dxa ēwā'lēgā'yasēs k'ā'k'ets!ēnaqē, qa's xelō'stendēs lā'xa
dzē'dze'māla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'l'mēsē wī'ēlaxs
la'ē ēnema'g'aalts!ōdxa dzē'dze'mālāxs la'ē āx'ē'dxa ēwā'ēwadē
g'ītse'watsa L!ē'ēna qa's k!ū'nq!eqēs lā'xēs hā'mg'ī'ēlayulē.

- 1 **Green Salmon.**—Wā, g'ae'mxat! ēnemx'īdāla gāā'xstēsa Kwā'-
gulaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'!ō'loxwēxa negē'-
g'a'yas xwā'La'yē. Ā'emg'a g'wālē xwā'La'yasēg'a (fig.). Wā, la k'!ēs
ā'laem lē'mxwa. Wā, hē'ēmis lā'g'ilas la lē'gades k'!ā'yaxwa
5 k'!ō'loxwa. Wā, lae'mxaa ā'ēmeda ts!ēdā'qē āxā'xōdqēxs gē'xwa-
lā!ēlāē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'ēwa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx^é'dxēs xwā'layowē qa^s t!ō't!ets!ē'ndē lā'xa k!ō'loḡwē. 7
 Wä, la ē'm äm^éamā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'ēyasēxs
 la'ē äx^é'dxa hä'n^x'lanowē qa^s hä'n^x'lendēs lā'xa legwī'lē. Wä,
 la gūxts!ō'tsa'ēwā'pē lāq. Wä, g'í'l^mēsē medēlx'wī'dexsla'ē äx^é'd- 10
 xa la k'lā'yaxwa k!ō'loḡ^u qa^s äxstē'ndēs lā'xa la hä'n^x'lala
 mae'mdelqūla. Wä, k'lē'st!a ā'laem gē'x'lālaxs la'ē hä'n^x'sen-
 deq. Wä, la hä'ng'alilaqēxs la'ē äx^é'dxa lō'q!wē qa^s hä'ng'alilēs.
 Wä, la äx^é'dxēs l!ē'ēna'ēwā'ēwadēts!āla qa^s äx^é'ā'lilēs. Wä, la ē't!lēd
 äx^é'dxa ts!ēba'tslē qa^s hä'ng'alilēs. Wä, g'í'l^mēsē wī'ēla grāx 15
 äxē'len lē'lēqelase'waxs la'ē äx^é'dxa ts!ēs!āla qa^s k!lípüstā'lēxa
 t!ō't!ets!aa'kwē k!ō'loḡwa qa^s k!līpts!ā'lēs lā'xa lō'q!wē. Hē'ēm
 lā'gilas k!lípüstālaqēxs k!lē'saē dzē'dzeīmāla. Wä, la k!lēs
 lē'myxa. Hē'ēm lē'gades k!lā'yaxwa k!ō'loḡwa Wä, g'í'l^mēsē
 qō't!ēda lō'q!wāxs la'ē ēnemā'g'aalts!ōdeq qa ēnemā'k'iyēs. Wä, 20
 la äx^é'dxa ts!ēba'tslē qa^s k!lūxts!ō'dēsa l!ē'ēna lāq.¹ . . Wä,² la
 dā'x'ēid lā'xēs haēmā'lē qa^s k!ō'x'semdēq. Wä, la malē'x'ben-
 deq. Wä, g'í'l^mēsē la tē'l^x'wīdē malē'kwa'ēyasēxs la'ē ts!ēp!ē'ts
 lā'xa l!ē'ēna qa^s ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la gwe'gilaxs
 haēmā'pāē. *

Wä, g'í'l^mēsē gwāl haēmā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k!waē'lāsē qa^s lē äx^é'dxa lō'q!wē lē'ēwa ts!ēba'tslē qa^s grā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alilās lā'xēs k'lwāē'lasē. Wā, la qapstē'ntsa hē'maxlā'ēyē
k'lo'lox^u lā'xa hā'nx'LEndaats!ēx'dāq.¹ . . . Wā,² la k'lwā'g'alilēda
30 begwānem, qas'āwū'lgemg'alilē qas'hē'lēg'intse'wē. Wā, ā'l'ēmliwī-
sen gwa'gwēx's'alal lāq qae'n lē'xa'ēnē'mē gwā'gwēx's'alasa
ha'mā'yaxa gaā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'men.lāl ē't!ēdel gwā'gwēx's'ā-
lasla t!ē'lkwē k'lo'loxwa. Wā, hē'em ha'ma'yasa k'lē'sē wī'ēwa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lemō'kwa k'lo'loxwa. Wā,
la hē'menalaem t!ē'lasō lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-
5 gwīlasa g'ō'kwe qō't!axa ēwā'pē. Wā, la hē'menālaem āx'stā'-
ēlayōwēda lemō'kwē k'lo'lox^u lāq. Wā, hē't!a la malp!ē'n'stēlsa
t!ē'lasēwē k'lo'lox^u lā'qēxs la'ē pē'x'wīda. Wā, la āx'ē'tse'wēda
t!ē'lkwē k'lo'loxwa qas'k'lo'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānx'lanowē qas'āxts!ō'yowēda t!ē'lkwē k'lo'lox^u lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'l'mēsē ē'lg'aalelaxs
la'ē gū'q!eqasōsa ēwā'pē. Wā, la'mē'slā gē'gēx'lālaem mae'm-
delqūlaxs laēda ha'mēx'silelg'isē hānx'sendeq. Wā, la'mēs āx'ēdxa
lō'q!wē qas'āx'ā'lilēs. Wā, laemxaā'wisē āx'ē'dxa ts!ēba'ts!ē
lē'wa lē'ēna qas'āx'ā'lilēs lā'xēs k'lwāē'lasē. Wā, la ē't!ēd
15 āx'ē'dxēs ts!ē'slāla qas'k'lipū'stē'ndēxa t!ē'lkwē k'lo'loxwa
lā'xa hānx'lanowē qas'k'lipts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewa. Wā, la āx'ē'dxa ha'madzō lē'wa'ya qas'lē'lepemli'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon, she spreads them out | so as to make them level in the dish. Then she takes the oil-dish | and pours the oil into it. As soon as she has done so, she takes | the dish and the oil-dish and puts them || in front of the one to whom she is going to give to 25 eat. She puts down the oil-dish just | outside of the dish; and after doing so, she draws water and | gives it to him who is going to eat. Then the man who is going to eat takes | a mouthful of water and rinses the mouth; and after | rinsing the mouth, he drinks. After drinking, he takes || a piece of the soaked salmon and dips it in the 30 oil and puts it into his mouth. | He never chews it, because it is soft. Then he keeps on | doing this while he is eating; and when it is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35 the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1 the following day, he | asks permission of his wife to give a feast (to his friends) on the following day. | The woman at once makes her husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matse^εwē. Wā, g'il^εmēsē k'ō'x^εwidēda t'lē'l- 18
kwaxs la'ē k'ō'k'lūpsendeq qa hāyā'l^εastowēs lāx ^εne'mpl'en-
q!ets!a^εyē.¹ . . . 20

Wā, g'il^εmēsē gwāl k'ōpaxa t'lēkwē k'ōloxūxs laē goli'lālaq
qa ^εnemagaalts!owēs lāxa lōq!wē. Wā, lā āx^εēdxa ts!ēbats!ē,
qa^εs k'lūnxts!ōdēq yīsa L!ē^εna. Wā, g'il^εmēsē gwālexs laē āx^εē-
dēda ts!ēdāqaxa lōq!wē lē^εwa ts!ēbats!ē qa^εs lā k'ax^εdzamōtsa
lōq!wē lāxēs hā^εmg'ilase^εwē. Wā, lā k'ax^εitsa ts!ēbats!ē lāx L!ā- 25
sa^εyasa lōq!wē. Wā, g'il^εmēsē gwālexs laē tsēx^εidxa ^εwāpē qa^εs
lā ts!ās lāxa ha^εmāplē. Wā, lā dāx^εidēda ha^εmāplaxa ^εwāpē,
qa^εs hāmsgemdilaq qa^εs ts!ewēl!exōdē. Wā, g'il^εmēsē gwāl ts!ē-
wēl!exōdexs laē nāx^εida. Wā, g'il^εmēsē gwāl nāqaxs laē dāxa
lāxa t'lēkwē k'ōlox^u qa^εs ts!ēplēdēs lāxa L!ē^εna qa^εs ts!oq!ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx^ubendeq qaxs te'lqwaē. Wā, ā'x^εsā^εmēs
hē gwē'g'ilaxs ha^εmā'paē. Wā, g'il^εemsē elā'q ^εwī^εlaxs la'ē gwāl
ha^εmā'pa.² . . .

Wā, g'il^εmēsē gwāl nā'qaxs la'ē āwe'lgemg'alil qa^εs hē'leg'in- 35
tse^εwē. Wā, lae'mxaa gwā'ta.

Soaked Green Salmon (2).— Wā, hē^εmaaxs la'ē ^εnē'k'ēda begwā'nemē 1
qa^εs Lē'lalilxēs g'ō'lg'ūkulōtaxa lā'La ē't!ēdēl ^εnā'x^εidel. Wā, la-
^εmēsē hanā'k'axēs gēne'mē qa^εs k!wē'lasēlqēxa lā'La ^εnā'x^εidel.
Wā, hē'x^εida^εmēsa ts!ēdā'qē āxk'!ā'laxēs lā^εwūnemē qa lēs tsāx
^εwā'pa qa^εs qepts!ō'yōxa t'lē'lats!ē. Wā, hē'x^εida^εmēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūnemas qa's qepts!ā'lēs lāxa t'lē'lats!āxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'ī'fmesē negō'yōxa 'wā'paxs la'ēda
ts!edā'qē āx'ē'dxa lō'brkwē qa's lē axstē'nts lāq. Wā, g'il-
'mesē gwā'texs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'ī'fmesē gā'-
nul'idexs la'ē kū'l'x'ida. Wā, g'ī'lg'il'fmas 'nā'x'ida gā'l'āxs la'-
ēda begwā'nemē lā'x'wid qa's legwī'lēxs g'ō'kwē. Wā, g'ī'fmesē
x'ī'qōstāwē legwī'la'yasēs la'ē 'yā'laqasēs 'nēma'ēlwūtē qa lēs
lē'lālaxa 'nā'xwa bē'begwānema. Wā, k'lē'st!a gā'l'āxs g'ā'xaē
15 aē'daaqēda lē'lalēl'g'isē, wā, hē'x'ida'mesē ē'x'widxa g'ō'kwē.
Wā, g'ī'fmesē gwā'l ē'kwaqēxs la'ē āx'ē'dxes hā'n'x'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!edā'qē āx'ē'd-
xēs lō'elqlwē qa g'ā'xēs mexē'l lā'xēs k'waē'lasē. Wā, hē'misa
ts!ē'ts!ebats!ē lē'wa l!ē'na. Wā, g'ī'fmesē 'wi'la la gwa'lila, laasa
20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm!a 'nāl'nemō'-
klūmk'ēda begwā'nemaxs g'ā'xaē hōgwī'lēla. Wā, ladzā'la'mē
'wi'laēla. Wā, hē'x'ida'mesē āx'ētsē'wēda mena'ts!ē qa's lē āxā-
lēlem lāx hē'lk'!ōdenūlemalilasa k'wē'lē. Wā, hē'x'ida'mesē
nā'q!aq!a'yas dā'qālasa ā'ltsemē q!ē'mdema. Wā, la'x'ēda'x'mē
25 k'wē'lāla de'nxela. Wā, lā'lēda k'wē'lasē āx'ūste'ndxa t'lē'l-
kwē lō'brk' qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'n'x'lanowa.
Wā, g'ī'fmesē qō'tlaxs la'ē hā'n'x'lēnts lā'xa legwī'lē. Wā, a'l-
'mesē gūq!uqa'sa 'wā'pē lāq. Wā, k'lē'st!a gē'g'ilil mae'mdeleqū-

is taken off. It is only on the fire waiting || for the guests to finish 30 singing. As soon as they finish singing, | the man takes a mat and spreads it out, and he takes | his long tongs and takes the roasted boiled salmon out with them. | Immediately the woman takes one roasted salmon and | puts it into each dish; and when || one roasted 35 salmon has been put into each, the woman breaks it into small pieces | just the right size for our mouths; and | after she has broken it in pieces, she pours oil into the | oil-dish. After she has done so, the man | takes the drum and puts it down by the door of the house; and || he puts down the dishes and gives one dish to each two men, | 40 when really all the tribes are guests in the house; | and as soon as all the dishes have been put down, he takes a bucket and | places it before the guests highest in rank, and they rinse | their mouths; and after they have rinsed their mouths, they || drink. After they have 45 finished drinking, they begin to eat; and | when they begin to eat, the man goes to draw fresh water, for | they drink after they finish eating. After they have eaten, | the man takes away the dishes and takes them to the place where his | wife is sitting. After he has taken them away, he puts the bucket || with water before the guest 50 highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'n'x'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa g'wā'-
lē's dē'n'xelēda lē'lanēmē. Wā, g'ī'l'mēsē g'wāl dē'n'xelaxs la'ē 30
ā'x'ē'dēda begwā'nemaxa lē'wā'yē qa's lēp'lā'lilēq. Wā, la ā'x'ē'd-
xēs g'ī'lt'la ts'lē'slāla qa's lēx'üstā'lēxa hā'n'x'laakwē l'ō'bekwa.
Wā, hē'x'ida'mēsēda ts'edā'qē ā'x'ē'dxa 'nāl'nē'mē l'ō'bekwa qa's
ā'xts'ō'dalēs lā'xa 'nāl'nēmē'xla lō'elq'wa. Wā, g'ī'l'mēsē q'lwā'-
lōts'ewax'usa l'ō'bekwaxs la'ēda ts'edā'qē k'ō'k'lūpsalaq qa ā'm'ā'- 35
mayastowēs qa ā'mēs hā'yā'fats'ek'ila lā'xens se'msēx. Wā, g'ī'l-
mēsē g'wāl k'ō'k'lūpsālaqēxs la'ēda ts'edā'qē k'lūnxts'ōdalaxa ts'lē'-
ts'eba'ts'lāsa l'ē'na. Wā, g'ī'l'mēsē g'wā'l'alilēxs la'ēda begwā'nē-
mē ā'x'ē'dxa mena'ts'lē qa's lēs lā'xa t'lēx'ī'lāsēs g'ō'kwē. Wā, lā
k'ā'x'ē'tsa lō'elq'wē. Wā, la ē'm maēma'lō'kwa begwā'nēmē lā'xa 40
'nēmē'xla lō'q'lwāxs ā'laē 'wī'laēlēla k'wē'la lē'lq'wālala'yē. Wā,
g'ī'l'mēsē 'wī'lg'alilēda lō'elq'lwāxs la'ē k'ō'k'lūlīxa nā'gats'lē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k'wē'lē. Wā, la'x'da'xwē ts'lē-
wē'l'ēxōda. Wā, g'ī'l'mēsē g'wāl ts'ewē'l'ēxōdēxs. lā'x'da'xwāē
nā'x'ida. Wā, g'ī'l'mēsē g'wāl nā'qaxs la'ē hām'x'ē'ī'da. Wā, 45
g'ī'l'mēsē hām'x'ē'īdēxs la'ē tsā'yēda begwā'nemax ā'ltā 'wā'pa qa
nā'gēg'īlts qō g'wāl hā'mā'plō. Wā, g'ī'l'mēsē g'wāl hā'mā'pēxs
la'ēda begwā'nēmē k'ā'g'īlīlīxa lō'elq'wē qa's lēs lāx k'lwāē'lasasēs
gēnē'mē. Wā, g'ī'l'mēsē 'wī'lamaseq la'ē hāngēmlī'lasa 'wā'be-
ts'lāla nā'gats'lē lā'xa nā'xsālaga'yasa k'wē'lē. Wā, la tsā'x'ē'tsa 50
k'lwā'sta' lāq qa's ts'ewē's lāq. Wā, lā'x'da'xwē 'wī'la nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman
washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after
they have washed their hands, | they wait for the next course.
That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237],
how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug
up. The salmon are washed in water | until all the clay and sand
come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman
takes | out of the river what has been soaking. Now the quarter-
dried | green salmon are thick; they are just like fresh salmon. | The
woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle;
then she puts it on the fire and pours water over | it.
Then it is boiled a long time before it is taken off. | She
stirs (the meat). As soon as it is all to pieces, she | puts
the kettle back over the fire. Then it is left over the fire a very
long time. | When it is done, it becomes a mush; and she pours ||
15 oil into it while it is still over the fire, and it is stirred again. | Then
the kettle is taken off and put down. Then | spoons are given to the



52 Wä, g'í'f'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'xǔg'indxa mo-
wē'xla lō'elq!wā qa's gǔxts!ō'dēsa 'wā'pē lāq. Wä, lē'da bē-
gwā'nēmē hāng'alilās lāx nexdzamā'lilasa k!wē'lē. Wä, la'mē'sē
55 'nā'xwa ts!ē'nts!enx'wida. Wä, g'í'f'mēsē gwāl ts!ē'nts!enkwxaxs
la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wä, lae'm gwāl lā'xēq.

1 **Salmon Preserved in Cellars.**—Wä, g'í'f'mēsē la k!lō's k!lō'k!ū-
telēda wī'wāxs la'ē lā'p!eqoya qa's lē ts!ō'x'witsōē lā'xa 'wā'pē
qa 'wī'elēs lawā'ēda l!ē'q!a lē'wa ē'g'isē. Wä, g'í'f'mēsē 'wī'elā-
wēda ts!eqwā'xs la'ē tlē'līdeq lā'xa wa. Wä, la xā'mastalisxa
5 gā'nulē. Wä, g'í'f'mēsē 'nā'x'ēdexs la'ēda ts!edā'qē āxwūste'nd-
xēs tlē'lase'wē lā'xa wā. Wä, lae'm la wā'kwēda dzē'lē'lakwē
k!lō'lox'. Yū'em la gwē'x'sa alō'masē k!lō'tela. Wä, ā'mēsa
ts!edā'qē āx'ē'dxēs xwā'layowē qa's tlōt!ets!ē'ndēq; g'a gwā'lag'a
(fig.) māleg'eyō'wēxs la'ē tlō't!ets!aakwa. Wä, la āxts!ō'ts lā'xa
10 hā'nx'lānowē. Wä, la'mē'sē hā'nx'lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wä, la'mēs la gē'g'ītsē lae'm mae'mdelqūlaxs la'ē hā'nx'sē'n-
deq. Wä, la xwē'tlēdeq. Wä, g'í'f'mēsē q!wē'q!ūlts!exs la'ē
xwē'laqa hā'nx'lēdeq. Wä la'mē'sē la ā'la la gē'x'lala hā'nx-
lala; wā, g'í'f'mēsē la l!ō'pexs la'ē xa'sida. Wä, la gū'q!eqasō'sa
15 l!ē'nāxs hē'māē ā'lēs hā'nx'lalē. Wä, lā ē't!ēd xwēt!ētsē'wa.
Wä, lawī's!a hā'nx'sentse'wa qa's hā'ng'alilēs. Wä, lae'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wä, la āx'ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,¹ . . . They are not given a second course.
Sometimes || green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.¹ . . . Then (the guests) just lie down on their seats and ||
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax'da^{xu} in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast
continues with the following notes on the preparation of middle parts
of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four || men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.³ . . . They⁴ take up what they are going to eat
and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ets!á'lēsa yewi'kwē dzē'lēlak^u lāq. Wā, g'í'l'mēsē elāq 18
qō't!axs¹. . . Wā, lae'm klēs hē'lēg'intse^{wa}. Wā, lē 'nā'ne'm-
p!ēna ā'em āxts!o'yo lā'xa hā'nx'lanowē qa's yā'was'idē mede'lx- 20
'wīdexs la'ē hā'nx'sentse^{waxs} la'ē t!ō't!ets!aak^u. Wā, ā'ēmēsē āx-
ts!ō'yo lā'xa lō'q!wē k!lēō's 'wā'paga^{ya}. Wā, la k'lūnq!eqasō'sa
L!ē'ēna. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'q!wāxs la'ē
ha'mā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'ingā'lila. Wā, lae'm
ē'sa'ilil qa's hē'leg'intse^{wē}. Wā, lae'm gwā'la. Wā, lā'la k'lēs 25
hē'leg'indg'ilēxs yō'sase^{waēda} dzē'lēlakwē k!lō'loxwa. Wā, g'ae'm
gwē'g'ilatsa Dena'x'da^{xwē} lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled. —¹Wā, ²lē'da ts!edā'qē 1
āx^ē'dxa lō'q!wē qa's k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'id
qa's lē x'ō'x'wīdxa L!ā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga^{yē}. Wā,
lā ā'lē'dxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, g'í'l'em mō'kwa
bē'begwānēmaxs laē'da tsedā'qē āx^ē'dxa ma'lgūna'lēxsē q!ā'q!a- 5
ga^{ya}. qa's p!ōxts!ā'lēs lā'xa ma'lēxlē' lōelq!wa. Wā, lāe'm
maē'moxsē p!ō'xts!ōyōs lā'xa 'nā'lēnemē'xla lō'q!wa. Wā, g'í'l-
'mēsē gwā'l p!ō'qwxas la'ē āx^ē'dxēs ts!lba'ts!ē qa's k!ū'nxts!ōdēsa
L!ē'ēna lāq.³ . . . Wā, ⁴lae'm āx^ē'd lā'xēs ha'mā'Lē qa's k!lō'x^u-
semdeqēxs la'ē malē'x'bendeq qa te'lx'wīdēsēxs la'ē ts!ep!l'ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from *ibid.*, p. 431, line 7.

⁴ Continued on *ibid.*, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin
to eat,¹ . . . and (the men) wait for the second course. | That is the
end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. |
It is always filled with water; and the woman | always puts the
middle parts of the salmon into it, so that it is full; and when | she
goes to take the middle parts of the salmon to cook them, she | puts
in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband
comes, | the woman takes the soaking middle parts of the salmon
and | counts two pieces of the middle parts of the salmon for each |
man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also
pours water into it. | Then the woman takes two dishes and also |
two oil-dishes, and puts them down where she sits. | The kettle is
not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the sal-
mon and puts them also into | a large dish which stands on the floor
of the house, | made for this kind of cooking.³ . . . |

11 lā'xa L!ē'na. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ī'dex-
da'xwa.¹ . . . Wā, lae'm āwū'lgemgalil qa's hē'lēg'intsewē.
Wā, lae'm gwā'la.

(2) Wā, g'ī'lēmēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwīlasa g'ō'kwē. Wā, lae'm
hē'menalaem la q!ō'ts!āsōsa ēwā'pē. Wā, la'mē'sa ts!edā'qē hē'-
menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'ēmaaxs
la'ē āx'wūste'ndxa q!ā'q!aga'yē qa's ha'mē'x'silasewē. Wā, la
ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē qa's L!ā'yo'ste'ndēs
20 lā'xēs la āxūstā'nā.² . . . (Wā, g'ī'lēmēsē g'āxē lā'wunemasēxs)
la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lasewē q!ā'q!aga'ya. Wā, lae'm
hō'semtsa maē'ma!exsa q!ā'q!agē lā'xa ēnā'f'nemōkwē bēgwā'-
nema. Wā, lae'm āx'ē'dxa ma!exsā'g'eyowē. Wā, hē'mis la
āxts!ō'yosēxa hā'nx'lanowē. Wā, la'mēsē hā'nx'lanōs lā'ēwūne-
25 mas lā'xa legwī'lē. Wā, hē'emxaa'wisē la gū'q!eqasa ēwā'pē lāq.
Wā, la āx'ē'dēda ts!edā'qaxa ma!exla' lēlō'q!wa. Wā, hē'ēmisa
ma!exla'ēmaxat! ts!ēts!eba'ts!ā qa's lē k'ā'g'atēlas lā'xēs k!waē'-
lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nx'lanāx, la'ē hā'nx'sanā
lā'xa legwī'l. Wā, hē'emxaa'wisēda bēgwā'nemē āx'ē'dxa ts!ē's-
30 lāla qa's k'lipwūstā'lēxa t!ē'lkwē q!ā'q!agē qa's k'!ipts!ā'lēs lā'xa
ō'gū'la'ēmaxat! ēwā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēm qa'ēda
hē gwā'las ha'mē'x'silasewē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in *ibid.*, p. 431, lines 15-39.

³ Continued in *ibid.*, p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . .

oil-dishes and puts
in this manner:²



finish, they wait || for

x x x

Then (the man) takes up two |
them | in the farside of the dish,

. . . As soon as (the guests)
the next course.

40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wā,¹ lē lā'wūnemās plō'x'wīdxa t'lō'lkwē q!ā'q!agā'sya. Wā, 33
la'e'm ā'em ēme'nsasēs plō'qwa'yē qa hēlts!eqelēs lā'xens se'msēx.
Wā, lā'la gene'mas klū'nxtslōtsa Lē'ēna lā'xa ts!ēts!ēba'tslē. 35
Wā, g'ī'lēmēsē gwāl plō'qwēda begwā'nemāxēs āxse'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wā, lā'xaa k'ā'g'ilīlxa ma'lexla'
ts!ēts!ēba'tslā qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
gwā'lēg'a (fig.).² . . . Wā, g'ī'lēmēsē gwā'lexs la'ē āwū'lgemg'ālil
qa's hē'lēgintse'wē. 40

Split-Backs.—Wā, la'e'm k'lēs malēx'be'ndqēxs k'lēs'maē ts!ē- 1
pl'īts lā'xa L!ē'ēna qaxs ā'laē te'lqwa.³ . . . Wā,⁴ g'ī'lēmēsē
gwāl nā'qaxs la'ē āwū'lgemg'ālilēda begwā'nemē qa's hē'lēg'intse-
'wē. Wā, la'e'm gwāl lā'xēq qa k'lē'tslēna'syas t'lē'fasewa Lē'qwa'xa,
qaxs hēwā'xāē plē's'idex wā'x'ēmaē la gā'la, wā'x'ēmaē la ma'le'nxē 5
ts!āwū'nxas la hēwā'xāem plē's'id qaxs ā'laē aē'k!aakwa; lā'g'ilas
hē'menālaem te'lqwa. Wā, la'e'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wā, la'mēs āx'ūs-
te'ndxa t'lē'lkwē xā'k!adzā lā'xa t'lē'latslē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'yē Lēbē'la lāx k!waē'lasa. Wā, la'mēsēda begwā'nemē 10
yā'lyūdu'x'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx!anowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wā, g'í'l'mēsē gwā'lexs la'ē hā'nx'lexts lā'xa legwī'lē. Wā,
g'í'l'mēsē E'lxlāxax la'ēda begwā'nemē gū'q!Eqasa 'wā'pē lāq.
Wā, la'mē'sē gē'g'iltisilaem la maē'mdelqūlaxs la'ē hā'nx'sanā.
15 Wā, lē'da ts!edā'qē āx'ē'dxa sek'!ē'xla lō'elq!wa qā's g'ā'xē
mex'ā'lilas lē'wa sek'!ē'xla'maxaēda ts!ēts!Eba'ts!ē. Wā, g'í'l-
'mēsē 'wī'lg'alilexs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qā's
k'lipwestalēxa t!ē'lkwē xā'k'!adzō qā's k'lipts!ā'lēs lā'xa lō'elq!wē.¹
. . . (Wā, g'il'mēsē gwāla) la'ē āwū'lgemg'alit qā's hē'lēg'in-
20 tse'wē.

(2).—Wā, la 'nā'l'nemp!ena penē'sase'wa t!ē'lkwē xā'k'!adzō lā'xa
legwī'lasa g'ō'kwē, qā ts!ē'lx'wīdēs, yīxs k'!ē'saē q!ē'nema lē'ēlā-
nemē, yīxa ma'ēlō'kwē bē'begwānema lōxs hē'ēmaēda g'ō'gwadāsa
g'ō'kwē hā'mg'ī'lasō'sēs gene'mē. Wā, ā'ēmēs la āx'ē'd lā'xēs
25 t!ē'lase'wē xā'k'!adzā qā's pennōlī'sēq lā'xa legwī'lē. Wā, g'í'l-
'mēsē L!ō'pexa la'ē ā'ēm āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wā, la āx'ē'tse'wa ts!Eba'ts!ē qā's k!ū'nxts!ōtse'wēsa L!ē'na.
Wā, ā'ēmēs la k'ā'dzōdayō lā'xa ha'mā'dzowē le'wa'ya lax L!ā'sa-
lilasa pe'nkwe t!ēlku xā'k'!adzō. Wā, lae'm hē'ēmēsa 'nemō'kwē
30 begwā'nem lē'wī's gene'mē lō'mēs sā'semēda hē gwā'lē. Wā, la
'nā'l'nemp!ena'ma q!ū'lsq!ū'lyakwē bēbegwā'nem ha'maē'xsdxā hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'Laakwē
t!ēlku xā'k'!adzā. Wā, hē'ēmis lā'g'ilas āx'ē'xstsō'sa 'nā'l'nemō'-
kwē lā'xa begwā'nemē. Wā, la k'!ēs de'nxelag'ilēxs ha'mā'ē'yē'-
35 lēda t!ē'lkwē xā'k'!adzā, yīx ha'ma'ē'lē qaxs hō'lafaēda ha'mā'paq

¹ Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'!ē'saē q!ē'nemēnoxwa ha'mā'paxa hē gwā'las ha'mē'x'sī- 36
laēnē. Wā, lē'x'aemxaa ha'mā'pdemqēda gaā'la. Wā, laē'm
gwā'la.

Fins and Tails (1).—Wā, la'mē'sen gwā'gwēxs'ālal lā'qēxs la'ē ha- 1
mē'x'silase'wēda PEL!EXā'wa'yē. LE'wa PELā'ga'yē LE'wa ts!ā'sna-
'yasa gwa'xui'sē. Wā, k'!ēyā's k'!ēs ha'ēmaenx'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'!l'ēem ha'mā'la PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts!ā'sna'yaxs la'ē geyō't āx'ē'tse'wa t!ē'la- 5
ts!ē qa's gūxts!ō'yāēda 'wā'pē lāq. Wā, la'mē'sē k'!ā'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē't!a la mō'p!enxwa'stalī't lā'qēxs la'ē
āx'wustā'nā qa's āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō't gūq!eqa'sōsa 'wā'paxs k'!ē'smaē hā'nx'lanā lā'xa legwī'lē.
Wā, g'!l'mēsē la q!ō'gūlīlxa 'wā'paxs la'ē hā'nx'lenadayō lā'xa le- 10
gwi'lē. Wā, la'mēsē 'nāl'nemp!ēna elā'q'em k'!ēs 'neqā'lag'ila
maē'mdelqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'!l'mēsē xā's'i-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la'mēsēda
ts!edā'qē āx'ē'dxa lō'q!wē qa's k'a'galilēs lāx ō'nā'yasa hā'nx'la-
nowē. Wā, la'mēsēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'ts!ēnāq 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xē'ts!ālas lā'xa
lō'q!wē. Wā, g'!l'mēsē 'wi'ē!ts!āxs la'ē k'ā'gemlīlas lāx ha'mā'plaq.
Wā, la'mē'sa 'wā'pē mā'k'īlāq qa nā'x'itsōsa ha'mā'plē. Wā, g'!l-
'mēsē gwāl nā'qaxs la'ē hamx'ī'da. Wā, laē'm k'!ēā's L!ē'ēna ts!e-
pā'sōs lāqēxs ha'mapaax'ada PEL!EXā'wa'yē LE'wa PELāga'yē LE'wa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna^əyē. Wā, g'í'l^əmēsē gwāl ha^əmāpexs la^ə ē āx^əē'dēda ts!ēdā'-qaxa lō'q!wē, yix ha^əmaats!ē'x'dāsa ha^əmg'í'lase^əwas, qa^əs āx^əē'dēxa ēwā'pē qa^əs gūxts!ō'dēs lāq. Wā, la xwē'laqak'ā'gēmlilas lā'xēs ha^əmg'í'lase^əwē. Wā, la mē'se ts!ē'nts!ēnx^əwidex^əda^əx^ə lāq. Wā, g'í'l^əmēsē gwāl^əlexs la^ə ē tsā'x^əitsōsa ēwā'pē. Wā, lae'm nā'x^əidex^əda^əx^ə lāq. Wā, la q!ūnā'la k'!ēs hē'lēg'intse^əwēda ha^əma'paxa pe-
25 l!ēxāwā'yē lē^əwa pēlāga^əyē. Wā, hēmislēda ts!āsna^əyē. Wā, laem āem ho'qūwelsēda lē^əlanemx^ədē. Wā, lae'mxāā'wisēda q!ūls-q!ū'lyakwē hē'menāla ha^əmā'pex gwē'x^əsdemasg'in gwā'gwēx^əsā-
30 lasek; lē'x^əamēda wēwōselāga hēmawālanux^əsg'ada yū'dux^əwīdālag'in gwā'gwēx^əsālasa. Wā, lae'm gwāla. . .

(2).—Wā, g'í'l^əmēsē q!ē'nema l!ō'bekwē ts!ā'sna^əya, la^ə ē hē'x^əida^əma āxnō'gwadās lē^əlaxēs ēnēnemō'kwaxa gaā'la qa g'ā'xēs gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l^əem ēwī'laēlēda lē^əlanemaxs
35 la'ēda lē^əlālāq āx^əē'dxa ha^əmādzowē lē^əwa^əya qa^əs lēp!ālilēs lāx l!ā'sex^ədzamā'yasēs lē^əlanemē. Wā, la āx^əē'dxa l!ō'bekwē ts!ā'sna^əya qa^əs lē k'adedzō'ts lā'xa ha^əmā'dzowē lē^əwa^əya. Wā, la āx^əē'dxa ēwā'pē qa^əs lē tsā'x^əits lāq. Wā, g'í'l^əmēsē gwāl nā'qaxs la^ə ē ha^əmx^əē'ī'dex^əda^əxwa. Wā, g'í'l^əmēsē ha^əmx^əē'ī'dēda lē^əlanemaxs la-
40 ēda begwā'nemē āx^əē'dxēs nā'gatslē qa^əs lē tsāx a'ltā ēwā'pa qa nagē'g'iles. Wā, g'í'l^əmēsē g'āx aē'daaqaxs la^ə ē k'!ō'x^əwalixā nā'gatslē ēwā'bets!āla. Wā, g'í'l^əmēsē gwāl ha^əmā'pa ts!ēts!ā'snēg'āxs la'ēda begwā'nemē hā'ng'imlitsa ēwā'bets!ālē nā'gatslē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days; the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida'mēsē na'x'idēx'da'x^u lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L!ē'na ts!ēpa's. Wā, hē'- 45 'mesēxs k'leō'saē lō'q!wa. Wā' hē'misēxs k'le'saē ts!ēwē'L!ēxōd qaxs 'nē'k'aēda g'ā'lē begwā'nemqēxs hē'x'ida'maē k'leyo'x'widēda dza'wū'naqēxs āx'ē'tse'waēg'ada yū'dux'wīdalag'a. Wā, hē'mis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'madzō' lē'wa'ya. Wā, hē'mis lā'g'ilas k'lēsxat! dēdē'nkwēda ha'mā'paxa L!ō'bēkwē ts!ā'sna'ya 50 L!ō'ma L!ō'bēkwē xā'k'!adzōsa dza'wū'nē, q!ūnā'laē ā'em dzā'k'ō-dēda Lē'lanemaxēs c'eyasowaxs la'ē gwāl ha'mā'pa qa lē'mxwa-Lēlēsā tse'nxwa'yēsēs ha'ma'yē. Wā, ā'mēs lēda āxnō'gwadāsa ts!ā'sna'yē, yix k'le'ts!a'yaway'asēx lē'x'dē ha'mā'p la hā'mx'hēmk'a lā'qēxs la'ē pō'sq!ēx'ida. Wā, la hē'emxat! gwē'g'ilaxa L!ō'be- 55 kwē xā'k'!adzā. Wā, lae'm gwā'la.

Salmon-Cheeks.—Wā, g'í'l'mēsē ts!ā'wū'nx'idēxs la'ē āx'ē'd- 1 xēs t!ē'lats!ē qa's lē hā'ng'alilaq lā'xa ō'nēgwīlases g'ō'kwē. Wā, la tsā'ts!ōtsa 'wā'pē lāq, qa negoyā'lēsa t!ē'lats!āxa 'wāpē. Wā, la āx'ē'dxēs p!ēlodzats!ē lēxā'ya qa's gūxstē'ndēs lā'xa t!ē'lats!ē. Wā, la'mē'sē mō'p!ēnxwa's t!ē'ltalila. Wā, g'í'l'mēsē 5 mō'p!ēnxwa's tā'lila, la'ēda ts!ēdā'qē āxk'!ālxēs lā'wūnemaxa wā'x'ēem la neqā'la qa lēs Lē'ālaxa q!ūlsq!ū'lyaku g'í'g'igēma'ya qa g'āxēs p!ēp!ēlō'sg'axa p!ēlōsē, qaxs lē'x'a'maēda g'í'g'igāma'yē ha'mā'paxa hē gwē'x'sē. Wā, hē'x'ida'mēsa begwā'nemē la Lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qe^ewaxa g'i'g'igāma^eyē. Wā, k'!ē'st!a gā'laxs g'ā'xaē wī'ē!a hō'gwī-
lēla lāx g'ō'kwās. Wā, hē'xō!ēn l!ē!ē'wēsē'wē gēnē'masēxs hē'-
x'ida'maē lēp!ā'lilēlaxa lē'elwa^eyē qa k'!ūdzēdzā'lilēlaxa k'!wē'lē-
lā; wā, lā'g'ilas hē'nā'kūla'ma lēlanēmē qa's lē k'!ūdzēdzā'lilē-
laxa lēbēgwī'lkwē lē'elwa^eya. Wā, g'ī'lēmēsē wī'ē!aēlēxs la'ēda
- 15 bēgwā'nēmē āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsā wā'pē lāq.
Wā, la hā'nx'lēnts lā'xēs lēgwī'lē. Wā, lā'la ā'x'silē gēnē'mas,
āx'ē'dxa lēxā'ēyē qa's lē k'!ō'stēndxa p!ēlō'sē qa's k'!ats!ō'dēs lā'xa
lēxā'ēyē qa's lā gūxts!ō'ts lā'xa hā'nx'lāla hā'nx'lanā. Wā, lā'mēsē
maē'mdēlqūla gē'g'ilila, lā'asa ts!ēdā'qē āx'ē'dxa lō'elq!wē qa's
- 20 g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; wā, hē'mīsē ts!ē'slāla. Wā,
g'ī'lēmēsē k'ō'taq lā'ē'm l!ō'pa lā'ē lā'wūnēmas hā'nx'sēndxa
hā'nx'lanowē. Wā, hē'x'ida'mēsēda ts!ēdā'qē āx'ē'dxēs ts!ē'slāla
qa k'!ipwūsta'lēxa p!ēlō'sē qa's k'!lpts!ā'lēs lā'xa lō'elq!wē. Wā,
g'ī'lēmēsē wī'ē!ts!ā lā'xa lō'elq!wāxs lā'ē k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē hē'bēgwānēma lā'xa nā'l'nēmēxla lō'q!wa. Wā, g'ī'l-
ēmēsē wī'laxs lā'ē āx'ē'dxa wā'bets!āla nā'gats!ā qa's lē hā'nx-
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'x'ida'mēsē nā'x'idēx'da-
xwa. Wā, g'ī'lēmēsē gwā! nā'qaxs lā'x'daxwaē hā'mx'ē'ida. Wā,
g'ī'lēmēsē hāmx'ī'dēxs lā'ēda ts!ēdāqē āx'ē'dxa ō'gū'lēmaxat! lō'-
- 30 q!wa qa's gūxts!ō'dēs wā'palāsa p!ēlō'sē lāq. Wā, lā'xaa hō'sēmtsa
k'ā'k'ēts!ēnaqē lā'xa k!wē'lē qa's lē ts!ās lāq. Wā, lā'xaa k'ā'-
g'ililaxa wā'bets!āla lō'q!wa qa's lē k'ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!ēk'elēsēqēxs ha'mā'paaxa p!elō'sē. Wä, la'x'da'xwē yō'- 33
 ts!ēk'ilaqēxs la'ē ha'mā'pa. Wä, g'í'l'mēsē gwāl ha'mā'pexs
 la'ēda ts!ēdā'qē k'ā'g'ilitxa lō'elq!wē qa's lē gūx'í'dex g'í'ts!ā- 35
 x'dāq. Wä, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wä, la'emxaa'wi-
 sē k'ax'dzamō'lilas lā'xa k!wē'idē. Wä, lax'da'xwē ts!ē'nts!enx-
 'wida. Wä, g'í'l'mēsē gwālexs la'ē hā'ngemlilema 'wābets!āla
 nāgats!ä'. Wä, hē'x'ida'mēsē nā'x'idex'da'xu lāq. Wä, g'í'l-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!lē'saē hē'lēg'intse'wa 40
 ha'mā'paaxa p!elō'sē. Wä, lae'mxaa k!lē's L!ē'ena tsepa'sōs.
 Wä, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p!elō'saxs ha-
 'ma'yaē. Wä, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wä, la 'nā'l'f'empl'ena hē'- 1
 x'ida'em hā'mx'ē'ī'dqēxs hē'ēmaē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wä,
 lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'ēwa'ya qa's lē āxdzamō'-
 lilem lā'xa qā'tsē'stāla. Wä, la k!lēs ha'mā'xa gāā'la, lē'x'a'ma 5
 neqā'la lē'wa dza'qwa. Wä, la k!lēs ts!ewē'l!exōdēda ha'mā'-
 paq qaxs la'mē'x'dē gāā'xstāla. Wä, lāla nā'x'īlaemxa 'wā'paxs
 k!lē'sēmaē hā'mx'ē'ī'dxa x'ō'xūsde. Wä, lā'xaa nā'x'idaemxs laē
 gwāl ha'mā'pa. Wä, hē'ēmis laxat! hā'msgemdaats lā'xa 'wā'pē 10
 qa's hā'mx'ts!ane'ndēsēxs la'ē ts!ē'nts!enx'wēda, qaxs q!ē'lq!ēl-
 ts!ānaē lāx tse'nxwa'yasēs ha'ma'ē'yē qaxs ā'ēmaē dā'x'īdxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'peq. Wā, hē'ēmis
lā'g'ilas xē'nlela q!ē'lq!ēlts!anē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
ā'em hō'qūwels qaxs k'lē'saē hē'lēg'īntse'wa ha'mā'paxa ā'laxwasē
15 x'ō'xūsdā. Wā, la'e'm gwā'lē xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēxs'ēālā lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts!ā'wū'nxa. Wā, hē'ēmaaxs
la'ē ts!ā'wū'nxa la'ē lē'lālasēwēda bē'bēgwānemq!ālaem qa g'ā'xēs
lāx g'ō'kwasā āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-
20 x'ēidē gwī'g'ilasasa g'ig'ī'lēyīn wā'ldema la'e'm lēp!ā'lēlema lē'-
ēwa'yē lāx ō'gwīwalilasa legwī'lasa g'ō'kwē, qa klūdzedzō'līlasōsa
lēlānemē qō g'āxl hō'gwīlō. Wā, g'ī'lēmēsē g'āx hō'gwīlēxs
la'ē q!ā'x'sīdzēsōsa ts!edā'qē qa lās klūdzedzō'līlela lā'xa lēbel-
kwē' lē'ēwa'ya. Wā, g'ī'lēmēsē ēwī'ēlaēlēxs la'ē hē'x'ēidā'mā
25 ts!edā'qē āx'ē'dxa x'ō'xūsdāts!ē l!ā'bata qa's g'ā'xē hā'ng'alīlas
lā'xēs k!waē'lasē. Wā, lā'la lā'ēwūnemas āx'ē'dxēs ēwā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alīlas lā'xaaxa k!waē'lasasēs gēnē'mē.
Wā, hē'x'ēidā'mēsēda ts!edā'qē x'ō'x'wīdēx t!ēmā'g'īmasa l!ā'batē.
Wā, la āx'ēwūlts!ā'laxa x'ō'xūsdē qa's lē ānts!ā'las lā'xa hā'nx'-
30 lanowē. La'e'm aē'k!a klūts!ā'las qa ēnā'xwa'mē hē k!wā'layōsēs
qa'k'ā'yē. Wā, la'e'm ē'k!ēgemlts!awēda x'ō'xūsdē. Wā, ā'lēmēsē
gwā'lēxs la'ē qō'tlēda hā'nx'lanowē. Wā, lā'la lā'ēwūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'!ō'qūlīlxa ma'ltse'mē nēnā'gats!ā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'í'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'mēsē t!ēpeya'x'idxa 'wā'paxs la'ē 35
 āx'ē'dē gene'masēxa k'!ā'k'!ōbanē qa's naseyí'ndēs lāq qa
 k'!ē'sēs k'ūx'sā'lēda k'!ā'!ēla qō mede'lx'wīd!ō. Wā, g'í'l'mēsē
 gwā'lēxs la'ē hā'nx'lents lā'xa legwī'lē. Wā hē'x'ida'mēsē
 de'nx'ēdēda k'!wē'lasa g'í'lts!ēyalayō q!ē'mdema. Wā, la'e'm
 mō'sgemēda de'nx'ēdayōs q!ē'mq!ēmdema. Wā, la'mē's!a!ēda 40
 k'!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'līl lāx k'!waē'lasasēs
 gene'mē. Wā, la gwā'lēxs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē
 ha'nē'l gwā'līla. Wā, la'mē'sē gē'g'ilil'em la ma'e'mde!qūlēda
 hā'nx'lalāxs la'ē hā'nx'sendeq. Wā, ā'emxaā'wisē la ha'nē'la,
 qaxs 'nē'k'āē qa pō's'idē. Wā, la'e'm!a gwāl de'nxelēda k'!wē'lē. 45
 Wā, g'í'l'mēsē k'ō't!ēdēda k'!wē'lasaq la'e'm pō's'idēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'!ip!i'dēs lā'xa nāyí'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'í'lt!exlāla k'ā'ts!Enāqa qa's xelō'!ts!ālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,
 ā'l'mēsē gwā'lēxs la'ē 'wī'ē!lōts!āmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'ēwa'ya, qa's
 lē lepdzamō'līlas lā'xēs lē'lānemē. Wā, g'í'l'mēsē gwā'lēxs la'ē
 lā'wūnemas k'ā'g'ilīlxa lō'elq!wē qa's lē k'ax'dzamōlīlēlas lā'xēs
 lē'lānemē. Wā, la'e'm maē'mālase'wa 'nā'l'nemēxla lō'q!wa. Wā,
 g'í'l'mēsē gwā'lēxs la'ē tsā'x'itsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 g'í'ímēsē gwāl nā'qaxs la'ē hā'mx'ida. Wā, la'e'm ā'em dā'x'ida-xa nā'lnemsgemē hē'xt!a'ya qas dā'lalilēqēxs la'ē hā'mā'peq. Wā, la'mē'sē ts!egedzō'dalaxa xā'qesawa'yē lā'xēs hā'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē āx'ē'tsōsa 'yā'x'sa'mē hā'madzō'
- 60 lē'wēxs, yīxs xē'nlelaē k'lūtēda tse'nxwa'yasa hē'xt!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'ímēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxa hā'maats!ēx'dē lō'elq!wa qas lē gūxts!ō'tsa k'lēts!a'yawayasa hā'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, g'í'ímēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qas lā'xat! ē't!ēd
- 65 k'axdzamō'lilas lā'xēs hā'mg'ī'lasōx'dē. Wā, hē'x'ida'mēsē 'wī'la ts!ē'nts!enx'wīda. Wā, g'í'ímēsē gwāl ts!ē'nts!enkwaxs la'ēda begwā'nemē, yīxa lē'lanemaq tsā'x'itsa 'wā'pē lāq. Wā, lā'x'da-'xwē 'wī'la nā'x'ida. Wā, g'í'ímēsē gwāl nā'qaxs la'ē yā'q!eg'a'lē q!ū'lyak!ūga'yasa k!wēf. Wā, la'e'm ts!ē'lwaqaxa lē'lanemaq.
- 70 Wā, g'í'ímēsē q!wē'f'idexs la'ē mō'melk'ālēda k!wē'lasas wā'ldemas. Wā, g'í'ímēsē q!wē'f'ēdexs la'ē āwū'l'gemg'a'il qas hē'lē-g'intse'wē. Wā, la'e'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!wē'yaa'k^u hē'xt!ē).—Wā, la'mē'sen ē'dzaqwał gwā'gwēx'sāla lā'xa hē'xt!a'yaxs la'ē nek'ā'sē'wa, yīx hē'xt!a'yasa 'nā'xwa k'lō'k'lūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'ímēsē gwā'lexs la'ē lā'wū-
- 5 nemas lē'mlemx'sendxa leqwa'. Wā, g'í'ímēsē gwā'lexs la'ē lā'p'alisa lā'xa lē'ma'isē. Wā, la lō'xts!ālasa lē'mg'ekwē leqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, g'í'l'mēsē gwā'l'exs la'ē xeqüyindālasa t'lē'sēmē lāq. 7
Wā, g'í'l'mēsē hamelqay'ndēda t'lē'sēmē lā'xa leqwa'xs la'ē
menā'botsa gū'lta la'xēs t'lēqwapayē. Wā, g'í'l'mēsē x'í'qōstowē
t'lē'qwapayāsēxs la'ē ā'lē'sta lā'xa ā'l'lē qa's lē āx'ē'd lā'xa 10
k'!ek'!aō'k'!wa. Wā, g'í'l'mēsē q'!eyō'LEqēxs g'ā'xaē g'e'mxalēsaq
lā'xa nexwā'la lā'xēs t'lē'qwapayē. Wā, lā'xaa ax'ē'dxēs k'!ipLā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gats!ē. Wā, lā'la gēnē'mas āxā'lax
q'lō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts!ā'ts!ay!ma. Wā, g'í'l'mēsē wī'ēla g'āx gwā'ēlisaxs la'ē 15
mēmēntse'mx'īdē. Wā, lē'da begwā'nēmē āx'ē'dxa k'!ipLā'la
qa's k'!ipsā'lēxa gū'lta qa's āx'ē'liselēs lā'xa qwā'qwēsālaem lā'xa
nēg'ā'slaxa hē'x't!a'yē. Wā, g'í'l'mēsē wī'ēlx'sēda gū'l'tāxs 'nēma'-
k'eyīndxa t'lē'sēmē. Wā, g'í'l'mēsē wī'ēla 'nēmā'k'ē'yaxs la'ē
āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'ēstāsa t'lē'sēmē. 20
Wā, g'í'l'mēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k'!wē qa's LEp!ā'lōdalēs
lā'xa t'lē'sēmē. Wā, ā'l'mēsē gwā'l'exs la'ē mō'x'ūdzek!wēda
LEp!aa'kwē k'!aō'k'!wa. Wā, g'í'l'mēsē gwā'l'exs la'ē āx'ē'dxa
hē'x't!a'yē qa's lē k'lūdzedzō'dālas lā'xa k'!ek'!aō'k'!wa. Wā,
g'í'l'mēsē wī'ēlg'aālaxs la'ē āx'ē'dxa wāō'kwē k'!ek'!aō'k'!wa qa's 25
LEpeyīndalēs lā'xa hē'x't!a'yē. Wā, g'í'l'mēsē laxat! mō'x'ūdze-
kwālaxs la'ē āx'ē'dxēs nā'gats!ē qa's lē tsā'x'ē'its lā'xa de'msx'ē
lā'xa l'ēma'isē. Wā, g'ā'xē hā'nō'lisas lā'xēs nē'k'asōlē. Wā,
la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
 35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
 40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
 45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
 5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k'!waxlā'ēwa qa's L'E'nqemx'sālēs lā'xa nayi'mē k'!Ek'!aō'-k'!wa qa g'ayl'mx'sālat'sa ēwā'pē qō tsā's'idlō. Wā, g'í'l'mēsē gwā'l'ēxs la'ē āx'ē'dxa ēwā'bets!āla nagats!ā' qa's tsa'ts!ELEYi'n-dēs lā'xa k'!Ek'!aō'k'!wa. Wā, la āx'ē'dxa lē'el'ēwā'yē qa's nā's'idēs lāq qa k'!ē'sēs k'ix'sā'lēda k'!ālela. Wā, g'í'l'mēsē gwā'l nā'saqēxs
 35 la'ē Lē'lālaxēs ēnēnemō'kwē qa lēs k'lūs'ā'lis lax āx'ā's neg'a'sa-sēxa hē'x't!ā'yē. Wā, g'í'l'mēsē gagā'la k'lūdžē'sexs la'ē lō't!ēdēda begwā'nemāxēs nek'a'. Wā, hē'x'ēida'mēsa lē'da Lē'lānemē qa's lē k'lūsē'sta'laxa neg'ekwē' hē'x't!ā'yē. Wā, hē'x'ēida'mēsē xamāx-ts!ā'na hā'mx'ēi'dxa hē'x't!ā'yē, yixs hē'ēmaē ā'lēs ts!E'lqwē.
 40 Wā, g'í'l'mēsē gwā'l hā'mā'pexs la'ē tsāx'ēitse'wēda ēwā'pē qa nā'gēg'ēs, lō qa ts!E'nts!egwayōs. Wā, g'í'l'mēsē gwā'l nā'qaxa ēwā'paxs la'ē ts!E'nts!enx'wida. Wā, lā'x'daxwē nā'ēnakwa. Wā, hē'ēm hā'mē'x'silaēnē'sa bā'k!umaxa hē'x't!ā'yasa gwā'xnisaxs g'a'lōlānēmaē Lē'wa hā'nō'nē Lē'wa dō'gwinētē dzā'wu'na, lō'ma
 45 ēnā'xwa k'!ō'k'lūtela.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hēx't!ē).—Wā, la'mē'-sen gwāgwēx's'alal lā'xaa hē'x't!ā'yaxs hā'nx'Laakwāē. Wā, hē'māxs g'ā'lāē gwā'l xwā'lēda ts!ēdā'qaxa g'ā'lōlānemē k'!ō'telaxa gwā'xni'sē lō'ma dzā'wū'nē. Wā, hē'x'ēidamēsē lā'-
 5 ēwūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa ēwā'pē lāq. Wā, lāla gēnē'mas āxā'lax q!ō'snā'yasa hē'x't!ā'yē. Wā, g'í'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’x’t!a’yē lā’xa hä’n’x’Lanowē. 7
Wä, g’i’l’mēsē qō’t!axs la’ē äx’ē’d lā’xa k’!ä’k’!öbanē qa’s nā’sē-
yīndēs lā’xa hē’x’t!a’yaxs la’ē g’ē’ts!ä lā’xa hä’n’x’Lanowē. Wä,
g’i’l’mēsē gwāl nā’saqēxs la’ē hä’n’x’Lents lā’xa legwī’lē. Wä, 10
la Lē’lälaxēs gwe’yowē qa’s Lē’lälāsō lā’xēs g’ō’külotē. Wä,
g’i’l’mēsē g’āx ‘wī’!aēlēda Lē’lānemaxs la’ē gēne’mas äx’ē’d-
xēs lō’elq!wē Lē’wis k’ā’k’ets!enaqē qa g’ā’xēs äxē’l lāx k’!wāē’-
lasas. Wä, k’!ē’s’t!a ä’laem gē’g’i’l! māe’mdelqūlēda hä’n’x’La-
nāxs la’ē hä’n’x’sanā. Wä, hē’x’ida’mēsē äxō’yuwē na’seya- 15
’yas. Wä, lē’da ts!edā’qē äx’ē’dxa hēkwila’yē g’i’lt!exlāla k’ā’-
ts!enaqa qa’s ‘na’!nemsqememk’ē xelō’ts!älaxa hē’x’t!a’yē qa’s
lē xe’ts!älax lā’xa lō’q!wē. Wä, lae’m hō’saxa hē’x’t!a’yē qa
maē’mā’tsemk’!esēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m
ma’!gūnā’!tsema hē’x’t!a’yē lā’xa ‘nemē’xLa lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wä, g’i’l’mēsē gwā’lexs la’ē lep!ā’lilema
ha’madzowē’ lē’wa’yā lāx ‘nēxdzamōlitsa k’!wē’lē. Wä, lā’xaa
äx’ē’tse’wēda lō’pts!āwē lō’q!wa qa’s lē k’!ä’dzōdayō lāx L!ā’senxa-
’yasa la LEBē’l ha’madzō’ lē’wa’yā. Wä, lawē’s!a k’ā’g’i’l!xa
hē’x’ts!älā lō’q!wa qa’s lē k’a’x’dzamōlilas lā’xa k’!wē’lē. Wä, 25
lae’m ā’Lēsa lō’pts!ä lō’q!wa qa’s lē mā’k’ala lā’xa k’!wē’lē. Wä,
ā’xaa äx’ē’dxa k’ā’k’ets!enaqē qa’s lē ts!ewanaēsas lā’xa k’!wē’lē.
Wä, hē’x’ida’mēsēda k’!wē’lē xelwä’lax L!ē’tsema’yasa hē’x’t!a’yē
qa’s hämx’ē’!dēq. Wä, g’i’l’mēsē ‘wī’la hämx’ē’!dxa L!ē’tsema-
’yasēxs la’ē xē’lx’!idex xā’qas qa’s k’!ix’wē’!dēq. Wä, g’i’l’mēsē 30

- 31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

- 31 'wī'la k'lx'ō'dex ē'g'e'masēxs la'ē ts!exts!ā'lasēs k'la'x'mōtē xāq
lā'xa lō'pts!ā lō'q!wa qaxs hē'maē lā'g'ilas hā'ng'alilemē qāēda
'k'la'x'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'ī'l'mēsē 'wī'elāmasxa
xā'xsema'yasa hē'x't!a'yaxs la'ē xā'max'ts!āna dā'g'ilts!ōdxa
35 hāmts!āwasa hē'x't!a'yē qas hā'mx'ēidēq. Wā, g'ī'l'mēsē gwāl
ha'mā'paxs la'ē hē'x'ida'ma begwā'nemē āx'ē'dxa xā'xts!āla
lō'q!wa qas lē qepts!ō'des lā'xa hā'nx'lanowē. Wā, la ts!o'xū-
g'indeq. Wā, la qepts!ō'tsa 'wa'pē lāq qas lē hā'nx'dzamō'lilas
lā'xa hē'x'ha'x'daxa hē'x't!a'yē. Wā, lā'x'daxwē ts!ē'nts!enx-
40 'wēda. Wā, g'ī'l'mēsē gwāl ts!ē'nts!enkwxas la'ēda begwā'nemē
tsā'x'ēitsa 'wā'pē lāq qa nā'x'ēidēs. Wā, g'ī'l'mēsē gwāl nā'qaxs
la'ē hō'qūwēlsa. Wā, lae'm gwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yūē'k'u hē'x't!ēsa 'nā'xwa k'ō'-
k'lūtēlag'in ē'dzagūmlek'. Wā, hē'emxaa gwāl'ēda g'ī'lx'den
gwā'gwēx'sālasa. Wā, lē'x'a'mēs ō'gū'qalayōsēxs k'le'ō'saē nā'-
yem k'la'k'lōbanā. Wā, hē'misēxs gē'x'la'laē mae'mdeqūla qa
5 xā's'ēdēs. Hē'em lā'g'ilas xā'xts!ēda hē'x't!a'ya qaxs hē'menēl'maē
xwē'tase'wa qa lē'lx'sēsa hē'x't!a'yē. Wā, la hā'nx'sanawēda
hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qas
lē k'a'x'dzamōlilas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'ā'-
k'ets!enaqē lā'xa lē'lānemē. Wā, la hē'x'idaem yo's'ēideq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called "milky." | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wä, lae'm hä'lselaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wä, 10 g'í'lmēsē gwāl yō'saxs la'ē tsā'x'itsōsa 'wā'pē. Wä, la nā'x'ī-deq. Wä, g'í'lmēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wä, lae'm-xaa k'le'ās L'ē'na lāq lē'wa g'í'lx'den wā'ldema.

Milky Salmon-Spawn.— . . .¹ la'ē gā'gaēla lā'xa g'ō'kwē qas ha'mē'x'silase'wē. Wä, hē'em lē'gades dzemō'kwē. Wä, hē'- 15 'maaxs la'ē tsē'ts'ō'yō lā'xa hä'n'x'lanowē, wä, la'mēsē gūq'leqasōsa 'wā'pē. Wä, la'mēsē xwē't'letsē'wa. Wä, ā'f'mēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'stā. Wä, lawī'sla hä'n'x'lanā lā'xa lēgwī'lē. Wä, la'mēsēda begwā'nemē dō'qwa'laq. Wä, g'í'l- 'mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē 'wā'las 20 xwē'dayō k'ā'ts'ēnaqa g'í'lt'exlāla qas xwē't'ēdēs lāq. Wä, la- 'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wīda. Wä, k'lē'st'la ā'laem gē'g'ilil ma'e'mdelqūlaxs la'ē hä'n'x'sanā. Wä, lae'm L'ō'pa. Wä, la'mēsē tsē'ts'ō'yō lāxa lō'q'wēda dzemō'kwē gē'nē lē'wis 'wā'pala. Wä, la k'lū'nq'leqasōsa L'ē'na. Wä, lawī'sla 25 k'ā'x'idayō lā'xa ha'mā'p'laq. Wä, lae'm yō'sasa k'ā'ts'ēnaqē lāq. Wä, g'í'lmēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'ltā 'wā'- pa, yixs nā'naqalg'iwala'mēx'dāxa 'wā'paxs k'lē'smēx'dē yō'sida. Wä, yū'em ha'mā'sa bā'k'lumaxa neqū'la lē'wa dzā'qwa. Wä, la k'lē's yō'saxa dzemō'kwē gē'nēxa gāū'la, qaxs kwā'lats'ēmaē 30 qaē's tse'n'xwa'yē. Wä, la la'mēsēn gwā'gwēx's'ālāl lū'xaaxa

¹ Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts!ăwŭ'nxa.
Wā, lae'm lē'gades lē'gekŭē lā'xēq. Wā, hē'maaxs la'ēda
q!ŭlsq!ŭ'lyakwē lē'lānemxa neqŭ'la lō'ma dzā'qwa, yīxs k'!ē's'ma-
35 axat! gaā'xstēxa gaā'la, yīsa āxnō'gwadās. Wā, g'ī'l'mēsē 'wī'-
'lāelēda lē'lānemaxs la'ēda lē'lāla āx'ē'dxa hā'nx'lanowē qas
aē'k'!ē ts!ō'xŭg'indeq qa ā'lak'!ālēsē la ē'g'ig'a. Wā, la k'!ō'qŭ-
laq qas lē ha'nō'līlas lā'xa lē'gēgwats!ē lā'watsa, yīxs dzemo'-
gwats!aalexs k'!ē's'mēx'dē q!al'ē'dēda gē'nē. Wā, la'mēsē āx'ē'd-
40 xa xā'laēsasa met!ā'na'yē qas xelō'ts!ōdē lā'xa ā'lak'!āla la
q!alp!ā'la gē'nā qas lē xelts!ā'las lā'xa hān'la'nowē. Wā, g'ī'l-
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wā, la k'!ō'qwalīxa hā'nx'lanowē qas lē hānō'-
lisas lā'xa legwīlē. Wā, la gŭq!eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē
45 gwāl gŭ'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'!ēs
xwē't!ēdeq. Wā, g'ī'l'mēsē gwā'la, la āx'ē'dxa ō'gŭ'la'maxat!
hā'nx'lanā qas aē'k'!ē ts!ō'xŭg'intsā 'wā'pē lāq. Wā, g'ī'l'mēsē
ēg'eg'a'xs la'ē hā'ng'alīlaq. Wā, lawī'slā k'!ō'qwalīxa hā'nx'-
lanō, yīx la āxtse'wa'tsa gē'nē qas hā'nx'lendēs lā'xa legwīlē.
50 Wā, g'ī'l'mēsē lā'x'lālaxs la'ē āx'ē'dxēs g'ī't!exlāla xwē'dayō k ā'-
ts!ēnaq qas tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qas xwē'laqa-
'mēxat! gŭxste'nts lāq. Wā, lae'm hēx'sā'em gwē'gilaq lā'laa lāx
tē'nx'īdex'demlas. Wā, lae'm hewā'xaem xwē't!ēdeq. Ā'x'sāem
tsē'g'ōstālaq. Wā, la k'!ēs gēg'īlīl tsē'g'ōstālaqēxs la'ē yā'was'īd

before it || boils a little; and as soon as it boils over, it is taken off 55
the fire | and poured into the cold kettle. Then it | is done. The
reason why it is quickly poured into the | cold kettle is, that, if it is
allowed to boil for a long time, then the | water gets clear, and the
spawn separates from the liquid. || When it is poured into the cold 60
kettle | as soon as it begins to boil over, then it is just like boiled
flour, and it is mushy. | Immediately the man takes the dishes and |
puts them down close to the place where the kettle is standing | in
which the clayey spawn is. Then he takes a long-handled || ladle 65
and dips up the clayey salmon, and puts it | into the dishes; and
when the dishes are full of the | clayey spawn, he takes oil and pours
it into it,— | really much oil. The reason why they take much | oil is
that it chokes those who eat it. After (the man) finish || putting oil into 70
it, he puts it before the guests, | and his wife takes her spoon-basket
and distributes the spoons | among the guests. They do not drink
water before | they eat it. They just eat it right away. As soon
as | they begin to eat, the man draws fresh water for his guests to
drink || after they have eaten. As soon as the one who went to 75
get water comes back, | he puts down the water that he has drawn,
and waits for his guests to finish | eating; and after they finish eating,

mede'lx^wida. Wä, g'í'l^mēsē te'nx^ēidexs la'ē hā'nx^sendayō 55
qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx^slanō. Wä, lae'm
L'ōp lā'xēq. Wä, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
wūdesge'mē hā'nx^slanā, yixs g'í'l^mmaē gē'g'ilil te'ntenk'ilaxs la'ē la
q'lō'tsēsta. Wä, lae'm gwē't'idēda gē'nē lē'wis 'wā'pala. Wä,
g'í'l^mēsē hē'x^sidaem gūqā'dzem lā'xa wūdesge'mē hā'nx^slanāxs 60
g'ā'laē te'nx^sida; wä, la yū gwē'x'sa hā'nx^slaakwēx qūxa' la gē'n-
k'a. Wä, hē'x^sidamēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
g'ā'xē mex'ā'ilēlaq lā'xa mā'k'ala'mē lāx ha'nē'lasasa hā'nx^sla-
nowē, yix la g'í'ts!ēwatsa L'lē'gēkwē gē'nā; wä, la āx'ē'dxa g'í't!ex-
la k'ā'ts!ēnaqa qa's tsē'x^sidēs lā'xa L'lē'gēkwē gē'nā qa's tsē- 65
ts!ā'lēs lā'xa lō'elq!wē. Wä, g'í'l^mēsē qō'qūt!ēda lō'elq!wāxa
L'lē'gēkwē gē'nēxs la'ē āx'ē'dxa L'lē'nē qa's k'lūq!eqē's lāq, yisa
ā'lak'lāla la q'lē'nema L'lē'na. Wä, hē'em lā'g'ilas q'lē'nema
L'lē'na lā'qēxs mekwa'ē lā'xōx ha'ma'yēx. Wä, g'í'l^mēsē gwāl
k'lū'nqasa L'lē'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs Lē'lānemē. 70
Wä, lā'la gēne'mas āx'ē'dxēs k'ā'yatslē qa's lē ts!ēwanaē'sas
lā'xa k'lwē'lē. Wä, lae'm k'lēs nā'naqalgiwālux 'wā'paxs k'lē's-
maē yō's'ida. Wä, lae'm ā'em hē'x^sidaem yō'sa. Wä, g'í'l-
mēsē yō's'idexs la'ēda begwā'nemē tsāx ā'ltā 'wā'pa qa nā'gē-
g'ēsēs Lē'lānemē qō gwā'hl yō'salō. Wä, g'í'l^mēsē g'āx aē'daa- 75
qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa gwā'lēs
yō'sēs Lē'lānemē. Wä, g'í'l^mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē MEX'ā'lilas lā'xēs k!waē'lasē ɬE'wis GEN'e'mē.
Wā, la āx'ē'dxa 'wā'pē qa's lē hānx'dzamō'lilas lā'xa k!wē'lē.
80 Wā, lā'x'da'x^u nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'ēnē. Wā,
lā'xaa k'lēs hē'lig'intse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ya
q!wā'lemē, la'ē āx'ē'tse'wēda lā'llem'wē'dzekwē qa's mā'yemē lāq,
yixs k'lē'saē ts!epa'se'wēda lē'ēna, qaxs aō'ts!agāēda lā'llem'wēdze-
kwē ɬE'wa L!ē'ēna; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yixs ha'ēmayā'ū'sa q!ūlsq!ū'lyakwē ts!ē'daqa ɬō'ma
bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē
ɬE'wa sāgūmē, yixs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ya,
yixs k'lē'saē mā'yema mā'lē'dā'la. Wā, la k'lēs ts!EX'semselē'da
mā'sāsa lā'llem'wē'dzekwē lā'xa q!wā'lemē ɬE'wa sāgūmē. Wā,
10 hē'ēmesēxs g'ī'l'maēda nēnā'gadē hē'menālaem de'nxelaxs k'ik'ī'l-
nelaēda ts!ē'ts!eqāx 'wā'sgemasasa gā'nulaxa la ts!āwū'nxā ɬō'ma
yā'yaq!entēmēlasēxs hēmēnk'āla'maē yāq!ent!āla lā'naxwaas lā-
welsa yaēxa. Wā, g'ī'l'mēsē L!eml'ēdexs laē āx'ētse'wēda lā'llem-
'wē'dzekwē qa's lē ts!EWā'naē'dzem lā'xa la L!ēL!ē'mla qa hāmx'-
15 i'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paēL!xa-
wa'yaxs la'ē hē gwēx's gwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'ida'mēse
gwāl L!ē'mla. Wā, hē'ēmisa k!ā'k!et!ēnoxwē, g'ī'l'maē k!ā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

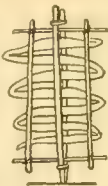
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema^fyasa gō'kwē la'ē āx'ē'dxa q!ō'^eyaakwē k'ā'dzekwa qa's 18
āxē'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'llem^fwēdzekwē qa's
q!EX'ē'dē lāq. Wā, la mā'melēk'oq lē'wa k'ā'dzekwē. Wā, 20
g'ī'lēmēse qō't!āēL!xōxa hē gwēx's gwa'lē'k'a dze'mx^ustō, la'ē
hāmts!ā'las lā'xēs k'!ā't!aasē. Wā, ā'lēmēsē gwā'lēxs la'ē elā'q
qō't!ēs k'!ā't!aasē, wā, hē'x'ida^mmēsē āxō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoats!ē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa's g'ēxēlts!ā'lēs lāx la q!ō'ts!ēwa'tsēs hāmts!ā'layox^udē. 25
Wā, ā'lēmēsē gwā'lēxs la'ē ā'lak'!āla la ts!ō'tlox^ewidē k'!ā'telalas.
Wā, laē'm^exaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'ī'lēmēsē q!wā'xenxexs la'ē āxā'xo-
yowa q!ē'ngwats!ē lā'xēs tē'kwālaasē qa's qwabenō'tsawē. Wā,
lā'naḡwa xā'L!ax'ē'id āx'ē'tse^ewēda q!ē'nkwē, yīxs g'ā'xaē gē'mxēla 30
q!wā'lēmē. Wā, la sē'x'ē'tsō qas mayemaēda q!ē'nkwē lā'xa
q!wā'lēmāxs la'ē ha^mmā'ēya, yīxs q!ē'msaē ts!epē'dēda sē'x'axa
q!wā'lēmāxa L!ē'ēna, qaxs aō'ts!agāēda L!ē'ēna lē'wa q!ē'nkwē.
Wā, g'ī'lēmēsē k'!ēā's q!ē'nkwa waō'kwē begwā'nema la'ē ts!epa'xa
L!ē'ēnāxs sē'x'aaxa q!wā'lēmē. Wā, hē'ēmsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē lō^ema lē'elk!wana'yē. Wā, g'ī'lēmēsē la
sa'kwēda ts!edāqaxa sā'gūmē; wā, g'ī'lēmēsē q!eyō'lqēxs la'ē
nā'ēnakwa. Wā, hē'x'ida^mmēsē k!wanō'lisxēs legwī'lē qa's L!ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'ī'lēmēsē k!wē-
k!ūmelk'!enx'ēidēxs la'ē L!ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40

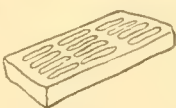
41 and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they
10 drink much water after having eaten || the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a'liłēq. Wā, laxaa āx'ē'dxa ts!Ek!wā'ga'yasēs LE'mg'ayō. Wā, la āx'ē'dxa L!E'nkwe sā'gūm qa's dā'lēsēs GE'mxōlts!āna lā'qēxs la'ē k'ā't!ēts ō'ba'yas lā'xa leqwa'. Wā, hē'ēmis la t!E'l'x'wīdaa-tsēq, yisa LE'mg'ayō. Wā, ā'l'mēsē gwāl t!E'l'x'waqēxs la'ē pēpe-
45 xēnx'ēda. Wā, g'ī'l'mēsē gwāl t!E'l'x'waqēxs la'ē mē'ns'īdeq qa mō'denēs āwā'sgēmas lā'xēns q!wā'q!wax'ts!āna'yē, la'ē aēlts!ā'laq. Wā, g'ī'l'mēsē gwā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'wa'yē. Wā, la āx'ē'd lā'xa q!E'nkwe qa's mā'sēsēxs lā'xa L!E'nk' sā'-gūmxx la'ē L!E'x'L!ax'a. Wā, g'ī'l'mēsē k!eā's q!E'nkwa L!E'x'L!ā'-
50 x'axs la'ē ts!epa'xa L!ē'ēna.

1 **Roasted Salmon-Spawn.**—Wā, la'mē'sen ē'dzaqwaltsa gē'ēnē. Wā, hē'ēmaaxs g'ā'laē lā'lanema k!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la āx'ē'dēda ts!ēdā'qaxa senē'ts!a'yē gē'ēnā qa's āx'ē'dēxa L!ō'psayō qa's gwā'naxendālēsa gē'ēnē lāq, g'a gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē
5 gwā'lēxs la'ē lā'nōlisaq lā'xa legwī'lē. Wā, g'ī'l'mēsē nā'xwa mē'l'mēlsgēmx'ēdēxs la'ē ā'xsanā. Wā, laE'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hām'x'ī'tsē'wa, yīxs hē'ēmaē ā'lēs ts!E'l'qwē, qaxs k!ē'saē ha'ma'xs la'ē wūdex'ē'ida. Wā, k!ē'sēmxaa ts!epēla' lā'xa L!ē'ēna. Wā, la q!ēk!ēts!a'ya wā'paxs la'ē nā'x'īdēda ha'mā'pdāxa
10 L!ō'bekwē gē'ēnā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema. Wā, g'ī'l'mēsē ts!E'l'xsemx'ēdaxs la'ē k!lpsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,  This is 15
the spawn is heated. As soon as it all turns so that |
it is done. Then it is taken off from the fire and scraped off; |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts!ē'lqwa t!ē'sema;
g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades k!ūt!aa'k'. Wā, g'ī'l'mēsē
'wī'ēla la āxā'laxs la'ē k'ō'gūnōlīdzem lā'xa legwī'lē qa hēs 15
L!ē'salase'wēda gē'nē. Wā, g'ī'l'mēsē 'wī'ēla la 'mē'lx'īdexs la'ē
L!ō'pa. Wā, hē'x'īda'mēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la
hē'x'īdaem hā'mx'itse'wa, yixs hē'māē ā'lēs ts!elq'. Wā, lae'mxaa
k'leā's L!ē'na ts!epa'sōsa ha'mā'paq. Wā, ā'mēs q!ē'nema 'wā'pē
nā'gēg'ēsa ha'mā'paq. Wā, lā'xaa k'lēs L!ē'lālayō la'xa ō'gū- 20
'lats!ēsē g'ōk' bē'begwānema. Â'em lē'x'a'ma āxnō'gwadāsa
gē'nē hē gwē'g'ilē ha'mā'pxa k!ūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'nx'lentsē'wēda
gē'nāxs g'ā'laē lā'lanēmēda dō'gwinētē dzā'wū'na. Wā, lae'm
g'ī'l'em gwāi xwā'lase'wa, yī'sa ts!edā'qē. Wā, la ax'ē'dxa 25
hā'nx'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!eqa'sa
'wā'pē lāq qa t!epeyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'nx'lents.
Wā, k'lē'st!a gē'g'ilīl mae'mdelqūlaxs la'ē 'mē'l'melsgemx'īda.
Wā, la hā'nx'sendeq. Wā, ā'mēsēda ts!eda'qē āx'ē'dxa k'ā'k'e-
ts!enā'qē qa's ts!ewā'naēsēs lā'xēs sā'semē lē'wis lā'wūnemē. 30
Wā, ā'mēsē hā'nx'dzamōlīlēda ts!edā'qasa hā'nx'lanowē gē'nē-
ts!āla lā'xēs sā'seme lē'wis lā'wūnemē. Wā, lā'x'da'xwē yō'sīda.
Wā, lae'mxaa ā'l'em ha'mā'ya dzē'lē halā'xek' gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
35 the morning, for || it makes one sleepy. After they have eaten the
salmon-spawn, | they drink water. That is all about the salmon-
spawn. |

- 1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
When winter comes, the | woman takes her soaking-box and puts
it down in the corner of the | house. Then she pours water into
5 it. When it is half full || of water, she takes the basket with
the split salmon and | brings it out, and puts it down near the
soaking-box. Then she takes out the | split salmon and puts them
into the soaking-box. After she has done so, | she takes two large
stones and puts them on top of | the split salmon that are to be
10 soaked, to keep them under water. || Sometimes they are left in four
or six | days soaking in the house. As soon as they are soft, the
woman | takes a kettle and puts it by the side of the fire; then | she
takes out the split salmon, and takes them where the kettle is stand-
ing. | Then she cuts the split salmon into three pieces with her fish-
15 knife, || and she puts them into the kettle. | After she has done so,
she takes a piece of old mat and covers over | the split salmon that
is in the kettle. | After she has tucked in (the mat) all around, she
pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wā, la k'les ha'mē'xa gaā'la, qaxs
35 kwā'lats!emaē. Wā, g'í'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs
la'ē nā'gēk'ilaxa 'wā'pē. Wā, la'e'm gwā'la gē'nē lā'xēq.

- 1 **Sockeye-Salmon.** — Wā,¹ la'mē'sen gwā'gwēx'sālā lā'qēxs la'ē
ha'mē'x'silasē'wa. Wā, hē'maaxs la'ē ts'lāwū'nx'ida. Wā, lē'da
ts!edā'qē āx'ē'dxēs t'lē'latslē qa's hā'ng'alilēq lāx ōnē'gwilasēs
g'ō'kwē. Wā, la gūxts'o'tsa 'wā'pē lāq. Wā, g'í'l'mēsē nego-
5 yā'laxa 'wā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's
g'ā'xē hānō'lilas lā'xa t'lē'latslē. Wā, la'mē'sē lō'x'wēlts!ōdxa
q!wā'xsa'yē qa's lō'x'stalis lā'xa t'lē'latslē. Wā, g'í'l'mēsē gwā'texs
la'ē dā'x'ēdxa ma'tse'mē āwā' t'lē'sema qa's t!ā'qeyi'ndēs
lā'xa t'lē'lase'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,
10 la'mēs 'nā'l'nemp!ena mō'p!enxwa'sē 'nā'lās lōxs q!EL'ep!E'n-
xwa'saē 'nā'lās t!ē'ltalila. Wā, g'í'l'mēsē pō's'idexs la'ēda ts!edā'qē
āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'lilas lā'xa legwī'lē. Wā, la
lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.
Wā, la'mē'sē yā'lyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa
15 q!wā'xsa'yē. Wā, la'mēs mō'ts!ōts lā'xa hā'nx'lanowē. Wā,
g'í'l'mēsē gwā'texs la'ē āxō'dxa k'!ā'k'lobana qas nā'seyi'ndēs
lāx ō'kweya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā,
g'í'l'mēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'lalbida'wē
'wāp lāq. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, g'í'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

mae'mde'lqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kweya'yas nāyimas 20
 qaxs k!ē'saē hē'lq!alaq k'ex'sā'lēda k!ā'lēla lāx nayimasēs
 hā'nx'LEndē. Wā, la'mēsē gē'g'ililēm ma'e'mde'lqūlaxs la'ē
 hā'nx's'Endeq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
 lā'lēda ts!edā'qē āxē'dxa lō'q!wē lē'wa ts!eba'ts!ē lē'wa L!ē'na
 qa gā'xēs āxē'l lāx k!waē'lasas. Wā, g'ī'lēmēsē wī'la gā'x 25
 āxā'lilēxs la'ē āxē'dxēs ts!ē'slāla qa's k!ep!ē'dēs lāx nāyimasēs
 hā'nx'LEndē. Wā, la k!ip!ā'lilās lā'xa obē'x'lālilāsēs lēgwī'lē.
 Wā, laxaa hē'ma ts!ē'slāla k!ip'üstā'layōsēxēs ha'mē'x'silase-
 wēda q!wā'xsa'yē qa's lē k!ipts!ā'las lā'xa lō'q!wē. Wā, g'ī'lēmēsē
 wī'ēlō'staxs la'ē gwē'la'ts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
 g'ī'lēmēsē gwā'lēxs la'ē āxē'dxa L!ē'na qa's k!ūnts!ō'dēs lā'xa
 ts!eba'ts!ē. Wā, g'ī'lēmxaā'wisē gwā'lēxs la'ē āxē'dxa ha'ma-
 dzowē' lē'wa'ya qa's lē lēpdzamō'lilās lā'xēs hā'mg'ī'lase'wē.
 Wā, g'ī'lēmēsē gwā'lēxs la'ē k!ā'g'ililxa lō'q!wē lē'wa ts!eba'ts!ē
 qa's lē k!ā'xdzamō'lilās lā'xēs Lē'lānemē. Wā, lā'la k!ā'ts!ē'wēda 35
 ts!eba'ts!ē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
 tsā'x'īdxa ēwā'pē qa's lē tsā'x'īts lā'xa ha'mā'plē. Wā, hē'x'ī-
 da'mēsē ts!ewē'L!ēxōda. Wā, g'ī'lēmēsē gwā'lēxs la'ē nā'x'ēda.
 Wā, lā'x'da'xwē hā'mx'ē'īda. Wā, lae'm q!ūlēx's'em k!ō'k!ūpsā-
 lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!ep!līdēs lā'xa L!ē'na qa's 40
 ts!ō'q!ūsēs lā'xēs se'msē. Wā, g'ī'lēmēsē gwā'lē ha'mā'pa la'ēda
 ts!edā'qē la k!ā'g'ililxa lō'q!wē qa's lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



- 1 **Silver-Salmon.**¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hă^εmx'sâ^εyē lā'xa hă'nx'lanowē. Wä, la^εmē'sē
 ts!ō'xūg'intsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'lilas lā'xēs hă'mg'i'lase'wē. Wä, hē'x'ida-
 'mēsē ts!E'nts!ENx'wīDEX'da'xwa ha'mā'pdē. Wä, g'í'l'EMlā'x'dē
 hă'mx'ī'dēda Lē'ēlānEMaxs la'ē lā'wūnEMasa ts!Edā'qē tsāx ā'lta
 'wā'pa. Wä, g'í'l'mēsē gwāl ts!E'nts!ENkwēda k!wē'laxs la'ē
 hă'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lā'x'da'xwē
 50 nā'x'ida. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē āwū'lgemg'a'lil qa's
 hē'lēg'intse'wē. Wä, laE'm gwāl lā'xēq. Wä, g'í'l'EM pō'sq!ēda
 āxnō'gwadäs la'ē ā'EM āx'wūste'ndxa q!wā'xsā'yē lā'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!līpā'lēqēxs la'ē pex'ā'q lā'xēs
 lēgwī'lē; g'a'gwā'lēg'a (fig.). Wä, g'í'l'mēsē k'īxūmxsā'wēda k!lā'lēla
 55 lā'qēxs la'ē q!ā'Lēlaqēxs lē'ma'ē L!ō'pa. Wä, hē'EM lē'gades
 hā'laxwase'wēsa pō'sq!a. Wä, laE'mxaa ts!Epa's lā'xa L!ē'naxs
 la'ē ha'mā'peq. Wä, laE'm gwāl lā'xēq.

- 1 **Silver-Salmon.**¹—Wä, la dzā'qwaxs la'ēda begwā'nemē Lē'ēlālaxa
 g'í'g'igāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,
 g'í'l'mēsē 'wī'ēlaELEXs la'ēda begwā'nemē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la hānx'LE'nts. Wä, lā'lā
 5 gēNE'mas āx'ē'dxa mō'wē dzēl xwā'LEk^u dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

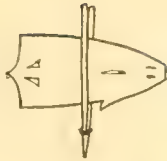
te'mdēq. Wä, g'í'f'mēsē mede'lx^ewīdēda la hā'nx'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wä, ā'f'mēsēda ts!edā'qē
 xwē't!ēdqēxs la'ē gē'g'ilīl ma'e'mde'lqūla qa q!wē'q!ūlts!ēs. Wä,
 g'í'f'mēsē g'wāl xwē'taqēxs la'ē āx'ē'dxa yū'du'xūxla lō'elq!wāxs
 ma'lō'gū'g'iyōēda bē'bēgwānem yō'salxa dzē'lē dzā'wū'na. Wä, 10
 hē'ē'misa ma'lexlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,
 hē'ē'misa 'wā'lasē tsā'xla k'ā'ts!ēnaqa. Wä, g'í'f'mēsē 'wī'ēl-
 galīlaxs la'ē ts!ō'xūg'indālaxa yū'du'xūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wä, g'í'f'mēsē g'wāl'ēxs la'ē tsā'ts!ōdālaxa q!ē'mlalāsa
 dzā'wū'nē lā'xa lō'elq!wa. Wä, g'í'f'mēsē 'wī'ēlts!ēwakwa la'ē 15
 lēpdzamō'līlasōsa ha'mā'dzowē lē'wa'ya. Wä, lē'da begwā'nemē
 k'ā'g'ilīlxa lō'elq!wē qa's lē k'ax'dzamō'līlas lā'xa mō'kwē
 bē'bēgwā'nema. Wä, la ē'tlētsa 'nemē'xla lō'q!wa lā'xa mō'x'-
 'maxat!. Wä, la ē'tlētsa 'nemē'xla lō'q!wa lā'xa mō'x'ēmaxat!.
 Wä, g'í'f'mēsē 'wī'ēl'galīlā lō'elq!wāxs la'ē k'ā's'ēitsa k'ā'k'ēts!ēnaqē 20
 lā'x'da'xwēq. Wä, la tsā'x'ēitsa 'wā'pē lāq qa nā'x'ēidēsēq. Wä,
 g'í'f'mēsē g'wāl nāqaxs la'ēda nā'xsālaga'yas ts!ē'lwax'ida, yī'sa
 ts!ē'lwāqelāsa g'í'lx'dē ha'mā'pxa l!ō'bēkwē xīxēxstō'wakwa.¹
 Wä, g'í'f'mēsē q!wē'lēdēxs lā'x'da'xwāē yō's'ida. Wä, g'í'f'mēsē
 yō's'idēxs la'ē k'!ō'qūlīlēda begwā'nemāxa nā'gats!ē qa's lē tsāx 25
 ā'ltā 'wā'pa. Wä, g'í'f'mēsē grāx aē'daaqaxs la'ē hā'ng'alīltsa nā'-
 gats!ē 'wā'bets!āla, qa's ē'selē qa g'wālēs yō'sa. Wä, g'í'f'mēsē g'wāl
 yō'saxs la'ēda begwā'nemē k'!ō'qūlīlxa nā'gats!ē 'wā'bets!āla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
- 30 Then they drink, and || the man takes up the dishes and puts them down at the place | where his wife is sitting. Then he takes the spoons and | puts them down at the place where his wife is sitting. As soon as | this is done, the guests go out. They do the same with |
- 35 the dog-salmon when it is caught for the first time. || They also do the same thing with the dog-salmon when it is | dried for winter, when they are going to keep it in the same way as the | silver-salmon. They do not pour oil over it, because it is really | fat: therefore they give it to eat only in the evening. | This is also the way when silver-salmon caught by trolling is eaten with spoons in the morning. ||
- 40 He who eats it is never strong; he always feels sleepy the | whole day, and he is not strong: therefore it is first eaten in the | evening. As soon as the dog-salmon coming from the upper part of the | river is eaten, they pour much oil over it, for it is dry; | and there is never
- 45 a time when they do not eat it in the morning, at noon, and || in the evening. They are afraid to eat it in the morning, when it just jumps | at the mouth of the river, for it is really fat. That is | the cause of making (those who eat it) sleepy. That is the end of this. |
- 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman) always | takes sun-dried salmon for breakfast-food; | and when she takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx'dzamōlila lā'xa k!wē'lē. Wā, lā'x'da^εxwē nā'x'ida, la'a^l a
- 30 sēda begwā'nemē k'ā'g'ililxa lō'elq!wē qa^εs lē k'ā'g'alilēlas lāx k!waē'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets!enaqē qa^εs lā'xat! āx'ā'liēlas lāx k!waē'lasasēs gene'mē. Wā, g'ī'lmēsē gwā'lexs la'ē hō'qūwelsēda k!wē'ldē. Wā, hē'emxaa gwēg'ilase-wēda gwā'xnēsaxs g'ā'laē lā'lanema.
- 35 Wā, hē'ēmisē, hē'emxaa gwēg'ilase^εwēda gwā'xnēsaxs la'ē le'mxwase^εwa qalē'da ts!āwū'nxē, yīxs āxēlakwēlē gwēg'ilasaxa dzā'wū'nē. Wā, lae'm k!ēs k!ū'nq!eqasōsa l!ē'na qaxs ā'laē tse'nxwa. Hē'ēmis lā'g'ilas ā'ē'm hā'mg'ī'layōxa la dzā'qwa. Wā, hē'maaxs yō'sase^εwaēda dō'gwinētē dzā'wū'nxā gaā'la. Hē-
- 40 wā'xat!a la q!ūq!ūlā'x'idēda yō'sāq. Ā'ēm hē'menālaēm lā'lasaxa nā'la, k!ēs lā'lōqūla. Wā, hē'ēmis lā'g'ilas ā'ē'm yō'sasōxa dzā'qwa. Wā, g'ī'lmēsē hē'dēda gwā'xnīsē g'ayō'l lāx ^εne'ldzāsa wā, yō'saso^εwa, la'ē k!ū'nq!eqasōsa q!ē'nem l!ē'na qaxs ts!ē'nasaē. Wā, hē'emlāl k!ēā's k!ēs yō'sdemqxa gaā'la lē'wa neqā'la lō'ma
- 45 dzā'qwa. Wā, la k!ile'm yō'sasōxa gaā'lāxs hē'ēmaē ā'lēs menā'la lāx ō'x^usiwa^εyasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x^umēgemē. Wā, lae'm gwāl lā'xēq.
- 1 **Sun-dried Salmon.**—Wā, lē ts!āwū'nx'idexs la'ē hē'menālaēm āx'ē'd lā'xa tā'yaltslāla qa^εs gaā'xsta^εyaxa gaā'la. Wā, hē'maaxs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts!ē'slāla qa^εs k!ēbets!ā'yēs

in this manner:
not || too near
blistered off.
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5

Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a gwā'lēg'a (*fig.*). Wā, la^εmē's hē g'il pex'ā'sōsē L'lē'sas k'lēs
XE'NLEla mā'x'Lālā'maseq lā'xa legwilē qa 'nā'xwēs pe'ns'ēdē 5
gō'betas. Wā, g'il'mēsē ha^εmelgedzō'dēda pe'nsāqēxs la'ē lē'x'ε-
deq qa's pex'ε'idēx q'lē'mladze^εyas. Wā, g'il'mēsē 'nā'xwa qūx'ε'-
dēxs la'ē āx'ē'dxa nā'gatslē 'wā'bets'lāla qa's hā'msgemdē lāq.
Wā, la selbex'wits lāx q'lē'mladza^εyasa ts'lē'nkwē tā'yalts'lāla
qa hamelx'ā'LElēsa 'wā'pē lāx ō'dzā^εyas. Wā, g'il'mēsē gwā'lēxs 10
la'ē āxō'dxa ts'lē'slāla. Wā, la k'lō'xsemdxēs hā'mē'x'silase^εwē
hē L'lā'sadza^εya L'lē'sē. Wā, la g'ibabō'lilas lā'xa lē'wafyē qa's
tlē'p'lēdēq. Wā, g'il'mēsē gwāl tlē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q'lēwē'x'ε'idēq yō gwē'gilōxda ts'lēdā'qaxs ts'lō'xwaaxa gwēl-
gwā'la. Wā, g'il'mēsē gwā'lēxs la'ē xūsxūdzē'lēits la q'lūpā'- 15
lē ts'lāx'mōtas. Wā, g'il'mēsē gwā'lēxs la'ē āx'ē'dxa lā'lōgūmē
L'ēwē ts'lēba'tslē qa's k'lūxts'lō'dēsa L'lē'na lāq. Wā, g'il'mēsē
gwā'lēxs la'ē āx'ē'dxa ts'lē'nkwē tāyalts'lāla qa's k'lōpts'lō'dēs lā'xa
lā'lōgūmē. Wā, g'il'mēsē gwā'lēxs la'ē tsā'x'ε'id lā'xēs 'wā'pē qa's
ts'lēwē'L'EXōdē lāq. Wā, la nā'x'ε'id lāq. Wā, g'il'mēsē gwāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'lōbekwē tāyalts'lāla qa's malē'x'ε'bendēq.
Wā, g'il'mēsē tē'l'x'widē mā'lēkwa^εyasēxs la'ē ts'lēp'lē'ts lā'xa
L'lē'na qa's ts'lō'q'lūsēs qa's malē'x'widēq qa's nex'widēq. Wā,
hē'x'sā'misē gwē'g'ila. Wā, ā'l'misē gwā'lēxs la'ē elā'q wē'lāq.

- 25 all gone. || After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this
30 way only || with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the
35 woman) takes her tongs || and puts it in in this manner,¹ and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off
40 the || tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ||
45 breaking off pieces from the blistered sun-dried salmon which is

- 25 Wä, g'í'l'mēsē gwāl ha'mā'pexs la'ē nā'x'idxa 'wā'pē. Wä, la gr'ē'xaxēs ha'maa'ts'lēx'dē. Wä, hē'xōlēn l'elē'wīse'wa ts'lēdā'qaxs g'il'māē āxwūts'lō'dxa tā'yalts'lāla lā'xēs xātse'mē q'lūlēldzō'dex gō'betadza'yas l'ē'sasēxs k'lē's'māē ts'lēx'ē'ī'deq qa ē'k'ēLES ame'ma'yastowē pe'ns'idaēnēlas ts'lēx'ī'las. Wä, lae'm lē'x'aem hē
30 gwē'gilase'wēda tā'yalts'lāla. Wä, lā'xaa t'lē'lasōemxaaxs la'ē xē'n-lēla p'lē'saxa la hē'ēnbax'ēidxa la āps'ye'nxa. Wä, la hē'ēmgwē'gilase'wē t'lē'lēna'yaxa 'nā'xwa t'lēt'lēlē'maxen g'ā'lē gwāgwē-x'sālasa. Wä, lā'xaa 'nā'l'nemp'ēna ā'ēmgwūstā'nō lā'xa t'lē'la-ts'lē, yī'sa ts'lēdā'qē lō'mēs lā'ēwūnemē qa's āx'ē'dxēs ts'lē'slāla
35 k'lēbets'lā'yēs lāq, g'a gwā'lēg'a¹ qa's pex'ē'q lā'xa legwī'faxs hē'ēmaē ā'lēs k'lū'nqē. Wä la'mēs lē'x'ī'lālaq. Wä, lā'lā hēwā'-xaem pe'ns'idē gō'betas qaēs k'lūnqlēna'yē. Wä, ā'ēmgwū'x'sōxda t'lē'lkwaxs la'ē l'ō'pexs hānx'lāa'kwaē. Wä, g'í'l'mēsē l'ō'pexs la'ē neledzō'ts lā'xēs ha'mā'dzowē lē'ēwa'ya qa's āxō'dēxa
40 ts'lē'slāla. Wä, la āx'ē'dxēs ts'lēba'ts'lē qa's k'lū'nxts'lōdēsa l'ē'ēna lāq. Wä, g'í'l'mēsē gwā'lēxs la'ē tsāx'ēidxa 'wā'pē qa's ts'lēwē'-l'ēxōdē lāq. Wä, g'í'l'mēsē gwāl ts'lēwē'l'ēxōdexs la'ē nā'x'id
lāq. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē k'lō'p'līd lā'xa la neledzā'-lile penk' tā'yalts'lāla qa's ts'lēp'lē'dēs lā'xa l'ē'ēna. Wä, ā'x'sā'mēs
45 la k'lō'pk'lōpa lā'xa pe'nkwē tā'yalts'lāxas neledzā'lilāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



°madzowē' lē°wa°ya qa°s ts!ep!ē°dēs lā°xa L!ē°na. Wā, ā!°mēsē 46
gwā!exs la°ē elāq °wī!axēs ha°ma°yē. Wā, g!°l°mēsē gwāl ha°mā°-
pexs la°ē tsā°x°īd lā°xa °wa°pē qa°s nā°x°īdē lāq. Wā, g!°l°mēsē
gwāl nā°qaxs la°ē hā°msgemdxā °wāpē. Wā, la hā°mx°ts!ānēndāla-
sa °wā°pē qa°s ts!ēnts!ēnx°wīdē. Wā, g!°l°mēsē gwā!exs la°ē 50
g°ēxaxēs ha°maats!ēx°dē. Wā, lae°m āx°ē°d qa°s hē°lēganā. Wā,
lae°m gwāl lāxa pe°nkwē tā°yalts!ala.

Boiled Silver-Salmon (Hā°nx°Laak^u dōgwinēt dzā°wū°n).—Wā, 1
g!°l°emxaa gwāl xwā!ase°wēda dō°gwinētē dzā°wūna, laēda ts!ē-
dā°qē āx°ē°dxa °ne°mē lā°weyakwēs hē°x°t!a°yē LE°wīs xā°k!adzowē
Lō°mēs°s ts!ā°sna°yē. Wā, la°mēsē ā°em la LEPā°lēda xwā°lēkwē
dzā°wū°na. Wā, la°mēsē k!lēgedzō°ts lā°xa k!lā°k!obanē LE- 5
bēx°lā°lalil lāx legwī°lasēs g°ō°kwē. Wā, la āx°ē°dxēs hāne°mē
qa°s ts!ō°xūg°īndēq. Wā, g!°l°mēsē gwāl ts!ō°xūg°īndqēxs la°ē
gūxts!ō°tsa °wā°pē lāq, qa negō°yālēs. Wā, la hānx°LE°nts lā°xa
legwī°lē. Wā, la āx°ē°dxēs xwā!ā°yowē qa°s qā°qetemdēxēs
ha°nx°LEntsōlē; g°a gwā°lēg°a (fg.) L!ā°sats!ēndā!ax L!ē°sa. Wā, 10
g!°l°mēsē gwāl qā°qetemaqēxs la°ē mede°lx°wīdēda hā°nx°Lāla
hā°nema. Wā, hēx°īda°mēsa ts!ēdā°qē āx°ē°dxa xwā°lēkwē dzā-
°wū°na qa la°stē°ndēs lāq. Wā, g!°l°mēsē la°stē°da k!ō°tela lā°qēxs
la°ē gwāl mae°mdelqūlēda hā°nx°Lanowē. Wā, la°mēs°sa ts!ēdā°qē
q!ā°q!alālaq qō mede°lx°wīdLō. Wā, g!°l°mēsē mede°lx°wīdexs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the
end into it, so that the | meat of the silver-salmon is broken up;
and when it is all in small pieces, | she stirs it a little. She does not
20 let it boil a long time, | before she takes it off, for it is done. || Then
she takes her small dish and dips the boiled | silver-salmon into it.
After she has done so, she calls her husband | and her children to
come and sit down; and when they are all | seated, she gives each a
spoon, draws some | water and gives it to them to drink. After ||
25 drinking, they eat with spoons; and after eating, they | drink some
more cold water. That is what the Indians call | "cooling down."
After drinking, the man | takes the dishes and pours out into the |
30 kettle what is left in them. Then he takes the kettle, carries || it
out of the house, goes down to the beach, and | pours the contents
into the sea, and he washes it out | so that it is clean. No oil
is poured in. When | the sockeye-salmon is first caught in the
salmon-weirs | up the river, it is treated in the same way. The only
35 difference between this and the way they do with || dog-salmon
caught on the upper part of the river is that they put | much oil
into it, for it is lean, and that they pour out | outside of the house
what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'ts!ēnaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!ūlts!ēs
q!ē'mlalāsa dzā'wū'n. Wā, g'í'l'mēsē 'nā'xwa am'ē'mayastā la'ē
xā'l!ēx'idaem xwē't!ideq. Wā, k'lē'st!a ā'laem gē'g'ilil mede'l-
qūlaxs la'ē hā'n'x'sanō lā'xa legwī'lē qaxs lē'ma'ē L!ō'pa. Wā,
20 hē'x'ida'mēsē āx'ē'dxēs hā'lōgūmē qa's tsēts!ō'dēsa hā'n'x'laakwē
dzā'wū'n lāq. Wā, g'í'l'mēsē gwā'lēxs la'ē lē'lāxēs lā'wūnemē
lē'wī's sā'sēmē qa g'ā'xēs k'lūs'ā'lila. Wā, g'í'l'mēsē g'ā'x'wī'ēla
k'lūdzi'la la'ē ts!ēwā'naēsasa k'ā'kets!ēnaqē lāq. Wā, la tsā'x'īdxa
ēwā'pē qa's lē tsā'x'ēits lāq qa nā'x'īdēsēq. Wā, g'í'l'mēsē gwāl
25 nā'qaxs la'ē yō's'ida. Wā, g'í'l'mēsē gwāl yō'saxs la'ē ē't!ēd
nā'x'īdxa ēwāp wūdā'ēsta. Hē'em gwe'yō'sa bā'k'lumē k'ō'-
xwaxōda. Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-
g'ililxa hā'lōgūmē qa's lē k'ep'ste'ntsēs k'lē'dzayawa'yē lāxa hān-
x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'n'x'lanowē qa's lē k'lō'qē-
30 welselaq lā'xēs g'ō'kwē, qa's lē lē'nts!ēselas lā'xa l!ēma'isē qa's
lē qep'ste'nts lā'xa de'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'indeq
qa ē'g'eg'is. Wā, lae'm k'lēās k'lū'ngems lē'ēna. Wā, hē'emxaā-
wisē gwē'gilase'wēda melē'k'axs g'ā'lōlānemaē lā'xa lā'wayōwē
lāx ēne'ldzāsa wī'ēwa. Wā, lē'x'a'mēs ō'gūqālayōsa ēyā'ēyanemē
35 gwa'xni's lāx ēne'ldzāsa wī'ēwa, yīxs k'lūnq!ēqāsewaē yī'sa q!ē'-
nemē lē'ēna qaxs ts!ā'qwaē. Wā, hē'ēmisēxs ā'ēmaē qepewū'l-
ts!ēmēs hā'mx'sā'yē lāx l!ā'sanā'yasa g'ō'kwē. Wā, lae'm gwāl
lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag'i'elak^u).—Wä, hē'ēmaaxs la'ē gwāl 1
xwā'lēda ts!edā'qax dō'gwānemāsēs lā'ēwūnemē dzā'wū'na. Wä,
la x'i'x'ewūlts!ōdex g'i'ts!āx'dāx ha'maa'ts!ās pō'xūnsa lē'wa
k'lē'la lāx q!ō'sna'yas. Wä, la lē'x'semdxā ha'maa'ts!ē pō'xūnsa.
Wä, g'il'mēsē q!ē'nemē āxā'ēyas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qa's gūxts!ō'dēsa ēwāp lāq. Wä, la negō'yālēda hā'nx'lanāxa
ēwā'paxs la'ē āxste'ntsā pō'xūnsasa dzā'wū'nē lāq. Wä, g'il'mēsē
ēwi'ēla'staxs la'ē hānx'le'nts lā'xa lēgwī'lē. Wä, g'il'mēsē hēla-
le'laxs la'ē ax'ē'dxēs k'lip!ā'la qa's xwē'telga'ēs lāq. Wä, g'il-
mēsē mēde'lx'widexs la'ē gwāl xwē'telgēq. Wä, hē'em lā'g'ilas 10
xwē'telgēq qa ēnā'xwa'mēsē la l!ēl!ā'x'ēdēda ha'maats!e pō'xūnsa,
yīxs g'ā'laē ts!ex'utsa'ēnā'kūlēda ēwā'paga'ya, qaxs g'il'maē k'lēs
xwē'telgēsōxs la'ē let!ā'la la k'lēs l!ā'xa. Wä, lē'da ts!edā'qē
hē'menalaem k'lip!ē'tsa k'lip!ā'la lā'xa ēne'mts!aqē. Wä, g'il-
mēsē k'lip!ālela lā'qēxs la'ē l!ō'pa. Wä'x'i tsax'ā'wa la k'lēs'ēm 15
l!ō'pa. Wä, hē'x'ēida'mēsē hānx'se'ndxēs hā'nx'lentsē'wē; wä,
g'il'ēm'lā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'ēmlax'wisē lā'lax qep'eweldze'mlax lā'xa
l!ā'sanā'yē, qaxs k'lē'saē ē'k'rexs hē'ē gwē'x'īdē, qaxs g'il'maē
ha'mā'xs la'ē hā'yaqawiltōd l!ō'pa; wä, ā'ē'mēsē yā'wasālis lā'xens 20
tek!ā'xs la'ē hō'x'widayā. Wä, hē'mis lā'g'ilas xē'nlela q!ā'q!a-
lālasē'wa. Wä, g'il'mēsē l!ō'pexs la'ē āx'ē'dēda ts!edā'qaxēs lō'-
elq!wē lē'wis k'ā'k'ets!ēnaqē qa's g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wā, lā'la lā'wūnemas lē'ēlāxēs gwe'yō' qa's lē'ēlālase'wa. Wā,
 25 g'ī'lēmēsē g'āx wī'ēlāēlē lē'ēlānemasēx la'ē gene'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!ēnaqa qa's tsāts!ā'lis 'wa'paga'yas lā'xa lō'elq!wē. Wā,
 g'ī'lēmēsē 'nā'xwa 'naē'ngōyāla'xa 'wa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'īplāla qa's k'īk'!ep!ēnēs lā'xa hā'nx'laa'kwē pō-
 xūns qa's k'īpts!ā'lēs lā'xa lō'elq!wē. Wā, g'ī'lēmēsē wī'ēla la
 30 qō'qūt!ēda lōelq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lēpdzamō'ilas lā'xa lē'ēlānemē. Wā, lā'wisla āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'ilas lā'xes lē'ēlānemē. Wā, lae'm
 maē'mālē'da k!wē'fāxa 'nā'f'ēnemēxla lō'q!wa. Wā, la ts!ewana-
 ēsasa k'ā'k'ets!ēnāqē lā'xēs lē'ēlānemē. Wā, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wā, lā'xaa hēwā'xa k!ū'nq!eqas lē'ēnā lāq,
 qaxs aō'ts!agāēda mē'stag'īlakwē lē'wa lē'ēna. Wā, hē'ēmis
 lā'g'ilas k'lēs nā'naqalg'iwāla'x 'wā'paxs nā'gemaxa 'wā'pasa ha-
 'mā'pax gwē'x'sdēmas. Wā, lā'x'da'xwē yō's'īdeq. Wā, g'ī'l-
 'mēsē gwāl yō'saqēxs la'ēda lē'ēlānemaq k'ā'g'ilīlxa lō'elq!wē qa's
 40 lē k'ā'galilēlas lāx k!wāē'lasasēs - gene'mē. Wā, la āx'ē'dxa
 'wa'pē qa's lē tsā'x'ēts lāq. Wā, lā'x'da'xwē ts!ewē'l!exōd qa
 lā'wēsēs de'mp!aēl!exawa'ē; qā'laxs ā'laē de'mp!ēda mē'stag'īla-
 kwē. Wā, g'ī'lēmēsē gwāl ts!ets!ewē'l!exōxs lā'x'da'xwāē nā'-
 x'īd lā'xa 'wā'pē. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē hō'qūwēla.
 45 Wā, lae'm gwāl lā'xēq, yī'xēn gwā'gwēxs'ēālāsē lā'xa k'ō'k!ūtē-
 lāxs ha'mē'x'silase'wāē. Wā, hē'ēm k'lēs de'nxelag'īla hē'x't!a-
 'yaxs neg'ekwa'ē lōxs hā'nx'laakwāē lē'wa mē'stag'īlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils | the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^εmā'yaē, qaxs ā'εmaē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
εwū'nē. Wā, la k'lē's ha^εma'εyē hā'εmaats'lē pō'xūnsasa gwā^εxnisax
g'ilō'lānemaē lāx ō'x^εsiwa^εyasa wī'εwa lōxs la'ē lax ^εne'ldzāsa 50
wī'εwa. Wā, lā'la hā'nx'lentsō^εmē hē'xt!a^εyasēxs la'ē g'ā'yanem
lāx ^εne'ldzāsa wī'εwa lē^εwa hā^εnō'nē. Wā, lawi'sla gwāl lā'xēq.

Fresh Halibut-Heads and Backbone.—Wā, la ^εnā'tnemp!enēda ts!E- 1
dā'qē hā'nx'LEndxa mā'lēgemanowē qa's lē'ēlalēx ^εnē^εnemō'-
kwasēs lā'εwūnemē. Wā, hē'εmaaxs la'ē lē'ēlālase^εwa bē'begwā-
nemē, yīsa lō'q!wēnoxwe, wā, la gēne'mas āx^εē'dxa ma'lēgema-
nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx^εē'dxa sō'ba- 5
yowē qa's tsātsex'sā'lēs lāq. Wā, la k'lē's xē'nlela ām^εemē'x'salaq,
wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la āx^εē'dxa hāmō'mō
qa's k'ōk'exse'ndēq. Wā, lae'mxaā'wisē āxts!ō'ts lā'xa hā'nx'la-
nowē. Wā, g'ī'l^εmēsē qō't!ēda hā'nx'lanāxs la'ē āx^εē'dxēs
nā'gats!ē wābets!āla qa's gūq!eqē's lāq. Wā, hā'lsela^εmēsē nē- 10
lēyax^εidēda ^εwā'pē lā'qēxs la'ē hā'nx'lentsa lā'xēs legwī'lē.
Wā, la k'lē's lā'bālaq. Wā, hē't!āla gē'g'ilil mae'mdelqūlaxs
la'ē hā'nx'sendeq. Wā, la āx^εē'dxēs ^εwā'lasē k'ā'ts!enaqa; wā,
hē'εmēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
^εwā'lasē k'ā'ts!enaqa. Wā, g'ī'l^εmēsē ^εwi'ēla qō'qūt!ēda lō'el- 15
q!wāxs la'ē āx^εē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewanaē'sas lā'xēs
lē'ēlanemē. Wā, lā'xaa lē'pdzamoliłtsa ha^εmadzowē' lē'εwa^εya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-
 20 ately they all eat with || spoons; and after they have eaten with
 spoons, the wife of the host | takes other small dishes and puts them
 down | between the men and the food-dish. | This is called "recep-
 tacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are
 eating. After | they have finished eating with spoons, they put
 their spoons into the dish from which they have been | eating.
 Then they take the small dish in which | the bones are, and put it
 down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them.
 Therefore this is called "chewed," namely, boiled | halibut-head.
 They chew it for a long time and suck | at it; and after they finish
 sucking out the fat, they blow out the | sucked bones; and they do
 not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some
 water into them, and she puts them | down again before the guests.
 Then they wash their hands. | As soon as they have done so, they
 drink; and after they have finished drinking, | they go out. Then
 they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

18 Wä, lawē'slē k'ā'g'ililxa lo'q!wē qa's lē k'ax'dzamōlilts lā'xēs
 lē'lanemē. Wä, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsē's k'ā'k'e-
 20 ts!Enaqē. Wä, g'il'mēsē yō's'idexs la'ē genē'masa lē'lanemāq
 āx'ē'dxa o'gū'la'mē ām'ema' lō'elq!wā qa's lē'xat! k'ā'x'its lāx
 āwā'gawa'yasa bē'begwānemē lē'wa ha'maa'ts!ās lō'q!wa. Wä,
 hē'em lē'gades hē'lomagēm qaē'da xā'qē. Wä, g'il'mēsē tsā'-
 tsēk'inēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx āma'yē lō'q!wa.
 25 La hē'x'sāem gwē'gilaxēs wā'weselilasē yō'sa. Wä, g'il'mēsē
 gwāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ets!Enaq lā'xēs g'il'x-
 dē ha'maa'ts!ā. Wä, la āx'ē'dxa āma'yē lō'q!wa, yix g'i'ts!ē'wa-
 sasa xā'qē qa's k'ā'x'idē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wä,
 la'mē'sē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!ūsēs. Wä,
 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'nx'la-
 akwē malē'gēmanō. Wä, la gē'g'ilil malē'kwa qa's lē k!ēx'wī'-
 deq. Wä, g'il'mēsē gwāl k!ēx'ā'lax tse'nxwa'yasēs la'e pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wä, ā'f'mēsē gwā'lēxs la'ē wī'la k!ēx'wī'dxa
 xāqē, wā, lēda ts!edā'qē āx'ē'dxa ām'ema'yē lō'elq!wa qa's ts!ō'-
 35 xūg'indēq. Wä, la qepts!ō'tsa 'wā'pē lāq. Wä, la xwē'laqa k'ax'-
 dzamō'lilas lā'xa lē'lanemē. Wä, la'x'daxwē ts!ē'nts!ēnx'wīda.
 Wä, g'il'mēsē gwā'lēxs la'ē nā'x'ida. Wä, g'il'mēsē gwāl nā'qaxs
 la'ē hō'qūwēsa. Wä, la'e'm gwā'la memelē'kwagē lā'xēq. Wä,
 la'e'm k!ēs ha'mā'yā melē'kwāxa gaā'la qaxs xē'nlelaē tse'nxwa.
 40 Wä, ā'f'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wä, hē'ēmis lā'g'ilas k'ile'm ha'ma'ēyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la laē'las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
ē'mēsē äx'ē'dxa hä'n'x'lanowē qa's äxts'ō'dēsa t'ō't'esba'ēyē plā'ēyē
lāq. Wä, la güq!eqa'sa hōlalē ēwāp lāq. Wä, lae'm k'les ā'laem
nē'f'idēda ēwā'pē lāx'ō'küya'yasa q!ē'mlalāsa p!ā'ēyē. Wä, la hänx'-
le'nts lāxēs legwī'lē. Wä, g'f'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!üts!ēs. Wä, g'f'l'mēsē xwē'taxs la'ē gagē'g'ilī-
lēlaem mae'mdelqūlaxs la'ē hä'n'x'sendxa hä'n'x'lanowē. Wä, la
k'lū'nq!eqasa L!ē'na lāq, yixs ha'mē'lē ha'maa'ts!ēlēda hä'n'x'la-
nowē. Wä, g'f'l'mēsē tsē'dōts lā'xa lō'q!wē, yixs q!lē'nemaēda
Lē'lanemē. Wä, ā'l'mēsē k'lū'nq!eqasa L!ē'na lā'qēxs la'ē lexu- 10
ts!āla. Wä, la nā'x'id'ēmxa ēwā'paxs k'lē's'maē yō's'idxa hä'n'x'-
laakwē q!ē'mlalēsa p!ā'ēyē. Wä, lā'xaa nā'x'idāemxa ēwā'paxs la'ē
gwāl yō'saq. Wä, lae'mlēda ha'madzō'wē lē'wa'ya lā'qēxs k!wē'-
ladzemaēda hä'n'x'laakwē q!ē'mlalēsa p!ā'ēyē. Wä, hē'ēmisēxs
ha'mā'ēyaaxa gaā'la lē'wa ēneqā'la; wä, hē'ēmisa dza'qwa qaxs 15
k'lē'saē tse'nxwa, lā'g'ilasa L!ē'na k'lū'nq!egem lāq. Wä, lē'x'a-
ē'mēs!ā! ō'gū'qatayōs qaē'da gaā'lāxs k'lē'saē q!ēqxa L!ē'na, ā'ēmaē
xal!aqasōxs k'lū'nqeqase'waē. Wä, lā'la t!ep!egeli's'ēmxa L!ē'-
ēnāxa neqā'la lē'wa dzā'qwa. Wä, lae'm k'les hē'lēg'indexs
yō'saax gwē'x'sdemas.²


20

¹ Continued on p. 249, line 71, to p. 251, line 5.² Continued on p. 251, line 6, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.**—Wā, g'í'lēmēse k'!eā's xa'māsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx'ē'dxa k'!ā'wasē qa's k'!ōpts'lō'dēs lā'xa lō'q!wē.
 Wā, g'í'lēm mō'kwa lē'lanemāxs la'ē 'nemē'xlēda lō'q!wē
 k'!ōpts'lōtsōsa ma'lexsa k'!a'wasa. Wā, g'í'lēmēse q'!lō'kwa
 5 k!wē'lāxs la'ē ma'lexlēda lō'q!wē; wā la yū'duxxsēda k'!ā'wasē
 qa nexsā'yunōselis lā'xa 'nā'l'ēmēxla lō'q!wa. Wā, lae'm yaē'-
 yūduxlēda k!wē'lāxa 'nemē'xla lō'q!wa. Wā, laemlē'da ha'ma-
 dzowē' lē'wa'ya g'í'l'galēlem lepdzamō'lilem lā'xa lē'lanema.
 Wā, laemxaa'wisēda ts!edā'qē āx'ē'dxēs ts!eba'ts!ē qa's k'lūnxts!ō'-
 10 dēsa L!ē'na lāq. Wā, g'í'lēmēse gwā'lexs la'ē k'ā'x'itsa lō'q!wē
 lāx nexdzamō'lilasēs lē'lanemē. Wā, la k'ā'g'ililxa ts!eba'ts!ē
 qa's lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa
 L!ā'sanēqwasa lō'q!wē. Wā, g'í'lēmēse gwā'lexs la'ē tsē'x'itsa
 ā'ita 'wāp lāq qa ts!ewē'L!exōdēs. Wā, g'í'lēmēse gwā'lexs la'ē
 15 nā'x'ida. Wā, g'í'lēmēse gwā'lexs la'ēda nāxsā'laga'yas dā'x'ēid
 lā'xa k'!ō'bekwē k'!ā'wasa qa's k'!ō'xsemdēq qa's malē'x'ubendēq
 qa telx'wi'dēsēxs la'ē ts!ep!ē'ts lā'xa L!ē'na. Wā, lawi'sla ts!ō'-
 q!ūsasēxs la'ē qō'loxbalaxa L!ē'na. Wā, la 'nā'xwā'ma k!wē'lē hē
 gwē'gilāxs la'ē ha'mā'pa, yīxs k'!ē'saē L!elē'wē k'!ō'xsemdxa k'!ō'-
 20 bekwē k'!ā'wasa qa's malē'x'ubendēq qa tē'lx'widēsēxs la'ē ts!e-
 p!i'ts lā'xa L!ē'na. Wā, hē'em lā'g'ilas malē'kwaq qa hamā'-
 sēxa L!ē'na qaxs xē'nlelāē lē'mxwēda lemo'kwē k'!ā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:  As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all the narrow strips are done, she puts | one narrow strip of 10 one on the other, || and she rolls them up into a ball; and she just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

‘mā’yaē yixs hō’lalaēda L’ē’nāxs hā’mā’yaē. Wä g’í’l’mēsē gwāl 23 hā’mā’pa k’l’wē’laxs la’ē tsē’x’itsōsa ā’lta ‘wā’pa qa nā’x’idēs. Wä, g’í’l’mēsē gwāl nā’qaxs la’ē āwē’lgēm’galilēda k’l’wē’lē qa’s hē’- 25 lēg’intse’wē. Wä, la’ē’m gwā’la hā’mā’paxa lēmo’kwē k’lā’wasa.

Halibut-Skin and Meat.—Wä, la’ē’mē’sen ē’t’lēde’l gwā’gwēx’s’ālal 1 lā’xa mayima’kwasa k’lā’ya’xwē L’ēs L’ē’wa k’lā’ya’xwē k’lā’wasa. Wä, hē’ēmaaxs la’ē k’lā’ya’xwē’lēda k’lā’wasē L’ē’wa L’ē’sē, lē’da ts’lēdā’qē āx’ē’dxa k’lā’ya’xwē k’lā’wasa qa’s neqemā’xōdē k’lō’pā-laxa ‘nā’l’nēmdendzāyaakwē lā’xens ts’lēmā’lax’ts’lāna’yēxg’a gwā- 5 lēg’a (*fig.*). Wä, g’í’l’mēsē ‘wī’wē’l’x’sēxs la’ē āx’ē’dxa L’ē’sē qa’s t’lō’t’l’ets’l’ēndēxat! neqemā’xōdeq lāx gwā’laasasēda ts’lēlts’l’eq’lō’ k’lā’wasa. Wä, g’í’l’mēsē ‘wī’la ts’lēlts’l’eq’laxs la’ē pā’pēqōdā’lēda ts’lēdā’qaxa ts’lēlts’l’eq’la L’ēs L’ē’wa ts’lēlts’l’eq’la k’lā’wasa. Wä, la lē’x’sē’mdeq qa lēs lō’ēl’sēma. Wä, ā’ē’mēsē la g’ip’lē’ts ō’ba’yas 10 lāx āwā’bā’yasa ō’ba’yē lā’xa la lēk’lūtā’la qēx’sēmē g’ā’yōl lā’xa L’ē’sē L’ē’wa k’lā’wasē. Wä, la yū’ēm la ‘wā’lasa ts’lē’gunā’sa ts’lē’k’l’wē. Wä, g’í’l’mēsē ‘wī’la gwā’lē āxse’wa’sēxs la’ē āx’ē’dxa hā’n’x’lanowē qa’s gūxts’lō’dēsa ‘wā’pē lāq. Wä, ā’l’mēsē gwāl gūqa’sa ‘wā’pē lā’qēxs la’ē negoyā’lēda hā’n’x’lanowē. Wä, la 15 hā’n’x’lents lā’xēs legwī’lē. Wä, g’í’l’mēsē medelx’wī’dēxs la’ē āx’ē’dxa xwēxūlē’xsemakwē L’ēs L’ē’wa k’lā’wasē qa’s āxstā’lēs lā’xa mā’ēmdelqūla hā’n’x’lala lā’xa legwī’lē. Wä, k’lē’s’ta ā’laēm

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
- 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
- 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
- 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
- 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la ma'e'mdehqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!wa'e'lasē. Wā, lā'xaa āx'ē'dxa ēwā'lasē g'ī'lt!exlāla k'ā'ts!e-naqa qa's xelōstālēs lā'xa xwē'xūlē'xsemakwē L'ēs Lē'wa k'lā'-wasē qa's lē xelts!ā'las lā'xa lō'q!wē. Wā, la'e'm k'les lē ēwā'palās. Ā'em lēx'ā'ma lō'elxsemē xwēxūlē'x'semakwē L'ēs Lē'wa k'lā'wasa.
- 25 Wā, g'ī'l'mēsē ēwī'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē lēpdzamō'lilas lā'xēs Lē'lanēmē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'ī'l'mēsē la k'ax'dzamō'lilxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'ēitsa ā'lta ēwāp lā'xēs Lē'lanēmē. Wā, g'ī'l'mēsē gāā'laxs
- 30 la'ē ēwī'la ts!ewē'L!exōdēda Lē'lanēmāxs k'lē's'māē nā'x'īda. Wā, g'ī'l'mēsē neqā'la Lē'wa dzā'qwāxs la'ē k'les ts!ewē'L!exōda. Wā, lā'lā nā'naqalgiwā'laemxa ēwā'paxs k'lē's'māē hā'mx'ē'īda. Wā, g'ī'l'mēsē gwāl ts!ewē'L!exōdexs gāā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs
- 35 dā'ts!ālaaxēs ha'ma'yēda xwēxūlē'xsemakwē L'ēs Lē'wa k'lā'wasē. Wā, la'e'm ā'em q!eg'ī'nwēxēs ha'ma'yē. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlilas lā'xēs Lē'lanēmē.
- 40 Wā, lā'x'da'xwē ts!ēnts!ēn'x'wīda. Wā, g'ī'l'mēsē gwāl'lexs la'ē tsē'x'ēitsōsa ā'lta ēwā'pa. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!esaē hēlēg'ıntse^εwa xwēxülēxsemax^ug'ē l!ēs lē^εwa 42
k'!āwasē. Wā, hē^εmisēxs k'!ē'saē ts!epa'xa l!ē'na qaxs hē^εmaē
lāg'ilasa l!ē'saxs tse^εnxwaē. Wā, lae^εmxāā'wisē lē'x'amēda nēnā'-
xsālāsa lē'lqwālala'yē ha^εmā'pxa hē gwē'kwē. Wā, lae^εm gwāl 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax^u k'!āwasa).—Wā, 1
g'í'lēm k'!ā'yax^εwidēda k'!ā'wasaxs g'ā'laē lā'lanema p!ā'^εyē, wā,
lē'da nēnā'xsāla hō'gwilxa gāā'la lāx g'ō'kwasa lō'q!wēnoxwē qa^εs
lē k'lūs'ā'lilēla lāx ō'gwiwalilas g'ō'kwas. Wā, hē'x'ida^εmēsa
ts!edū'qē āx^εē'dxēs lē'^εwa^εyē qa^εs axk'!ā'lēxa qā'tsēstāla qa ^εwi^εlēs 5
q!wā'g'ilil lā'xēs k'lūdžō'lasē. Wā, g'í'lēmēsē ^εwi^εla q!wā'g'ililēxs
la'ē lep!ā'lilxa lē'^εwa^εyē. Wā, g'í'lēmēsē lebēla lē'^εwa^εyaxs la'ē
āxk'!ā'laxa qā'tsēstāla qa k'lūdžedžō'lilēsōq. Wā, g'í'lēmēsē ^εwi^εla
k'lūs'ā'lilēxs la'ēda ts!edū'qē āxā'xōdxa la k'!ā'yax^εwitsēs k'!ā'-
wasē qa^εs pex^εidēq lā'xēs legwī'lē. Wā, g'í'lēmēsē gwāl pex^εa'qēxs 10
la'ē hā^εmsgēmdxa ^εwā'pē qa^εs selbexūldžō'dēs lā'xa pe^εnkwe
k'!ā'yax^u k'!ā'wasa. Wā, g'í'lēmēsē gwāl selbexwa'sa ^εwā'pē
lā'qēxs la'ē āx^εē'dxa ha^εmadzowē' lē'^εwa^εya qa^εs k'!ō'k!ūpsendēxa
pe^εnkwe k'!ā'yaxwa k'!ā'was qa^εs āxdžō'dalēs lā'xa ha^εmadzowē'
lē'^εwa^εya. Wā, g'í'lēmēsē gwā'lēxs la'ē āx^εē'dxēs ts!eba'ts!ē qa^εs 15
k'lūnxts!ōdēsa l!ē'na lāq. Wā, g'í'lēmēsē gwā'lēxs la'ē āxelilxa la
g'idzā'yaatsa pe^εnkwe k'!ā'yaxwa k'!ā'wasa lē'^εwa^εya qa^εs lē lep-
dzamō'lilas lā'xa ha^εmā'plaq. Wā, la gūldžō'tsa k'!ō'k!ūpsaa'kwē
penk^u k'!ā'wasē lā'xa ha^εmadzowē' lē'^εwa^εya. Wā, la āx^εē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'Lē. Wā, laemxaā'wisē āx'ē'dxa ēwā'pē qa's lē tsēx'ē'its lāq. Wā, g'í'fēmēsē gaā'laxs la'ē hē'x'idaem ēnā'xwa ts!Ewē'L!Exōdēda k!wē'lē. Wā, g'í'fēmēsē g'wāl nā'qaxs la'ē dā'x'ē'id lā'xa pē'nkwē k!lā'yaxwa k!lā'wasa qa's L!E'nxstendēs lā'xa L!ē'na. Wā, la ts!eq!ū'sas lā'xēs sē'msē. Wā,
 25 lae'm k!lēs mā'lēx^ubendēq qaxs tsō'saē. Wā, lā'la q!lē'q!Ebālaxa L!ē'na. Wā, g'í'fēmēsē g'wāl ha'mā'pexs la'ēda ts!Edā'qē k!lō'xū-lilxa ha'madzowē' lē'ēwa'ya qa's lē āx'ā'lilaq lā'xēs k!waē'lasē L!ē'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'ē'itsa ēwā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, g'í'fēmēsē ēwē'la nā'x'idexs la'ē āwē'lēm-
 30 g'alil qas hē'lēg'intse'wē.

1 **Boiled Dried Halibut** (K!Ek!lā'wasg'āxa xamasē hā'nx'Laakwa).— Wā, hē'emaaxs la'ē gā'lēda k!lā'wasē; wā, la L!ā'L!Egūdzo'x'wida. Wā, lā'xaa plē'sa. Wā, lā'xaa ts!Exa'. Wā, hē'emaaxs la'ē hē g'wē'x'ē'idē, wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx'La nowē qa's āx'ē'dē-
 5 xa k!lā'wasē qa's k!lō'xsemdēq. Wā, la āxts!ō'ts lā'xa hā'nx'La nowē. Wā, la gūq!Eqa'sa ēwā'pē lāq. Wā, ā'fēmēsē g'wāl gūqa'sa ēwā'paxs la'ē t!Epeyā'lēda k!lā'wasaxa ēwā'pē. Wā, la āx'ē'dxa pexse'mē dē'na' t!ē'sema qa's pāqeyi'ndēs lāq qa wū'nsalāyōsa k!lā'wasē. Wā, la hā'nx'Lents lā'xēs legwī'lē. Wā, la mē'sē gē'g'ī-
 10 lī'ēm mae'mdeqūla. Wā, g'í'fēmēsē k'ō'taq lae'm pex'wī'da la'ē hā'nx'sendēq. Wā, ā'emxaā'wisē la ha'nē'la hā'nx'La nowaxs la'ē āx'ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'na lāq.

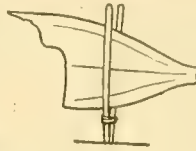
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wä, la äx'ē'dxēs lā'logümē qa's lē k'ā'galilas lā'xēs k!waē'lasē. 13
Wä, lā'wisla äx'ē'dxēs k'liplā'la qa's k'lip!ē'dēs lā'xa pā'qeya'yē
de'na' t!ē'sema. Wä, la k'lip!ā'lilas lā'xa ōnā'lisasēs legwī'lē. Wä, 15
lā'xaa k'lip!ē'ts lā'xēs ha'mē'x'silase'wē qa's lē k'lip!ō'ts lā'xa
lā'lōgümē. Wä, la g'ē'galixēs k'liplā'la. Wä, la dā'x'idxēs
ha'mē'x'silase'wē qa's dā't'idēq. Wä, la k'ō'k!ūpsē'ndēq qa
ā'ē'mēsē hā'yā'ladzēqēla lā'xens se'msēx. Wä, g'í'l'mēsē gwā'lēxs
la'ē äx'ē'dxēs ha'madzowē' lē'wa'ya qa's lēpdzamōlilēs lā'xēs 20
hamō'tlē. Wä, la hā'ndzōtsa lā'lōgümē lāq. Wä, la k'lū'nxts!ōtsa
L!ē'na lā'xa ts!Eba'ts!ē. Wä, lā'xaa k'ats!ō'ts lāx L!ā'sanēqwasa
lā'lōgümē. Wä, la nax'idxa ā'ita 'wā'pa. Wä, g'í'l'mēsē gwāl
nā'qaxs la'ē hā'mx'ī'da. Wä, g'í'l'mēsē gwāl ha'mā'pexs la'ē
nā'x'idxa 'wā'pē. Wä, lē'da ts!edā'qē äx'ē'dxa lā'lōgümē qa's 25
qepste'ndēsēs hā'msā'ē'yē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa
'wā'pē lāq qa's ts!ō'xūg'indēq. Wä, g'í'l'mēsē ē'g'ig'axs lā'ē
gūxts!ō'tsa ā'ita 'wāp lāq. Wä, lā xwē'laqa k'ax'dzamōlilas
lā'xa ha'mā'pdē. Wä, lā'x'daxwē ts!E'nts!enx'wida. Wä, g'í'l
'mēsē gwā'lēxs la'ē āwe'lgemgalil qa's hē'lēgintse'wē. Wä, la'e'm 30
gwāl lā'xēq.

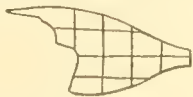
Scorched Halibut-Skin (Ts!enk^u L!ēs).—Wä, g'í'l'ēM lē'm'ēwemx'ē- 1
idēda L!ēsaxs la'ēda ts!edā'qē ā'ēM äxā'xōd lā'qēxs gē'xwalaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: Thensheblis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat she blisters
 cook, she turns it over and | scorches begins to
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwiwalilasa g'ō'kwē qa's āx'e'dēxēs k'lipLā'la qa's k'lip!ē'dēs
 lāx negō'yā'yasa L!ē'sē g'a gwā'lēg'a (*fig.*). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa e'lsadza'yē. Wā, g'ī'l'mēsē 'na'xwa la mede'l'x'widē
 tse'ntsenxūnxa'yasēxs la'ē pex'ī'dex ō'ts!āwas. Wā, g'ī'l'mēsē
 'wī'la la mede'l'x'widē tse'n'xwa'yasēxs la'ē lē'x'īdeq qa's ts!EX'ē'ī'-
 dēx āwī'g'a'yas. Wā, g'ī'l'mēsē la hame'lgedzōdēda pe'nsāxs la'ē
 L!ō'pa. Wā, la āx'e'dēda ts!Edā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'e'dxa ts!E'nkwe L!ē'sa qa's pēgedzō'dēs lā'qēxs la'ē lē'x'ūndeq.
 Wā, la t!ē'p!ēdeq qa pē'x'widēs. Wā, hē'ēmis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'l'mēsē gē'g'ilil t!ē'paqēxs la'ē
 gwā'la. Wā, la dā'l'īdeq. Wā, lā'xaa Lep!ā'lilaxaaxēs āxeleda lē'-
 'wa'yē. Wā, la xūsa'sa ts!E'nkwe L!ēs lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'l'mēsē 'wī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'lip!ēdxa lē'wa'yē qa lawā'yēsa ts!ā'x'mōtē. Wā, la k'!ō'k!ūpsend-
 xa ts!E'nkwe L!ē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'ēida'mēsē nā'x'īdxa 'wa'pē qa's hā'labalē hā'mx'ē'ī'dqēxs
 hē'ēmaē a'lēs ts!E'lkwēda ts!E'nkwe L!ē'sa, qaxs g'ī'l'maē wūdex-
 20 'ī'da, wā, la plē'sīda. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ē
 nā'x'īdxa ā'ltē 'wā'pa. Wā, lā'xaa k'lēs k!wē'ladzema ts!E'nkwe
 L!ē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts!E'nkwaē. Wā,
 lā'xaa k'lēs ts!E'pa'sa ts!E'nkwe L!ēs lā'xa L!ē'na, qaxs ā'laē
 tse'n'xwa. Wā, lae'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dex^u L!ēs).—Wä, g'í'lēmēsē la gā'la la 1
āxē'lakwa L!ē'saxs la'ē L!ā'x'widē tsenxwā'yas. Wä, la k'!ēs
la ēk', lāx ts!EX'ā'sēwē. Wä, g'í'lēmēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'n'x'lents lā'xēs lēgwī'lē. Wä, la 5
āxā'xōdxa L!ē'sē lā'xēs gē'xwalaa'sē lā'xa ō'gwiwalilasa g'ō'kwē.
Wä, la āx'ē'dxēs xwalā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a
g'wālēg'a (*fig.*).

Wä, g'í'lēmēsē g'wāl t!ō'saqēxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'n'x'lanowē. Wä, g'í'lēmēsē medelx'wī'dēxs 10
la'ē āxste'ntsa t!ēwē'kwē L!ēs lāq. Wä, g'í'lēmēsē 'wi'lā'staxs lā'ē
āx'ē'dxēs k'lip!ā'la qa's q!ō'densa!ēs lā'xa ō'kūya'yē L!ē'sa qa
lē'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'ē'mis lā'g'ilas
lē'gades q!ō'dekwē L!ē'sa. Wä, la'mē'sē gē'g'ililēm mae'mdel-
qūla. Wä, g'í'lēmēsē k'ō'taq lae'm pē'x'widaxs la'ē hā'n'x'sē'ndeq. 15
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wä,
la āx'ē'dxēs k'lip!ā'la qa's k'lipüstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k'lipst!ā'las lā'xa lā'logūmē. Wä, g'í'lēmēsē 'wi'lōsta lā'xa hā'n'x'-
lanowaxs la'ē hē'x'idaem nā'x'idxa ā'ita 'wā'pa; yixs k'lē'saē
gāū'la. Wä'x'ē gāū'laxs la'ē ts!ēwē'L!EXōda. Wä, g'í'lēmēsē 20
g'wā'lexs la'ē nā'x'ida. Wä, lawī's!a ha'yālōmāla ha'mx'ē'ī'dqēxs
hē'ē'maē ā'lēs ts!ē'lqwē, qaxs g'í'lēmaē wūdex'ē'ī'da, wä, la k'!ēs
q!ē'q!ak'!ēmaxs la'ē p!ē's'ida. Wä, g'í'lēmēsē g'wāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts!ānaēna⁵yaxs ha⁵mā'paē, wā, la k'ā'g'ilixēs ha⁵maa'ts!ēda
 25 lā'logūmē qa⁵s lē qepewe'lsa q lā'xa L!ā'sanā⁵yasēs g'ō'kwē qaxs
 k'!ē'saē q!ūnā'la ⁵wīla ha⁵m⁵x'ī'dxa q!ō'dekwē L!ē'sa. Wā, hē'-
 ēmisēxs k'!ē'saē ēk' lāx ē't!ēdē hā'n⁵x!entsōxs la'ē wūdex'ē'da.
 Wā, hē'ēmis lā'g'ilas ā'em ts!ex'ī'dayowē. Wā, g'ī'l'mēsē g'ā'x
 ēdēlēda ts!ēdā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa ⁵wā'pē lāq
 30 qa⁵s ts!ō'xūg'indēxs lā'logūmē. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē
 gūxts!ō'tsa ā'!ta ⁵wāp lā'qēxs la'ē ⁵wīla ts!ē'nts!en⁵x'wida. Wā,
 g'ī'l'mēsē g'wā'lexs la'ē k'!ēs hē'lēg'inda. Wā, lē'da q!ūlsqū'l⁵yakwē
 ēnal⁵ne'mp!ēna yō'sax ⁵wā'palāsa q!ō'dekwē L!ē'sa lōxs masaasa
 k'!ā'wasē k'!ēlx' ā'em le'm⁵xwa lā'xa q!ō'dekwē L!ē'sa. Wā,
 35 g'ī'l'mēsē g'wāl ha⁵mā'pexs la'ē nā'x'idxa ā'!ta ⁵wā'pa. Wā,
 k'!ē's⁵emxaa hā'mg'ilayō lā'xa k'!wē'lasēda g'ī'gāma⁵yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha⁵mā'pqēda āxnō'gwadās. Wā, lā'xaa k'!ēs
 ts!ē'pela lā'xa L!ē'ēna qaxs ā'lak'!ālāē tsē'n⁵xwa. Wā, laē'mxaa
 g'wāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'n⁵x'Laak^u xwā'xūsenxē⁵).—Wā, hē'-
 ēmaaxs la'ē le'm⁵x'widēda xwā'xūsenxā⁵yaxs la'ē q!ē'nema lā'xēs
 laē'na⁵yē yīlō'yōlaxa ts!ē'q!ē dena'sa. Wā, la tē'kūlālela lāx
 ō'gwiwalīasa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'ēla-
 5 laxa g'ā'xsā. Wā, g'ī'l'mēsē g'āx ⁵wīlaēlelaxs la'ēda ts!ēdā'qc
 āx'ē'dxa hā'n⁵x'lanowē qa⁵s lē hā'ng'alilaq lā'xa ōbē'x'lālālīasa
 legwī'lē. Wā, la āxā'xōdxa ⁵nā'l⁵nemp!ēna sek'!ā'x'idōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūsenxa'ya qa's qū'lx'ts!ōdēs lā'xa hā'nx'lanowē. Wā, lae'm 8
 k'lēs gūdex'ī'dex yīlō'yōyas ts!ē'q!a dena'sa. Wā, lae'm hēx'-
 sā'em g'wā'laxs la'ē qū'lx'ts!ōyā. Wā, lē gūq!eqa'sa 'wā'pē lāq. 10
 Wā, la'mē'sē nē'lk'eyax'īda'mēda 'wā'pē lā'qēxs la'ē āx'ē'dxa
 k'lā'k'lobanē qa's aē'k'lē nā'seyints lāq. Wā, g'ī'l'mēsē g'wā'laxs
 la'ē hā'nx'lents lā'xēs legwī'lē. Wā, g'ī'l'mēsē g'wā'laxs la'ē
 de'nx'īdēda g'īg'ī'gāma'yasa g'ī'ldze'yala q!ē'mdema. Wā, lā'lēda
 ts!edā'qē āx'ē'dxēs lō'elq!wē qa's g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; 15
 wā, hē'misa k'līplā'la. Wā, la'mē'sē 'nā'xwa g'wā'lilaxs la'ē
 g'ē'g'ilil mae'mdelqūlēda hā'nx'lāla. Wā, g'ī'l'mēsē mō'sgemēda
 q!ē'mdemē de'nx'ēdayōsa k!wē'laxs la'ē g'wāl de'nxela. Wā, la
 hānx'sanowēda hānx'lanowaxs laēda ts!edāqē āx'ēdxēs k'līplāla
 qa's k'līpl'īdēs lā'xa k'lā'k'lobanē nayī'ma qa's k'līplā'lilēs lā'xa 20
 ōnā'lisasēs legwī'lē. Wā, la k'libō'yōdxa 'ne'mx'īdoyāla xwā'-
 xūsenxa'ya qa's k'līpts!ō'dēs lā'xa 'nemē'xla lō'q!wa. Wā, la
 ha'nā'ī hē g'wē'gilaxa waō'kwē āxts!ā'las lā'xa 'nemē'xla lō'q!wa.
 Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē gūdex'ī'dxa yaē'loyūwēx'dās ts!ē'q!a
 dena'sa. Wā, lawī'slē ts!ā'lasī'lālas lā'xa waō'kwē lō'elq!wa. 25
 Wā, g'ī'l'mēsē g'wā'laxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lepdzamō'lilas lā'xa k!wē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
 lāq. Wā, la tsē'x'ītsa 'wa'pē lāq. Wā, g'ī'l'mēsē g'wāl nā'qaxs
 la'ē hā'mx'ī'da. Wā, lae'm xā'max'ts!āna dā'x'īdxēs ha'ma'eyē

- 30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

- 1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

- 30 qa's q!EX-ba'eyēxa g'í'lsǵílt lē xwā'xūsenxa'ya. Wā, g'í'lēmēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't!ēdxēs E'nx'sā'yē qaē's gēgēnē'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'lēmēsē ts!E'nts!ENx'wīd lā'xēs g'ig'ō'kwē. Wā, lae'm k'lēs hē'lēg'íntse'wa qaxs 'wā'lasaē k!wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdēmas. Wā, la k'lēs ts!E'pela lā'xa L!ē'na qaxs ā'laē la tse'nxwa. Wā, lae'm gwāl lā'xēq.

- 1 **Roasted Halibut-Edges** (L!ō'bek^u xwā'xūsenxē^e).—Wa, hē'ēmaaxs la'ē k'lā'yax'wīdēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yīlō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā'l'nēmp!ēnēda ts!Edā'qē lē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!Edā'qē āxk'lā'laxēs lā'wūnemē qa L!ō'psayōgwīlēsēx L!ō'psayā. Wā, hē'x'idaēmēsē k'lā'x'wīdxa wūnā'gulē qa's xō'x'wīdē qa yū'wēs la gwē'x'sōxda k'līplā'lax. Wā, lē'x'aēmēs ōgūqālayōsēxs ē'x'baēda be'nba'yas, yīx ō'xtā'yasa k'līplā'la. Wā, lē'da ts!Edā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yīl'ī'dēs lā'xa 'nē'mp!ēnk'ē lā'xens q!wā'q!wax'ts!ā-na'yēx, g'ā'g'ilela lā'xa ē'x'ba lā'x be'nba'yas. Wā, g'í'lēmēsē gwā'texs la'ēda ts!Edā'qē āx'ē'dxa k'lā'yaxwē xwā'xūsenxa'ya qa's lē q!E'lx'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (fig.).¹ Wā, g'í'lēmēsē 'wēla la āxts!ā' lā'xa L!ō'psayāxs la'ē yīl'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'lē'sēs dEXEtō'x'wīdēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this.

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^éwīda. Wā, la āx^é'dxa wī'swūltowē xōk^u k!waxLā^éwā qa^s 16
k'!aat!ē'dēs. Wā, lae'm wa'x'senxa^éyēda ēnā'l'nemts!aqē lāx ō'ba-
^éyasa xwā'xūsenxa^éyē. Wā, la gē'gēbentsa ēnā'l'nemts!aqē. Wā,
laēmē'sē lanō'lisaaq lā'xēs legwī'lē. Wā, k'lē'st!a gā'faxs la'ē lē'x'ē-
ideq. Wā, g'ī'l'mēsē L!ō'pexs la'ē āx^é'dēda ts!edā'qaxēs ha'ma- 20
dzowē' lē'wa^éya qa^s lep!ā'lilēs lā'xēs k!waē'lasē. Wā, la āx^é'dxa
L!ō'bekwē xwā'xūsenxa^éya qa^s āxdzō'dēs lā'qēxs la'ē x'ek!ex^éideq.
Wā, lā'x'da^éxwē nā'x'idxa ēwāpē. Wā, g'ī'l'mēsē gwāl nāqaxs
la'ē dāx^éidxa g'ī'lg'ilt!ēnāla xwāxūsenxē^é qa^s q!eg'ilba^éyēq. Wā,
g'ī'l'mēsē gwāl ha'mā'pqēxs la'ē āx^é'dēda ts!edā'qaxēs lā'lōgūmē 25
qa^s gūxts!ō'dēsa ēwā'pē lāq. Wā, lā'x'da^éxwē ts!ē'nts!enx^éwīda.
Wā, g'ī'l'mēsē gwā'lēxs la'ēda ts!edā'qē g'ē'xaxēs hā'mx'sā'yē. Wā,
lā'x'da^éxwē nā'x'idxa ēwā'pē. Wā, lae'm k'lēs āxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k'lē'saē ts!ē'pela lā'xa L!ē'na qaxs
xe'nlelaē tse'nxwa. Wā, lā'xaa k'lēs k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wā, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē'ēmaaxs la'ē ts!āwū'n- 1
xa, la k'lē'ō's la gwe'yō'lasxa p!ā'yē. Wā, lē'da gēnē'masa lō'-
q!wēnoxwē āx^é'dxēs mā'lēqasdē qa^s lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'wūnemē. Wā, hū't!a la mō'p!enxwa^ésē ēnā'lās
t!ē'ltālēxs lā'xa lō'gwats!āxs la'ē āx^é'dēda ts!edā'qaxēs hā'nx- 5
lanowē qa^s hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wā, la āx^é'd-

7 takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small
 10 basket. After it is full, she || takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the
 15 fire. || Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried
 20 heads and puts them into her mouth. || Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her
 25 hands. After she has finished, she puts away the || kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'ō'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
 dzelsas lā'xa lō'gwats'lē. Wā, la āx'wūste'ndxa mā'lēqasdē qa's
 āxts!ō'dalēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't!axs la'ē k'ō'-
 10 qūlsaq qa's lē k'ō'gwilelaq lā'xēs g'ō'kwē. Wā, la'mēsē
 āxwūts!ā'laxa mā'lēqasdē qa's lē āxts!ā'las lā'xa hā'nx'lanowē.
 Wā, g'ī'l'mēsē qō't!axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'ī'l'mēsē
 qō't!axa 'wā'paxs la'ē hā'nx'lents lā'xēs legwī'lē. Wā, la'mēsē
 gē'g'ilil mā'e'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
 15 la'mē'sa ts!edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs 'wā'lasē g'ī'l-
 t!EXlāla k'ā'ts!ēnaqa qa's xelōstendēxa mā'lēqasdē qa's lē xē'l-
 ts!ālas lā'xa lō'q!wē. Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē nā'x'idxa
 'wā'pē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē dā'x'itsēs e'eyasowē'
 lā'xa hā'nx'Laak^u mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā,
 20 lae'm hā'mx'ē'ī'da. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm
 ts!EXlā'lasēs xā'xmōtē lā'xa legwī'lē. Wā, g'ī'l'mēsē gwā'lexs
 la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
 la gūxts!ō'tsa ā'lta 'wāp lā'xēs ha'maats'lē'x'dē lō'q!wa. Wā,
 la ts!ēnts!ENx'wida. Wā, g'ī'l'mēsē gwā'lexs la'ē g'ē'xaxa
 25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
 lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!ēdel hā'nx'LEndleq
 qō pō'sq!EX'īdlō, qaxs k'lē'saē 'yā'x'semx'īdexs wā'x'maē neqa'-
 p!ēna hā'nx'LEndayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa
 ā'lta 'wā'pa. Wā, lae'm k'lēs lē'ēlālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lě'x'a'mēda āxnō'gwadās ha'ma'peqxa ts!edā'qē lē'wis lā'wūnemē 30 lē'wis sā'semē. Wā, lā'xaa k'!ēs ts!ē'pela lā'xa l!ē'na. Wā, lae'm gwāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx'- 1 laakwaē t!ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!ē'lkwē wā'- xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lasē'wa, yīxs mō'p!en- xwa'saē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno- xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5 sē'wē. Wā, g'!l'mēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wida. Wā, lae'mxaa'wisa ts!edā'qē k'!ōqewelsxēs lā'laxamē qa's lē hānō'- dzelsas lax onōdza'yasa lō'gwats!ē. Wā, la āx'welstā'laxa mō'- qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē. Wā, g'!l'mēsē qō't!axs la'ē k'!ō'qūlsaqa qa's lē k'!ō'gwīlelaq lā'- 10 xēs g'ō'kwē. Wā, la k'!ō'x'walīlaq lā'xa ōbē'x'lālāsēs legwī'lē. Wā, la āx'ē'dxēs ha'ne'mē qa's ts!ō'xūg'indēq. Wā, g'!l'mēsē ē'g'ig'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē āxts!ō'dālas lā'xa ha'ne'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa qō't!ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k'!ēs hēlq'lalaq 15 hā'labala medē'lx'wida. Wā, lae'm hā'lselaem x'ī'q!exsdalēda hā'nx'lanāxa gū'lta. Wā, ē'x'ē'mēsē la ts!egū'nā'kūlē 'wā'palāsēxa g'ā'g'ilela lā'xa gāa'la lā'laa lā'xa neqū'la. Wā, lē'da ts!edā'qē hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k!waē'lasē. Wā, la āx'ē'dxēs lā'lōgūmē qa's ha'no'lilē lā'xa hā'nx'lanowē. Wā, 20

- 21 by the side of the Kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx^ē'dxēs xwa'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx^ē'dxēs k'liplā'la qa's k'lip'lē'dēs lā'xa hā'nx'laakwē mō'qwasdā qa's lē k'lip'ts!ā'las lā'xa lā'lōgūmē. Wā, g'í'lēmēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx^ē'dxa pē'ldzowē k'wā'gedzā, la mō'-
 25 denē 'wā'dze'wasas lā'xens q!wā'q!wax'ts!āna'yēx; wā, la mō'denbalēda 'ne'mp!enk'ē lā'xens bā'laxs la'ē gayo'sas lā'xa ō'gwāga'yasa lā'lōgūmē. Wā, la āx^ē'dxa mō'qwasdē qa's pagēdzō'dēs lāq. Wā, la āx^ē'dxēs xwā'layowē qa's ām'ēmē'x'salē t!ō't!ets!ā'laq qa ā'ēmēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx^ē'dxa hā'nx'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx l!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k!ō'gūlelaq qa's hā'ng'alilēq lā'xes k!waē'lasē. Wā, la'mēsē gūxts!ō'tsa ā'ita 'wāp lāq qa's aē'k'lē ts!ō'xū-g'indeq. Wā, g'í'lēmēsē la ē'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs l!ā'sanā'yē. Wā, g'í'lēmēsē gwā'lexs g'ā'xaē hā'ng'alilas lāx ōnā'lisasēs legwī'lē. Wā, la gūq!eqa'sa ā'ita 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xaē aē'k'la ts!ō'x'wīdeq. Wā, g'í'lēmēsē la 'wī'lāwēda q!walōbesaxs laē melmadzō'x'wīda. Wā, la āxts!ālas lā'xa ha'ne'me. Wā, g'í'lēmēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'ita
 40 'wāp lāq. Wā, la qō't!a'ma ha'ne'maxa 'wā'pāxs la'ē aē'k'lix'īd-xēs legwī'lē qa ē'k'ēs x'ī'x'īqela. Wā, la hā'nx'lents lā'xēs le-gwī'lē. Wā, k'!ē'st!a gū'laxs la'ē medelx'wīda. Wā, la'mēsēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil maE'mdElqūla. Wä, 43
g'í'l'mēsē Elā'q lE'mx'wīdē 'wā'pasēxs la'ē gūq!Eqa'sa ā'!ta 'wāp
lāq. Wä, g'í'l'mēsē dzā'qwaXS la'ē hā'nX'sanāwēda hā'nX'lanowē. 45
Wä, laE'm L!ō'pa. Wä, hē'x'ida'mēsa ts!Edā'qē āx'ē'dxēs
k'ā'ts!Enaqē qa's tseyō'sēsa mō'qwasdē lā'xa la'lōgūmē. Wä,
laE'm k'!ēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem
lā'xa la'lōgūmē. Wä, g'í'l'mēsē qō't!ēda lā'lōgūmaxs la'ē Lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'g'alīxa la dzā'qwa. Wä, lā'x'- 50
da'xwē nā'x'idxa 'wā'pē. Wä, g'í'l'mēsē gwāl nā'qaxs la'ēda
ts!Edā'qē āx'ē'dxa k!lā'k!EX'baa'kwē k!wa'xLā'wa qa's L!E'nqēs
lā'xa mō'qwasdē. Wä, laE'm yō gwē'g'ilasa ē'x'ba k!wa'xLā'wē
gwē'g'ilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wä, laE'm
L!E'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs sE'msē. Wä, 55
g'í'l'mēsē gwāl memā'lēqasdeg'ixs la'ēda ts!Edā'qē k'ā'g'ililxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'stE'ntsēs hā'mx'sā'ēyē
lā'xa ha'ne'mē. Wä, la gūxts!ō'tsa ā'!ta 'wāp lāq qa's ts!ō'-
xūg'indēq. Wä, g'í'l'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wä, lā'x'da'xwē ts!E'nts!ENx'wīda. Wä, g'í'l'mēsē gwāl'EXs 60
la'ē nā'x'idxa ā'!ta 'wā'pa. Wä, laE'mxaa k'!ēs k!wē'ladzēmēda
mō'qwasdē. Wä, lā'xaa k'!ēs ts!E'pela lā'xa L!ē'ēna, qaxs ā'laē
tsE'nxwa.

Soaked Dried Halibut-Fins (Pelpa'ixa t!E'lkwē pā'Lasdē).—Wä, 1
hē'emxaē t!ē'lasE'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wä, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 'mēs ō'gūqālayōsēxs k'lē'saē ā'em q'EL!Ep!E'nḡwa'sē 'nā'lās
 t'lē't!ā!ēxs lā'xa ḡwā'k'lūna, qaxs wō'kwaē, lā'g'ilas gā'la t'lē'la.
 5 Wā, g'ī'l'mēsē pē'x'wīdēxs la'ēda ts!ēdā'qē āx'ē'dxēs lā'laxamē
 qa's lē k'!ō'x'wēlsaq lāx ō'gwāg'ay'asa xwā'k'lūnāxs hā'nsaē. Wā,
 lē āx'ē'dxa 'ne'mē pēla' qa's ts!ōxā'lēxa q!walō'besē āxdzewē'q.
 Wā, g'ī'l'mēsē 'wī'ēlāxs la'ē āxts!ō'ts lā'xa-lā'laxamē. Wā, ā'l'mēsē
 gwā'lēxs la'ē qō't!ēda lā'laxamē. Wā, lē k'!ō'gwīlxa lā'laxamē
 10 lā'xēs g'ō'kwē qa's lē k'!ō'x'walīlaq lāx ōnō'lisasēs legwī'lē. Wā,
 la āx'ē'dxēs hā'ne'mē qa's ts!ō'xūg'endēq. Wā, g'ī'l'mēsē ē'g'īg'axs
 la'ē āx'ē'dxa xō'kwē k!wa'xlā'wē. Wā, la k'ō'k'ē'x'sē'ndēq qa's
 gayi'lā'lax'ēdēq lāx ōts!ā'wasa hā'ne'mē. Wā, g'ī'l'mēsē gwā'lēxs
 la'ē āxwūlts!ōdxa t!ē'lkwē pā'Lasdē qa's lē āxdzōdāla lā'xa
 15 gā'yī'lā'ēlakwē xōk^u k!wa'xlā'wa lāx ō'ts!āwasa hā'ne'mē. Wā,
 lae'm gwā'q!ēlaq k!ūmēlg'īlts!owē hā'mē'x'silase'was, lā'g'ilas
 benā'xlēntsa k!wa'xlā'wē lāq. Wā, g'ī'l'mēsē qō't!ēda hā'ne'maxa
 pā'Lasdāxs la'ē gūx'ī'tsa 'wā'pē lāq. Wā, ā'l'mēsē gwāl gū'qaxs
 la'ē qō't!a. Wā, la hā'nx'lēnts lā'xēs legwī'lē. Wā, la'mē'sē
 20 gē'x'lalaem hā'nx'lala: 'nā'l'nēmp!ēnaas hā'nx'lēntsōxa gā'la.
 Wā, la ā'l'em L!ō'pxa la gwāl 'nēqā'la. Wā, g'ī'l'mēsē L!ō'pēxs
 la'ēda ts!ēdā'qē āx'ē'dxēs k!līplā'la qa's k!wētē'ndēs lā'xa
 hā'nx'lanowē. Wā, la āx'ē'dxēs lā'lōgūmē qa's hā'ng'alilēs lā'xēs
 k!waē'lasē. Wā, la āx'ē'dxa k!līplā'la qa's k!līplī'dēs lā'xa pā'Lasdē

takes her tongs and takes out the dried fins, || and she puts them into 25
the small dish. When the small dish is full, | she calls her children
and her husband to come and sit down. | Then they drink fresh
water; and after they finish drinking, | they take whole pieces of dried
fins and eat them. They | hold them in their hands while they are
eating. After they have finished || eating, the woman takes the small 30
dish and pours back | into the kettle what is left over. She pours
some water | into (the dish) and washes it out inside; and when it is
clean, she | pours more fresh water into it, and they wash their
hands. | As soon as this is finished, they drink fresh water. That is
all || about this. They do not dip it into oil, for it is fat; | and it is 35
also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when
they have finished; | for the people in olden times said that if they
should not drink || water when they were about to eat, those who 40
should forget | to drink water before they eat or when they finish
would rot inside. | The reason why they rinse their mouths in the
morning before they eat is to | get off the sleepiness of the throat.
Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1
soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!ō'dēs lā'lōgūmē. Wā, g'í'lēmēsē qō't!ēda lā'lōgūma- 25
sēxs la'ē lē'lāxēs sā'sēmē lē'wis lā'wūnemē qa g'ā'xēs k'lūs-
ā'lila. Wā, lē nā'x'idxa ā'ita ēwā'pa. Wā, g'í'lēmēsē gwāl nā'qaxs
la'ē dā'x'ēidxa senā'la pū'lasda qa's hā'mx'ī'dēq. Wā, lae'm
ā'em dēdā'lalilqēxs la'ē ha'mā'pa. Wā, g'í'lēmīxaū'wisē gwāl
ha'mā'pa la'ēda ts!edā'qē k'ā'g'ililxa lā'lōgūmē qa's lē qepste'nd- 30
xēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē
lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'lēmēsē ē'g'ig'axs la'ē xwē'laqa
gūxts!ō'tsa ā'ita ēwā'pē lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wida. Wā,
g'í'lēmēsē gwā'texs la'ē nā'x'idxa ā'ita ēwā'pa. Wā, lae'm gwāl
lā'xēq. Wā, lae'm k'lēs ts!epa'x l!ē'ēna qaxs tse'nxwāē. Wā, 35
lae'mxaa k'lēs k!wē'ladzēm lā'xa ō'gū'la begwā'nema, yixs ā'ēmaē
lē'x'aem ha'mā'qēda āxnō'gwadās. Wā, la hē'menā'ēma bā'k'lūmē
nā'naqalgiwālaxa ēwā'paxs k'lē's'maē hā'mx'ī'da lōxs la'ē gwā'la,
qaxs ēnē'kaēda g'ā'lē begwā'nemxs g'í'lēmēlaxē k'lēs nā'x'idxa
ēwā'paxs g'ā'lē ha'ēmaaxēs ha'mā'lē, wā, la xaxē'x'idēda l!elē'wa'yē 40
nā'x'idxa ēwā'paxs k'lē's'maē hā'mx'ī'da, lōxs la'ē gwā'la. Wā,
hē'mis lā'g'ilas ts!ewē'l!exōdxa gā'lāxs g'ā'laē ha'ēmaa qa
lawā'yēsēs beq'lūlē'l!exawa'yē. Wā, hē'ēmis lā'g'ilas hē'gwē'g'ilē.
Wā, lae'm gwāl lā'xēq.

Halibut-Spawn (Tsā'p!ēdza'yē).—Wā, k'lē'slā gā'la āxē'lakwa tsā- 1
p!ēdza'yasa p!ā'yē. G'í'lēm k'lā'yax'widexs lā'ē hā'nx'lentse'wa

- poured into the | small kettle, and it is put over the fire of the house.
- 5 As soon || as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and
- 10 she dips out the boiled || spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ||
- 15 reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As
- 20 soon as the woman finishes eating, || she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the

25 halibut, the meat just on top of the || backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

- 3 lā'xaaxa ha'ne'mē. Wā, lae'm â'em gūxts!ō'yuwēda ēwā'pē lā'xa ha'ne'mē qa's hā'nx'lanowē lā'xa legwi'lasa g'ō'kwē. Wā, g'ī'l-
- 5 ēmēsē mede'lx'widēda ēwā'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p'lē-dza'ye lā'xēs gē'xwalaasē qa's āx'ste'ndēs lā'xa mae'mdelqūla hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'g'ilil'em mae'mdelqūlaxs la'ē hā'nx'sanā. Wā, lae'm L!ō'pa. Wā, lē'da ts!edā'qē āx'ē'dxēs lā'lōgūmē lē'wa k'ā'ts!enaqē qa's xelōstendēxa hā'nx'laakwē
- 10 tsā'p'lēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē wī'lōstaxs la'ē nā'x'idxa ēwā'pē. Wā, â'ēmēsē dā'x'itsēs ē'eyasowē' lāq qa's q!eg'ī'lba'yēxēs ha'ma'ye. Wā, la k'lēs â'laem q!ē'k'!es la'qēxs la'ē gwā'la, qaxs k'lē'saē â'laem ēk ha'ma'ya. Wā, la k'lēs q!ūnā'la ha'mā'pa begwā'nemaxa tsā'p'lēdza'ye. Wā, lē'x'a-
- 15 ēmēs lā'g'ilas ts!edā'qē hā'nx'lendeq, qaxs aē'k'ilāē k'lēs hā'nx'-lendeq, qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax q!ēk'a'sō lā'xē lō'gūyōs la'ēwūnemas qō k'lē'slax ēnē'mp!enālxēda ts!edā'qē hā'nx'lenlāxa g'a'yolē lā'xa p!ā'ye, yā'nemsēs lā'ēwūnemē. Wā, g'ī'l'mēsē gwāl ha'mā'pa ts!edā'qaxs la'ē â'em
- 20 qepewe'lsxēs hā'mx'sā'ye. Wā, la'xaē nā'x'idxa ēwā'pē. Wā, lae'm gwāl lā'xēq.

Middle Piece of Halibut.—Wā, hē'xōlen L!elē'wēse'wēda q!wā'q!ū-sawa'ye, yīxa āxā'la tse'nxwē lā'xa āwā'bā'yasa L!ē'sē lā'xa ēwī'g'a-ye lō'ōk!waēdza'yasa p!ā'ye, yīx k'lūtā'layōsa q!ē'mlalē lāx nexē-na'ya hā'mō'mō. Wā, g'ī'l'mē lawā'yēda L!ē'saxs la'ēda ts!edā'qē sapō'dxa q!wā'q!ūsā'wa'ye. Wā, la xū'lkwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards.

Wä, â'ē mēsa ts!Edā'qē la ts!E'mg'ilts!axstālasēs ts!Emā'lax'ts!ā'- 27
na'yē lāq, qa āqō'x'wīdēsa āwē'lgōda'yas q!E'mlalās nEXENā'yasēda
hāmō'mowē. Wä, g'í'l'mēsē lawā'yēda q!wā'q!ūsā'wa'yē, wä, la
ts!exts!ā'las lā'xa lEXa'yē hānō'dzilisxa ts!Edā'qaxs la'ē ē'axalaxa 30
p!ā'yē. Wä, g'í'l'mēsē gwā'lEXs la'ē k!ō'qūlisxa lEXa'yē qa's lē
k!ō'gwī'LElaq lā'xēs g'ō'kwē. Wä, la k!ā'x'wīdxa wūnā'gūlē
qa's L!ō'psayōgwīlēq, hē gwē'x'sē L!ō'psayāxa xwā'xūSENxa'yē. Wä,
hē'EMxaa'wisē gwā'lēda q!wā'q!ūsawa'yē gwā'laasasa xwā'xūSENxa-
yaxs la'ē L!ō'pase'wa. Wä, hē'EMxaa'wisē gwē'g'ilaxs la'ē ha- 35
ē mā'yā. Wä, la g'ē'xase'wēda hā'nīsā'yē qa's ē't!ēdē hā'mx'ī'tsōxs
la'ē wā'x'EM la wūda'. Wä, laE'm gwā'laxē'q.

Wä, hēEMxaa'wēSEN L!elēwēSE'wa ē'NEMē Lēgēmsa xwā'xūSENxa-
yēda q!wāq!ūSENxa'yē lāxa L!āl'asiqwāla.

Fresh Codfish (1).—Wä,¹ â'ē misē gENE'mas hē'x'idaem k!ō'p!ēdxa 1
k!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'ēwa'yā. Wä, la
k!ū'nxts!ōtsa L!ē'ēna lā'xa ts!Eba'ts!ē. Wä, g'í'l'mēsē gwā'lEXs
la'ē LEpdza'mōlitsa ha'madzowē' lē'ēwē lā'xēs la'ē'wūNEMē. Wä, la
k!ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g'í'l'mēsē gwā'lEXs la'ē āx'ē'dxēs 5
lā'laxamē, yix g'í'ts!E'wasasēs ma'lEXLA gELTS!E'ma. Wä, laE'm
lā'wiyōdLEX ya'x'yeg'ilasa nē'tsa'yē. Wä, la āx'ē'dxes gELTS!E'mē.
Wä, la āx'ē'dxa ē'NEMē lā'xa nē'ts!ā'yē qa gwastā'lēs lāx k!wāē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

- the place where she is sitting. | She first cuts off the pectoral fins. ||
 10 She cuts them out in one piece with the gills. Then she cuts across
 the bone in the neck, | and she pulls out the guts. She at once |
 cuts off the intestines and throws them away on the | beach. Then
 she turns the stomach inside out and puts it down on the | beach.
 As soon as all her work is finished, she goes up from the beach ||
 15 and takes her fish-basket. She carries it by the handle down |
 to the beach, and takes the stomachs of the codfish and puts them |
 into it. As soon as they are all in it, she carries the basket by the han-
 dle | into the house. Then she puts it down in front of the fire of
 20 her | house. She takes her kettle, pours || water into it, and, when it
 is half full of water, she puts it | on the fire. Then her husband
 invites in his friends. | As soon as all the guests are in, the woman |
 takes the stomachs and puts them into the boiling water of the |
 kettle; and when they are all in the water, the woman takes her ||
 25 tongs and stirs what is being cooked. Then | she lets it boil for a
 long time before she takes it off from the fire. | At last the woman
 takes her spoons and distributes them | among her guests. When
 they have one each, she takes the | kettle by the handle and puts it
 30 down in front of her guests. Then || she takes a bucket with water
 and puts it down in front of her | guests. They drink water from the

- na'yas. Wä, hē'ēmis g'il xwā'f'itsōsē. pēl!xā'wa'yas. Wä, la
 10 'nā'ēnemgoq lē'wis q'lō'sna'yē. Wä, la gē'x'sendex t'lē'mq!exā'-
 wa'yas. Wä, ā'ēmēsē la nē'xūlts!ōdex ya'x'yīg'ilas. Wä, hē'x'ēi-
 da'ēmēsē t'lō'sālux ts!enē'xas. Wä, la ts!eqē'nts!ēsaq lā'xa
 l!ēma'isē. Wä, la l!ēp!exse'mdxa mōqūlās qa's āx'ā'liselēs lā'xa
 l!ēma'isē. Wä, g'ī'l'ēmēsē 'wī'la la gwā'lē āxse'wa'sēxs la'ē lā'sdēs
 15 qa's lē āx'ē'dxēs k'!ō'gwats!ē lexā'ēya. Wä, la k'!ō'qūnts!ē'selaq
 lā'xa l!ēma'isē. Wä, la āx'ē'dxa mō'qūlāsa nē'ts!ā'yē qa's āxts!ā'lēs
 lāq. Wä, g'ī'l'ēmēsē 'wī'ls!āxs la'ē k'!ō'xwūsdē'selaq qa's k'!ō'gwē-
 lēlaq lā'xēs g'ō'kwē. Wä, la k'!ō'x'wālilās lā'xa ōstā'lilāsēs
 g'ō'kwē. Wä, la hē'x'idaēm āx'ēdxa hā'nx'lanō, qa's gūxts!ō'-
 20 dēsa 'wā'pē lāq. Wä, la'ēmēsē 'negō'yōlaxa 'wā'paxs la'ē hā'nx'-
 lents lā'xa legwī'lē. Wä, la lē'ēlalē lā'wūnemasēxs 'nē'nemō'-
 kwē. Wä, g'ī'l'ēmēsē g'āx 'wī'laēlēda lē'ēlānemaxs la'ēda ts!edā'qē
 āx'ē'dxa mō'qūla qa's āx'stā'lēs lā'xa la maē'mdelqūla 'wāpsa
 hā'nx'lāla. Wä, g'ī'l'ēmēsē 'wī'la'staxs lā'ēda ts!edā'qē āx'ē'dxēs
 25 k'!lplā'la qa's xwē'telga'yēxs hā'mē'x'silase'wē. Wä, la'mē'sē
 gē'g'ilil qa's maē'mdelqūlaxs la'ē hā'nx'sanā lā'xa legwī'lē. Wä,
 la'ēmēsē ts!edā'qē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewā'naēsas
 lā'xēs lē'ēlānemē. Wä, g'ī'l'ēmēsē 'wī'lxtoxs la'ē k'!ō'qū'lilxa
 hā'nx'lanowē qa's lē hā'nx'dzamō'lilās lā'xa lē'ēlānemē. Wä, la
 30 āx'ē'dxēs 'wabets!ā'la nā'gats!ā qa's lē hā'nx'dzamō'lilās lā'xēs
 lē'ēlānemē. Wä, lā'x'da'xwē xama'g'āgōxa nā'gats!āxs la'ē nā'x'id

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xasē'wēda 32
nā'gats!ē. Wā, lā'x'da'xwē yō's'wūltsā!axēs yō'sasē'wē lā'xa
hā'nx'lanowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'ēlōgūmē qa's lē
k'ā'g'alilēlas lāx ā'la'yasa ha'ēmaats!ē'yē hā'nx'lanā. Wā, g'í'l- 35
'mēsē yayō'sk'ínaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'í'l'mēsē gwāl yō'saxa q!ō'sna'yē lē'wa 'wā'palāxs la'ē g'í'g'aliltsēs
yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'ēidxa
mō'qūla qa's q!eg'í'l'beyēq. Wā, g'í'l'mēsē gwāl ha'mā'pqēxs la'ēda
ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'mx'- 40
sā'ē'yē lā'xa hā'maa'ts!ē hā'nx'lanā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē xwē'laqa
gūxts!ō'tsa ā'ita'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.
Wā, lā'x'da'xwē ts!ē'nts!ēnx'wida. Wā, lā'lēda ts!edā'qē k'!ō'-
qūlilaxa ha'maa'ts!ē hā'nx'lanā qa's lē hā'ng'alilās lā'xa ō'bēx'- 45
lalilasa legwī'lē. Wā, g'í'l'mēsē gwā'lēxs la'ē k'!ō'qūlilaxa nā'gats!ē
'wā'bets!āla qa's lē hā'nx'dzamō'lilas lā'xēs lē'lānemē. Wā, la'x'-
da'xwē ē't!ēd xa'mag'āgēxa nā'gats!āxs la'ē nā'x'ēidxa 'wā'pē. Wā,
lā'lēda ts!edā'qē āx'ē'dxa ts!ē'nts!ēngwats!ē lō'q!wa qa's lē k'ā'-
g'alilās lā'xēs k!waē'lasē. Wā, lae'm hō'qūwelsēda lē'lānemē. Wā, 50
lae'mxaa k'!ēs ha'ma'ē'yē gwē'x'sdēmasēxa gaā'la. Wā, lā'xaa k'!ēs
k!ūnq!ēqasōsa Lē'ēna. Wā, la k'!ēs k!wē'ladzēm lā'xa q!ē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qela* and also the *t!ot!ōp!ē* and also the
gwā'gū'wa and | also the *gwēlēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lōmē'da* *ēnē'mē'mōtē* *k'lē'sēmxa* *lē'lēlayō* *lāq*.
Ā'em *lē'x'āmēda* *mō'kwē* *lōxs* *q!ēlō'kwaē* *ēnē'nēmō'kwa*
 55 *yā'nemaxa* *nē'ts!ā'yē* *hāmā'pxa* *k'lūmēsē*, *qaxs* *hē'ēmaē* *lē'gēm*
wā'xī *hāmā'ya*. *Wā*, *la* *ēnē'kēda* *lē'lēlāxēs* *ēnē'nēmō'k*:
 "K!wōk!ūmēs'gēlēnsā'i," *ēnē'kē*. *Wā*, *hē'em* *lā'gīlas* *lē'gades*
k'lūmēsaxs *k'lē'saē* *qō't!āēnoxwē* *mō'qūlasa* *nē'ts!ā'yē*, *lē'wa* *mō'*
qūlasa *nā'lēme* *lē'wa'* *pēx'ītē* *lē'wa'* *xū'ldzōsē*. *Hē'em* *ēnē'mē*
 60 *lē'gēmasēxs* *lā'ē* *hā'nx'lēntse'wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*
bā'kūlēnoxwaq, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kūlēnoxwaq* *xāmāla*
k'lē *lā'wōyowē* *yā'x'yīgīlasa* *nē'ts!ā'yē* *lē'wa* *p!ā'yē* *qaxs* *g'īl'mē*
laxē *k'lē'slaxē* *gēnē'mas* *hē* *gwē'x'idlaxē* *lā'm'lē'wisē* *k'lē'slax*
lā'lax *ē't!ēdlax* *q!ēk'a'sōxs* *lā'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nēts!ā'yē* *lē'wa* *nātemē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. *Wā*,
hē'misa *gwā'x'gū'wa*; *wā*, *hē'mislēda* *gwēlēk*. *Hē'em* *ēnē'mē*
gwē'gīlasē *qāē'da* *ēnā'ēnemax'īdālāxs* *g'ā'laē* *g'ā'xalīelēda* *bā'kū*
lāq. *Wā*, *lā'm* *gwāl* *lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē) (2).**—*Wā*, *ēnā'f'nemp!ēnāmēda*
ts!ēdā'qē *hē'x'īdaem* *hāmē'x'silaxa* *ma'lgūnā'īdāla* *ō'gū'la* *lā'xa*
p!ā'yē. *Wā*, *lē'x'āmēs* *halaxwasō'gwiltsa* *ma'lgūnā'īdāla* *mamaē'*
masēxs *ā'lak!ālāē* *pā'lēda* *lē'elqwālā'ā'yē*. *Wā*, *la* *hē'emxat* *gwē'*
 5 *gīlasēxs* *lā'ē* *q!ap!ā'lax'īda*. *Wā*, *lē'x'āmēs* *ō'gū'qalā'yōsēxs*
gē'taē, *yīxs* *hē'x'īdāmāēda* *ts!ēdā'qē* *la* *xwā'f'īdxa* *nē'ts!ā'yē*. *Wā*,
hē'em *g'īl* *xwā'f'itsōsē* *wā'x'sanōlxā'wā'yasa* *nē'ts!ā'yē*, *hē'stāla*
lāx *ō'x!āatā'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g'ā'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



tslā'sna^əyas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a^əyas. Wā, ā'l'mēsē g'wāl xwā'laxs la'ē lā'g'aa lāx tek'lä's. Wā, la xwē'l'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q'lwā'g'a^əyasēxs la'ē xwā'l'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwē'g'a^əyē. Wā, ā'l'mēsē g'wāl xwā'laxs la'ē lē'lg'owē xwā'l'a^əyas lax tek'lä's. Wā, ā'l'mēsē la dā'x'idxa hē'x't!a^əyē qa nē'xōdēq lē'wī's xemō'-mōwēg'a^əyē qa's g'ē'dzōdēs lā'xa lēbē'lē k'lä'k'!obanā. Wā, la 15 āx'ē'dxa dē'n'senē dene'ma qa's yiltse'mdēs lā'xa q'lē'mlalāsa nē'ts!a^əyē g'a g'wā'lēg'a (fig.). Wā, laem l'āsadza^əyēda q'lēmīadza^əyē. Wā, la na'q!ēg'a^əya gō'betadza^əyē. Wā, g'ī'l'mēsē g'wā'la q'lē'nemaxs la'ē 'yā'laqaxēs lā'wūnemē qa lēs lē'ē'lāxēs g'ō'kūlōtē qa g'ā'xēs k'lwē'la. Wā, g'ī'l'mēsē lē lā'wūnemāsēxs la'ēda ts!ēdā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'lilas lā'xa āwī'lēlās t!ēx'īlāsēs g'ō'kwē. Wā, la āx'ē'dxa nēna'gats!ē qa g'ā'xēs ha'nē't lāx āxā'sasa hā'nhenx'lanowē; wā, hē'ē'misēs g'ī'lsg'ilt!a k'lek'!īplā'la; wā, hē'ē'misa lēxa'ēyē. Wā, la hē'laxa g'ā'yōlē hā'yā'l'a lāx 'nē'mē'motasēs lā'wūnemē qa g'ā'xēs lā'qōlilxa 25 k'lwē'ladzats!ēlē g'ō'kwa. Wā, g'ī'l'mēsē x'ī'qōstāwēda laqawa'-lilaxs la'ēda hā'yā'l'a k'!ō'qūlilxa nēnā'gats!ē qa's lē tsāx'wā'pa. Wā, g'ī'l'mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'l'mēsē g'wā'lēxs la'ē 'nae'ngoyālaxa 'wā'pē. Wā, g'ī'l'mēsē g'wā'lēxs la'ē ē'tsē'stēda hā'yāl'ēāxa k'lwē'lē. Wā, 30

31 about again to call the guests. | The woman spreads out the mats for
the feasters all round the | house. As soon as she has finished, she
takes out her box with dried salmon, | and her oil, and also food-
dishes and oil-dishes. | When they are all ready, the guests enter; ||
35 and when they are all in, they | first take the dried salmon out of the
box. Then they are scorched | in the way I told first, when I spoke
about a real feast given to the | invited tribes; for dried salmon is the
first course. After | they have eaten the dried salmon, the kettles
40 are put || on the fire in the middle of the house. They do not put
the | meat of the codfish at once into the kettles that were put on the
fire. | When (the water) begins to boil, the woman takes her | basket
and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the || codfish that is tied together, and
she puts it with the tongs into the basket which is in the water | in
the kettle. She only stops doing so when it is all in the water. |
The woman does not allow it to be in the water for a long
time. Then she takes her | tongs and pushes them through the
handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the || ropes which had
been tied around (the meat). Then the woman spreads out the
meat | of the codfish, and she takes a spoon and scrapes off the |
scales. As soon as they are all off, she breaks the meat into pieces |

31 lē'da ts'edā'qē LEpsē'stalī'lelāsa k!wē'lē lē'wē lāx āwī'stalīlāsēs
g'ō'kwē. Wā, g'ī'lēmēsē gwā'lexs la'ē hafnō't!alīlxēs xā'myats!ē
xetse'ma LE'wis Lē'ēna; wā, hē'misa lō'elq!wē LE'wa' ts!ē'ts!ē-
bats!ē. Wā, g'ī'lēmēsē 'nā'xwa la gwā'x'gūlīlexs g'ā'xāē hō'gwi-
35 LElēda Lē'lānemē. Wā, g'ī'lēmēsē 'wīlāēlēda k!wē'lāxs la'ē hē
g'īl āx'wūlts!ā'layāsa xama'sē lā'xa xetse'mē. | Wā, la ts!ex'ī'tse'wa
lā'xen lā'x'ēdā gwā'gwēx'sālāsa, qaxs ā'lak'lālaē k!wē'lāsa Lē'ēlā-
lāxa lē'lqwālāla'yē, lā'giltsa xama'sē ts!ā'g'idzema. Wā, g'ī'lēmēsē
gwāl ha'mā'pxa xamā'saxs la'ē hā'nx'LEndayowēda hā'nx'lanowē
40 lā'xa lā'k'awalitsa g'ō'kwē. Wā, k!ē'st!a hē'x'ēd āx'ste'ntsa
q!ē'mlalāsa nē'ts!ā'yē lā'xa la hānx'lāla lā'xa lēgwī'lēda hānhe'nx'-
lanowē. Wā, g'ī'lēmēsē mede'lx'widexs la'ēdā ts!edā'qē āx'ē'dxa
lexā'ēye qā's hān'ste'ndēs lā'xa mae'mde'lqūla 'wā'pa. Wā, la
āx'ē'dxēs k!līplā'la qā's k!līp!ē'dēs lā'xa yiltsemā'la q!ē'mlalāsa
45 nē'ts!ā'yē. Wā, la k!līpts!ō'ts lā'xa lexā'ēyē la hā'n'stāla lā'xa
hā'nx'lanowē. Wā, ā'lēmēsē gwāl hē gwē'g'ilāxs la'ē 'wīlā'sta. Wā,
lā'mē'sēda ts!edā'qē k!lēs hē'lq!lālaq gē'stā'lāxs la'ē Lē'nxts!ōtsa
k!līplā'la lāx k!lā'k!lōgwaasasa lexā'ēyē qā's k!wēt'weste'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'ēdā'mēsē qwē'lālāxa
50 dēdene'mē yaē'tsemēs. Wā, lē'da ts!edā'qē LEp!ē'dxa q!ē'mla-
lāsa nē'ts!ā'yē. Wā, la āx'ē'dxa k!ā'ts!ēnaqē qā's k!ēxā'lēs lā'xa
gō'betas. Wā, g'ī'lēmēsē 'wīlāxs la'ē k!ū'lk!ūpsālāxa q!ē'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done. |
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

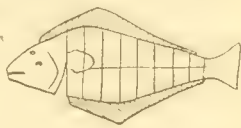
qa's lē'xat! äxts!ä'la lä'xa ö'gü'la^εmaxat! ^εwä'las lö'q!wa. Wä, 53
 g'í'l^εmēsē ^εwí'la hē gwē'x^εídqēxs la'ē hä'n^xsēndxa hä'nhenx^xLa-
 nowē lä'xa legwí'lē. Wä, lä'xaa äx^εē'dxa g'ít!EXLä'la k'ä'ts!enaqa 55
 qa's tsē'g'iliselēs lä'xa ^εwä'paläsēs hä'n^xLEntsewē qa's xē'lg'i-
 lisēs lä'xa gö'betē, yí'xa lawä'yē lä'xa L!ē'sasa nē'ts!ä'yaxs lä'x'dē
 la'ēstanä lāq. Wä, g'í'l^εmēsē ^εwí'laxs la'ē äx^εē'dxa ^εwä'lasē lö'q!wa,
 yíx la g'í'ts!ēwatsa q!wē'lkwē q!ē'mlalēsa nē'ts!ä'yē qa's lē güx-
 ste'nts lä'xa häne'n^xLANō. Wä, la hänx^xLE'nts lä'xēs legwí'lē 60
 ē't!ēda. Wä, g'í'l^εmēsē medelx^εwí'dexs la'ēda ts!Edä'qē äx^εē'dxēs
 g'í't!EXLä'la k'!ä'ts!enaqa qa's tsē'g'östälēs ^εwä'paläsēs ha^εmē'x-
 silasewē qa's xwē'laqē tsē'ste'nts lä'xa mae'mdelqūla. Wä,
 lae'm hē'x'säem gwē'g'ilaq lāx ^εwä'εwaselilasas mae'mdelqūlās
 ha^εmē'x-silasewē. Wä, ä'l^εmēsē gwäl hē gwē'g'ilaxs la'ē L!ō'pēda 65
 ha^εmē'x-silasewas. Wä, hē'em lä'g'ilas hē gwē'g'ilaxa ^εwä'paläsēs
 ha^εmē'x-silasewē qa le'lgewēsa tse'n^xwa^εyas L^εwa ^εwä'pala. Wä,
 hē'mis lä'g'ilas la ge'nkēda ^εwä'pala. Wä, lä'xaa ä'lak!älä la
 dze'mx^xstowē ^εwä'palas, hē'la gwē'x'sa güxstaax^xsa qū'xē. Wä,
 g'í'l^εmēsē L!ō'pexs la'ē hä'n^xsēndxa hä'nhenx^xLANowē. Wä, 70
 hē'x'ida^εmēsa hä'yä'fä äx^εē'dxa lö'elq!wē qa's mex^εä'lilelēs lāx
 wāx'sanä'lilasa hēhe'n^xLANowē. Wä, lä'xaa äx^εē'dxa g'í't!EXLä'la
 k'ä'ts!enaqa qa's tsē'x'īdēs lä'xa hä'n^xLaakwē nē'ts!ä'ya qa's lē
 tsēts!ä'las lä'xa lö'elq!wē. Wä, ä'l^εmēsē gwä'l^εexs la'ē qō'qūt!ēda
 lö'elq!wē. Wä, lae'm k'!ēä's-ha^εmadzō' lē'εwa^εya qaxs hē'menā- 75

76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
 80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
 85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 Tainted Codfish.—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
 5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
 10 the scales. Then the woman || takes an old mat and spreads it out

76 la^amaē tsā'xūlexstalēda yō'saxa hā'nx'laakwē nē'ts!a^aya. Wā, lē'x^amēsa k^a'k'ets!Enaqē la ts!Ewanaēdzem lā'xa k!wē'lē. Wā, g'í'l'mēsē 'wī'lxtōxs la'ē k'axdzamō'lilasōsa lō'elq!wē. Wā, g'í'l'mēsē 'wī'laxs la'ēda hā'yā'ta k'!ō'qūlilxa nēnā'gats!ē qa's lē
 80 hānx'dzamō'lilas lā'xa k!wē'lē. Wā, la'x'da'xwē 'wī'la nā'x'ida. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē yō's'ida. Wā, g'í'l'mēsē g'wāl'lexs la'ēda hā'yā'ta k^a'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx gēgene'-masa k!wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda wā'kwē hā'yā'ta nāqā'matsa 'wā'pē lā'xa k!wē'lē. Wā, hē'em gwe'yō'sa
 85 g'í'l'x'dā begwā'nēm k'ō'xwaxōdēda nā'x'idāxa 'wā'paxs la'ē g'wāl yō'saxa hā'nx'laakwē mamaō'masa. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē hō'qūwēlsa. Wā, la'e'm g'wāl lā'xēq.

1 Tainted Codfish (Q!āl nē'ts!ē).—Wā, hē'em gē'ta hā'nx'laak^u nē'ts!a^{yen} g'í'l'x'dē g'wā'gwēx's'alasa. Wā, la'mē'sen g'wā'gwēx's'ālāl lāx ēx'ā'g'a'yasa bā'k'lūmēda la q!āl hā'nx'laak^u nē'ts!a^aya. Wā, hē'maaxs la'ē gū'la āxē'ta nē'ts!a^{yē} lāx ōnē'gwilasa g'ō'kwē.
 5 Wā, g'í'l'mēsē la q!ā'l'idēxs la'ēda ts!edā'qē āx'ē'dxa q!ā'lē nē'ts!a^aya qa's lē āxste'ndeq lā'xa 'wā'pē q!ō'ts!ā lā'xa 'wā'lasē lō'q!wa. Wā, g'í'l'mēsē pō's'idē ō'k!wīna'yasēxs la'ē āxle'nts lā'xēs legwī'lē qa's lē x'ī'lālēq. Wā, g'í'l'mēsē 'wī'la la ts!ex'wī'dē ō'k!wīna'yasēxs la'ē x'ī'temg'ilē'lē gō'betas. Wā, la'mē'sēda ts!edā'qē āx'
 10 ē'dxa k!ā'k!obanē qa's Lep!ā'lilēs lāx ōnā'lisasēs legwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife`
 and cuts the body crosswise, in this manner: 
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-

la^mē^sē yagūdzō'tsa LEXⁱ'dekwē nē'ts!ē^e lāq. Wä, la äx^e'dxa 11
 wī'ltowē k'wa^xlā'wa qa^s k'ēxā'lēs lā'x gō'betas, qaxs la^e
 'wīla la k'linā'la. Wä, g'ī'lēmēsē 'wīlāxs la^e äx^e'dxa LE'mg'a-
 yowē. Wä, lā'xaa äx^e'dxa leqwa' qa^s k'at'lā'lilēs lā'xēs k'lwāē'-
 lasē. Wä, lā'xaa äx^e'dxa la k'lē'xidek^u nē'ts!a^ya. Wä, la 15
 k'ō'talāxs la^e dā'fax x'ō'msas, yīx hē'x't!a^yas. Wä, la äx^e'dxa
 LE'mg'ayowē qa^s t!Elxwītēs lāq. Wä, a'lēmēsē gwāl t!E'lxwaqēxs
 la^e ā'lak'!āla la lē'nt!ēdē ō'k'wina^yasa nē'ts!a^yē. Wä, hē'em
 lā'g'ilas t!E'lxwētaq qa hē'x'ida^mēsē lā'wēda q!E'mlalē lā'xa
 xā'qaxs la^e L!ō'pa. Wä, ā'ēmēsē la k!we'tüstālayuwēda xā'qaxs 20
 la^e L!ō'pa. Wä, ā'ēmēsē la lē'xama q!E'mlalē la g'ē'stāla lā'xa
 hā'nx'lanowē. Wä, g'ī'lēmēsē gwāl k'ē'xētaqēxs la^e äx^e'dxēs gēl-
 ts!E'mē. Wä, la qatē't!ēdeqga gwā'lēg'a (*fig.*). Wä, g'ī'lēmēsē gwāl
 qatētaqēxs la^e äx^e'dxa hā'nx'lanowē. Wä, la gūxts!ō'tsa
 'wā'pē lāq qa nego^yā'lēs. Wä, la äx^e'dxa qatē'dekwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wä, la hā'nx'LEnts lā'xēs legwī'lē.
 Wä, g'ī'lēmēsē mede'lx'wīdēxs la'ēda ts!ēdā'qē äx^e'dxēs k'lip-
 lā'la qa^s xwē't!ēdēs lā'xēs ha^mē'x'silase^wē. Wä, hē'x'ida-
 'mēsē lawā'yēda q!E'mlalē lā'xa xā'qē. Wä, la k!wē'tüstālaq
 qa^s ts!EXLā'lēq lā'xēs legwī'lē. Wä, lē'x'a^mēsa hē'x't!a^yē k'lēš 30
 äx^wū'stā'nōs. Wä, g'ī'lēmēsē 'wīlāwēda xā'qaxs la^e äx^e'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why


32 g'í'lt!EXLā'la k'ā'ts!Enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x'-
silase'wē qa dze'mx'stox'widēs. Wā, g'í'l'mēsē ā'lak'!āla la
dze'mx'stox'widēxs la'ē hā'nx'sendēq lā'xa legwī'lē. Wā, lae'm
35 L'ō'pa. Wā, ā'ē'mēsē hē'x'idaem Lē'ēlāxēs la'wūnemē Lē'wis
sā'semē qa's yō's'idēqēxs g'ē'ts!ōē lā'xa hā'nx'lanowē, qaxs k'!ē'-
saē Lē'ēlālayō la'xa q!ē'nemē begwā'nema la q!āl nē'ts!ā'ya, yīxs
ā'ē'maē ha'ēma'yaēltsa haya'sek'āla Lē'wis sā'semē. Wā, g'í'l-
'mēsē yō's'idēx'da'xwa la'ē hē'dēda begwā'nemē āx'ē'dxa hē'x'-
40 t!ā'yē. Wā, hē'ēmis g'il hā'mx'ēitsōsēda gēbelō'xstā'yē. Wā, g'í'l-
'mēsē 'wī'laqēxs la'ē wewe'x'sendxa hē'x't!ā'yē qa's hā'mx'ē'ī'dēx
de'ngwap!ā'yas. Wā, g'il'mēsē 'wī'laqēxs laē āx'ē'dxa k'ā'ts!E-
naqē qa's yō's'idēxa q!ē'mlalē Lē'wa' 'wā'pala. Wā, lae'm Lēda
'wā'pē g'il nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaemsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'ēmaaxs la'ē ā'la-
k'!āla la q!ā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl g'āē'l lāx'ōnē'-
gwīlasa g'ō'kwē. Wā, lē'da ts!ēdā'qē āx'ē'dxēs hā'nx'lanowē
qa's lē hā'ng'alilas lāx āx'ē'lasasa hē'x't!ā'yē. Wā la āxts!ā'lasa
5 hē'x't!ā'yē lāq. Wā, lae'm ē'k'!ēgemts!āxs la'ē āxts!ā'laq. Wā,
g'í'l'mēsē qō't!ēda hā'nx'lanāxs la'ē āx'ē'dxa k'!ā'k'!obanē qa's
naseyī'ndēs lāq. Wā, la āx'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'!ā'k'!obanā. Wā, ā'ī-
'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'ī'id lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'nx'lanowē. Wā, hē'ēm lā'gilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'lā'k'lobana qa klū'nqēs qa k'!ē'sēs x'í'x'ē- 11
 dēxs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'lēmēsē gwāl nā'sa-
 qēx's la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mēsē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil mā'ēmdēlqūlaxs
 la'ē hā'nx'sanā. Wā, la'ē'm l!ō'pa. Wā, lē'da ts!ēda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'yasēs k'ā'k'ets!ēnāqē. Wā,
 la hānō'liitsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lā'k'lo-
 bā'nē nā'sa'yasēs hā'mē'x'silase'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'lēnēmsgemēmk'ē sā'yī-
 nā!aa xē'l'x'īdxa hē'x't!ā'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'lēmēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!ā'yē. Wā, g'í'lēmēsē 'wī'laxs la'ēda ts!ēdā'qē lē'ēlāxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!ā'eyasa nē'ts!ā'yē. Wā,
 g'í'lēmēsē g'āx k'lūs'ā'lilēxs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,
 lā'x'dā'xwē nā'x'īdxa 'wā'pē. Wā, g'í'lēmēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs ē'eyasā'xs la'ē dā'x'īdxa 'nā'lēnēmsgemē lā'xa
 hē'x't!ā'yaxs la'ē hā'mx'ī'dēq. Wā, la'ē'm hē'x'sāem g'il hā'mx'ī'-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!ā'yas. Wā,
 lā'lā k'lē'xwaemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'lēmēsē gwā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa hā'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'indēq. Wā, g'í'lēmēsē la ē'g'ig'axs la'ē
 qēbēnō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |

1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:
 5 ishes cutting them, she takes  As soon as she fin-
 is easily split to make roasting- a || piece of pine that
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ltā 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs lē'ēlānemē. Wā,
 35 lā'x'da'xwē 'wīla ts!ē'nts!ēnx'wīda. Wā, lā'xaa ts!ō'x'wīdex
 āwī'ēstāsēs sēmsēs, qaxs 'nā'xwa'māē k'lūtā'lē tsē'nxwa'yasa
 hē'x't!ā'yē lāx sē'msasa hā'mā'pax g'wē'x'sdēmas. Wā, g'ī'l'mēsē
 g'wā'lēxs la'ē nā'x'idxa ā'ltā 'wā'pa. Wā, lae'mxaa k'lēs lē'lā-
 'ēlayuwē g'wē'x'sdēmas lā'xa q!ē'nēmē bē'begwānēma lē'wa
 40 'nē'mē'mōtē. Lae'm ā'ēm lē'x'aēm ha'mā'pqēda 'nēma'ēlwūtasa
 āxnō'gwadās. Wā, lā'xaa k'lēā's L!ē'na k'lū'ngēms, qaxs ā'lak'lā-
 laē tsē'nxwa. Wā, lae'm g'wā'la.

1 **Roasted Codfish** (L!ō'bek^u nē'sasdē).—Wā, hē'ēmaaxs q!ē'nēmaē
 bā'kūlānēmasa bā'kū'lēnoxwēxa nē'ts!ā'ya. Wā, lē'da ts!ēdā'qē
 xwā'l'īdeq lāx g'wā'laasa xwā'la'yasēxs g'ī'laē xwā'l'īdeq xag'a
 g'wā'lēg'a (*fig.*). Wā, g'ī'l'mēsē g'wā'l xwā'laqēxs la'ē āx'ē'dxa
 5 ē'g'aqwa lāx xā'sē'wē wūnā'gūla qa's L!ō'psayugwīlēq. Wā,
 lae'm mō'wēda nē'ts!ā'yē la g'ē'k'linē lā'xa 'na'l'nēm'ts!aqē L!ō'p-
 sayō g'a g'wā'lē g'a (*fig.*¹). Wā, lae'm ya'lā'lēda 'nāl'nē'mē nē'-
 ts!ēxa dena'sē lē'wa wā'x'sba'yē qa k'lē'sēs āx'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē g'wā'lēxs la'ē lānō'lisas lā'xēs lē'g'wīlē. Wā, la
 10 hē'ēm g'īl L!ō'pasōsē q!ē'mlādza'yas. Wā, g'ī'l'mēsē L!ō'pēxs
 la'ē lē'x'īdeq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k'lū-
 mē'l'x'īdēxs la'ē āx'sē'ndēq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'nē'mplēna hē'x'īdaēm hā'mx'ē'itsōxs hē'māē ā'lēs ts!ē'lqwē.
 Wā, la k'lēs ts!ēpa's lā'xa L!ē'nāxs hē'māē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē'maē ā'lēs klū'nk!ūnq!eqelasēs tse'nxwa'yē. Wā, g'í'l'mēsē 15
la wūdex'ē'dēxs la'ē le'mlēmōx'wīda. Wā, g'í'l'mēsē hā'mg'í'la-
'yaxs la'ē ts!ē'pela lā'xa lē'ēna. Wā, lā'xaa k'lēs lē'ēlālayō
lā'xa q!ē'nemē bē'bēgwānema; ā'emxaa lē'x'a'ma ha'yasek'āla
lē'wīs sā'semē hā'mā'pex gwē'x'sdemas. Wā, lā'xaa hā'mā'ēya
wūda' l!ō'bek^u nē'ts!exa gaā'la lē'wa' neqā'la lō'ma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'ēya ts!ē'lqwāxa gaā'la qaxs tse'nxwaē,
yīxs 'yā'x'sēmaaxs hā'mā'yaaxs hē'maē ā'lēs ts!ē'lqwēxa gaā'la.
Wā, lae'mlēda 'wā'pē nā'naqałgiwēs lōxs la'ē gwāl hā'ma'pa.
Wā, lae'm gwāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek^u nē'ts!ē).—Wā, g'í'l- 25
'mēsa tsedā'qē q!ē'msa hā'nx'lēndxa nē'ts!a'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewak^u nē'ts!a'ya qa's lē qe'lgünōlīsas la'xēs
legwī'lē. Wā, lae'm hē g'il l!ō'pasōsē tek'!ā's. Wā, g'í'l'mēsē
l!ō'pē tek'!ā'sēxs la'ē k!ō't!alīsas qa's l!ō'pēx hē'fk!ōt!ēna'yas.
Wā, g'í'l'mēsē 'nā'xwa klūme'lx'ē'idēxs la'ē xūlēli'saq qa's l!ō'p!ē- 30
dēx gē'mxōt!ēna'yas. Wā, g'í'l'emxaa'wisē klūme'lx'ē'idēxs la'ē
l!ō'pa. Wā, lae'm l!ōp lā'xēq. Wā, la āx'ē'dēda ts!edā'qaxa
hā'madzowē' lē'ēwa'yā qa's yā'gūdzōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē lē'ēlāxēs lā'ēwūnemē qa g'a'xēs hā'mx'ē'dēq. Wā,
la'mē'sē hē g'il āx'ē'tsōsa ts!edā'qēda 'wā'pē qa's nā'x'ē'dēq. Wā, 35
g'í'l'mēsē gwāl nā'qaxs la'ēda ts!edā'qē āxā'laxa lē'sas qa's
ts!ēxlā'lēq lā'xa legwī'lē. Wā, g'í'l'mēsē wīlāwēda lē'saxs la'ē
lē'nx'wīdex q!ē'mlālās. Wā, la lā'ēwūnemas hā'mx'ē'dēq. Wā,

40 begins to eat it: | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nātem*, the *gwēlek*, the *q!wā'qēla*, | the *t!ot!op!ē*
55 and the *LEWE'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'il'mēsē gwāl hā'mā'pexs la'ēda ts!ēdā'qē āx'ē'dxēs hā'madzowē'
40 *lē'wā'ya, yixs hē'māē g'ē'dzā'yē hā'mx'sā'yas LE'wa' xā'qē qa's laa'xLEndēs lā'xa legwī'lē. Wā, lā'xaēda ts!ēdā'qē tsē'x'ēidxa*
ēwā'pē qa's nā'x'ēdē, wā, la ō'gwaqē lā'ēwūnemās. Wā, g'il'mēsē gwāl nā'qaxs la'ē hā'msgēmd lā'xa ēwā'pē qa's hā'mx'ts!ānēndē
lā'xēs ē'eyasowē'. Wā, lā'xaa gēNE'mas LE'lā'be'wēsēs ē'eyasowē
45 *lāx ē'eyasā'sēs lā'ēwūnemē. Wā, lae'm ē'na'ne'mp!eng'ila ts!ē'n-*
ts!enkwa LE'wis gēNE'mē. Wā, lē'da begwā'nemē mō'p!ēna hā'msgēmd
lā'xa ēwā'pē qa's hāmx'ts!ā'nēndēs. Wā, g'il mō'p!ēna hā'mx'ts!ānēntsēxs
la'ē gwā'la. Wā, lae'm k'!ēs Lē'ēlālayō lā'xa q!ē'nemē bē'bēgwānemē gwē'x'sdēmas.
50 *ts!ē'pēla lā'xa L!ē'na, yixs hā'ē gwē'kwēda nē'ts!ā'yē. Wā, la k'!ēs*
hā'mā'ēyē hē'x't!ā'yas. Wā, lae'm gwāl lā'xēq.

Red Cod.—Wā, hē'mēda L!ō'xsemē, y!xa nē'ts!ā'yē ē'ne'mē gwa'-
y!ēlālasaq LE'wa' nā'ē'mē LE'wa' gwē'lē'k'ē, LE'wa' q!wā'qēla,
LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 *lā'yāsa xū'ldzōsaxs k'!ē'sāē k'!ā'wasilase'wa LE'wa pex'i'tē qaxs*
xē'nLElāē ām'ama'ya. Wā, lawī'slā gwā'la.

Black Cod.—Wā, hē'xōlēn LE'lē'wēsē'wa nā'lemē, yixs yā'ē
gwā'lēda xamasaxs la'ē lē'mxwase'wa. Wā, hē'emxaa'wisē gwē'-
gilasōxs la'ē ts!EX'a'sē'wa lāx gwē'gilasaxa xama'saxs la'ē hā'mā'-
60 *xa gāā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs*

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |


Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xū'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xū'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hă'nx'LEntse^εwaē. Wă, la ts!E'pela lă'xa L!ē'na. Wă, lă'xaa 61
LE^εlālayō lă'xa q!ē'nemē bē'begwānema, yixs k!eā'saē xā'matsa
k!wē'lasē, lōxs k!eā'saē k!ā'wasa. Wă, lawi'sla gwaī lă'xēq.

Kelp-Fish (1).—Wă, la^εmē'sen gwa'gwēx'sēālā lă'xa pEX'itē, yixs 1
ēnema^ε lē'wa xū'ldzosē. Wă, hē'em lă'gīlas lē'gades pEX'itē,
yixs pEX'a'sewa^εsē ō'k!wina^εyaxs la'ē la'lawā^εyase^εwēs gō'betē lă'xa
legwī'lasa gō'kwē, lōxs gūqē'tase^εwaasa ts!E'lxsta ēwā'pa. Wă,
hē'x'ida^εmēsē ēwī^εwēxap!ē'dē gō'betas la'xa L!ē'sē. Wă, hē'em 5
lă'gīlas lē'gades pEX'itē. Wă, hē'ēmis lă'gīlas lē'gadaxaas xūl-
dzō'sas, yī'x'āē lāx max'īdē yixs hē'itsāasēs k!ē'dayowē.

Wă, la^εmē'sen gwa'gwēx'sēālā la'qēxs la'ē hă'mē'x'silase^εwa, yixs
k!ē'saē hē'x'id hă'mē'x'silasōxs hē'ēmaē ā'lē gē'tē, qaxs a'īmaē 10
hă'mē'x'silasōxs la'ē gaēl āxē'l lă'xa gō'kwē ēnā'l'nemp!Enaē
sek!a'p!Enxwa^εsē ēnā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!alp!a'lēs, qa k!E'nx'ēidēs xā'qas la'xēs q!E'mlālē. Wă, hē'ēmisēxs
tse'nx'wīdaē, ēnē'k'āēda gā'lē begwā'nema. Wă, hē'ēmis lă'gīlasa
a'lē begwā'nem nā'naxts!Ewaq. Wă, hē'ēmaaxs la'ē q!at'ī'dēda
pEX'itē, lāda ts!Edā'qē āx'ēdxa hă'nx'lanowē qa's hanō'lisēs lāx 15
legwī'lasēs gō'kwē. Wă, la āx'ē'dxēs nā'gatslē qa's lē tsē'x'īdex
a'īta ēwā'pa. Wă, gī'l'mēsē gāx nā'ēnakūxs la'ē gūxts!ō'tsēs
tsā'nemē ēwāp lă'xa hă'nx'lanowē, qa negō'yoxsdalēs. Wă,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-
- 40 body across in this manner.  knife and cuts the After || she has cut it

- ō'x'sä'mēsē ha'nâ'lis lā'xa legwī'lē. Wā, lā āx'ē'dxa pex'ī'tē qa's
 20 k'!exts!ō'dēs lā'xa lā'laxamē. Wā, lā hā'ng'alīlas lā'xa ma'k'ala
 lāx onâ'lisasa legwī'lē. Wā, lā'xae āx'ē'dxa ts!ek!wa' hēmenēl
 LEMg'ayāsa g'ō'kwē. Wā, hē'misa ts!EX'stō ts!ats!ax'sema. Hē'EM
 q'lūnā'la ā'xse'wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax'ā'līla lā'xa
 mā'g'īnwalīlasa pex'ī'dats!ē lā'laxama. Wā, hē'EMxaā'wisē āx'a-
 25 lī'lasa ts!EX'stō LE'mg'ayā. Wā, lā dā'ts!ō'dxa 'ne'mē pex'ī't lā'xa
 lā'laxamē. Wā, lā dā'la hē'x't!a'yasa pex'ī'taxs la'ē k'a'tlents
 ō'k!wina'yas lā'xa legwī'lē. Wā, lā lē'x'ī'lālaq. Wā, g'ī'l'mēsē
 dō'qūlaq la 'wī'la 'wī'wēxap!ēdēda gō'betē lā'xa L!ē'saxs, la'ē
 āxdzō'ts lā'xa LEBī'lē k'!ā'k!obana. Wā, lā āx'ē'dxēs xwā'la-
 30 yowē qa's k'ēxā'lēs lā'xa lā k'!īnā'lā gō'beta. Wā, laE'm lē'x'i-
 'lālaxa pex'ī'taxs k'ēxā'laax gō'bet!ēna'yas. Wā, g'ī'l'mēsē 'wī'lā-
 wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pex'ī'tē lā'xa t!Elō'dzō
 g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs ge'mxōlts!āna lāx
 hē'x't!a'yas. Wā, lā dā'x'ē'itsēs hē'ik!ōts!āna'yē lāx pe'lba'yasa
 35 ts!EX'stowē LE'mg'ayā. Wā, lā t!E'l'x'wīts ō'xtā'yas lāx āwī'ga-
 'yasa pex'ī'tē g'ā'g'īlēla lāx ō'xLaatā'yas, hē'bendāla lāx ō'xsda-
 'yas. Wā, a'l'mēsē g'wāl t!E'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa
 pex'ī'tē. Wā, g'ī'l'mēsē g'wāl t!E'l'xwaqēxs la'ē āx'ē'dxēs xwa'-
 layowē qa's qatet!ē'dēx ō'k!wina'yas g'a g'wā'lēg'a (fig.). Wā,
 40 g'ī'l'mēsē g'wāl qatētaqēxs laē ma'ste'nts lāx 'wā'bets!ālāsa hānx'-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wā, la'e'm hēwā'xaem qak'ō'dex hē'x't!a'yas qaxs 41
 'nē'k'aēda g'ā'lē begwā'nemqēxs hē'ēmaē yō'sp!ayāsa q!e'mlalāsa
 pexi'tē tse'ntsenxstā'yas gēgebelō'xstā'yas gēgeyagesas lē'wēs
 leqwa'. Wā, hē'ēmis lā'g'ila 'wīla'stents lā'xa hā'n'xLanowē.
 Wā, lā 'wīla'em hē gwē'x'idxa waō'kwē pexi'ta, yixs q!ē'nemaē 45
 lē'lanemas. Wā, g'ī'l'mēsē 'wīla'stēda pexi'tē lā'xa hā'n'xLano-
 wāxs la'ē hā'n'xLents lā'xa legwī'lē. Wā, g'ī'l'mēsē mede'l'x'wī-
 dexs la'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qas xwē't!idēq. Wā,
 k!ē'st!a gē'g'iltēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'līlas. Wā, lā
 āx'ē'dxēs 'wā'lasē g'ilt!exlāla xwē'dayo k'ats!ēnaqa, qas ya'ēwasē- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase'wē. Wā, k!ē's'ēmxaā'wisē
 gē'g'iltēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx-
 sī'lase'wē qas xwē'laqē tsēste'nts lāx ō'kūya'yasēs g'aya'nema-
 saq. Wā, lā gē'g'iltēlak'as hē gwē'g'ilē. Wā, wālanawisē lō'ē
 nexseg'ilela lā'xa q!aq!alak!a'yē 'wa'ēwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa 'wāpalāsa hā'mē'x'silase'was qas xwē'laqē tsē'ste'nts.
 Wā, a'l'mēsē gwā'lēxs la'ē ā'lak!āla la dze'mx'ustowē 'wā'palāsa
 hā'mēx'sī'lase'was, qaxs la'ē ā'lak!āla la qelō'kwē tse'n'xwā'yasa
 pexi'tē lē'wis 'wā'pala. Wā, hē'ēm lā'g'itasa ts!edā'qē tsē'g'ostāla
 'wā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē le'lgowēda 'wā'palās 60
 lē'wa tse'n'xwā'yasa pexi'tē, qaxs g'ī'l'maē k!ēs dze'mx'ustowē
 'wā'palāsa pexi'taxs hāmg'ī'layāasēda lē'ēlalāxēs 'nē'nēmō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'ldāxs la'ē hō'qūwels lāx g'o'-

- selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

- kwas Lē'ēlānema x'dāq. Wā, lae'm ēnē'x'sēwēda ts!edā'qaxs q!ē'm-
 65 ts!ex!aē, yī'xa g'ī'qamēnē yixs gēnē'maasa g'ī'gāma'yē. Wā, lā'la
 ēnā'xwā'mē gegēnē'masa wā'x'ēmē k'!ēs g'ī'qamēn k'!ēs yā'x'ēid qa
 dzemx"stōx'wīdēs ēwā'palās hā'mē'x'silās pex'ī'ta. Wā, g'ī'l'mēsē
 ā'lak'lāla la dze'mx"stōx'wīdē ēwā'palāsa pex'ī'taxs la'ē hā'nx'-
 sentse'wēda pex'ī'tē'lats!ē hā'nx'lanā. Wā, lae'm l!ō'pa. Wā,
 70 hē'x'ida'mēsēda ts!edā'qē āx'wūlt!alī'laxēs lō'elq!wāxs hā'x'dē
 k'imts!ā'līla ōts!ā'lilē qa's g'ā'xē k'ā'galilēlas lāx mā'g'inwalīlasa
 pex'ī'tē'lats!ē hā'nx'lanā. Wā, hē'ēmis āx'ē'tsosēda ēwā'lasē k'a-
 ts!enā'q, yix tsēg'ostālayō'sēx ēwā'palāsēs hā'nx'lentse'wē pex'ī'ta.
 Wā, lē tsē'yōlts!ōts lā'xa hā'nx'laakwē pex'ī'ta lā'xa hā'nx'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, ēnā'xwā'mē ēwā'palās lē'wa
 q!ēm!a'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wā, g'ī'l'mēsē lā ēnemā'x'ē
 āwā'xats!ewasasa lō'elq!wāxs ēnā'xwā'māē k'!ēs ā'laem qō'qū-
 t!axa ēwā'pala lē'wa q!ē'm!alē. Wā, g'ī'l'mēsē ēwī'la la gwā'-
 lāxaxs la'ē ts!ewanaē'dzema k'ā'k'ets!enaqē lā'xa k!wa'k!wē-
 80 lemāxs la'ē k'ā'x'ēidayuwa lō'elq!wē. Wā, hē'menalaem māē-
 mā'lēda bē'begwanemaxa ēna'l'ēnemēxla lō'q!wa. Wā, lē nā'ēna-
 qalg'eyōemxa wūda'sta' ēwa'pa. Wā, g'ī'l'mēsē gwā'l nā'qaxs
 la'ē yā'q!eg'alēda k!wē'lasaxēs lē'ēlānemē. Wā, lā ēnē'ka: “ēya'-
 x'da'x" melq!ūxā'lano qaōx xa'qas.” Wā, lā ēwī'la yō's'itsēs
 85 k'ā'k'ets!enaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pex'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la'maē k'ile'ma pex'itaxs hă'ma'yaē qaxs q'lünā'laē g'ā'yalasēs 86
xā'qaxs nex'wē'tse'waē. Wä, hē'mis lā'g'ila k'lēs â'ibalēda
yō'sāqēxs hă'nx'laakwaē. Wä, g'il'mēsē gwā'la yō'sax'dāqēxs
la'ē k'oṡwaxōtsa ā'lta wūda'sta' 'wā'pa. Wä, hē'x'ida'mēsē la
hō'qūwels lā'xēs k'lwē'layats'lē'x'dē. Wä, k'lē's'emxaa k'lwē'la- 90
dzema pex'itē lā'xa q'lē'ne mē bē'bēgwānema qaxs k'lē'saē
q'eyōlanemēnoxūxs lā'lanemaē. Hē'mis lā'g'ila lē'x'a'ma
'ne'mē'motē lē'wa 'ne'mx'lāla 'ne'mē'ma, yīxa sā'semē lē'wis
gēgene'mē lē'wis sā'semē, lē'wa ts'lē'daqē sā'sema lē'wis lē'la-
'wūnemē lē'wis sā'semē. Wä, hē'em gwe'yō' 'ne'mx'lāla 'nemē'- 95
mē. Wä, lē'x'amēs lē'lālasō's āxnō'gwadāsa pex'itē lo'mē'da
'nē'nemō'kwē. Wä, lae'm gwāl lā'xa hă'nx'laakwē pex'itā.

Kelp-Fish (2).—Wä, hē'mis g'il āx'ētsō'sēda lā'laxamāxsēs gēne'- 1
maxs g'il'laē lā'galis lāx l'emā'isasēs g'ō'kwē. Wä, lā k'!ixts!ō'-
tsēs l'lā'ganemēda pex'itē lāq. Wä, lā, lā'stsas qa's lā lae'las la'xēs
g'ō'kwē. Wä, hē'x'ida'mēsē gēne'mas la lep!ā'lilāxa k'!ā'k'!o-
bana. Wä, lā k'!ō'qūlilxa pex'itē lā'laxama qa's lā hāne'n- 5
xelilas lā'xa k'!ā'k'!obana. Wä, lā k'lūnxelilxa k'!ā'k'!obana lāx
hē'!k'!ōdenwalilasa pex'itē lā'laxama. Wä, la'mē dōlts!ōdxa
'ne'mē pex'itēs gē'mxōlts!āna'yē. Wä, hē'mis gwē'g'ilāqen g'il'x-
'idē wā'ldema. Wä, g'il'mēsē wē'lāwē yā'x'yig'ilē lē'wa q'lō'sna-
yaxs la'ē āx'ē'dxēs xwā'layowē. Hē'em 'nem lē'gēmsa xwā'la- 10

- 11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^ulak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

- 11 yowē gēlts!ē'mē yīxa xō'lās qaxs hē'ēmaē xwā'layâsa g-ā'lā begwā'-nema (yīxs g-ēxase^εwas gē'x'ustālāxs la'ē ba'k'ō Lō^ε Q!ā'nēqē-^εlakwē). Wā, lē'da ts!edā'qē dā'x'ēitsēs gē'mxōlts!āna'yē lā'xa pē-x'ite qā'syā'gūdzōdēs lā'xa k'!a'k'!obana. Wā, laē'm gwā'saxsda!ēda
 15 pēx'itē lā'xa ts!edā'qē. Wā, la gwē'k'!āesala lāx gēmxōlts!āna'yasa ts!edā'qē. Wā, lā dā'lasēs hē'ik'!ōts!āna'yē lā'xēs xwā'layāxs la'ē qak'ō'dex hē'x't!a'yas. Wā, g'il'mēsē lā'wāxs la'ē xwalbete'n-dex ō'x!aatā'yas qā's hā'xelē lāx ts!ā'sna'yas ē'k'!ōt!ēndā!ax xā-k'!adzās. Wā, a'l'mēsē gwā! xwā'laqēxs la'ē ā'lak'!āla la Lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'!obanāxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē pēx'itā. Wā, laxaē hē'emxat! gwē'x'ideq. Wā, lā'na-xwaem hē gwē'x'idxa wāō'kwē. Wā, lā'la lā'ēwūnemas L!ō'psayogwilaxa wūnā'gūlē qaxs L!ō'pēlaxa pēx'itē. Wā, g'il'mēsē gwā'lē āxa'yasēxs la'ē ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēidxa L!ōpsayowē. Wā, lā āx'ē'dxa g'il't!a ts!ēq!adzō dzexe'k^udēna'sa. Wā, lā qēx'ale'lōts lā'xa ē'ne'mp!enk'ē lā'xēns q!wā'-q!wax'ts!āna'yē g-āg'ilēla lāx benba'yē ēx'bēsēda L!ōpsayowē. Wā, lā lek'lūtā'la'mē qēx'ā'yasēxs la'ē yī'lā'LElots. Wā, laē'm k'!ēsl xō'x^usla L!ō'psayowē qō la! L!ō'pts!ōdayola pēx'itē lāq. Wā, g'il'-
 30 mēsē gwā'lēxs laē'da ts!edā'qē dā'x'ēidxa ē'ne'mē lā'xa xwā'lek^uwē pēx'itā qā's ts!ēk'it!ē'dēs lā'xa L!ō'psayowē. Wā, g'il'mēsē megū'g'ē'txa ē'l'kwa lē'wa k'!ē'lāxs la'ē L!ō'pts!ōtsa ē'ne'mē xwā'-lek^u pēx'itā. Wā, laē'm gē'k'!ēna'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xekwē' dena's qa's qex'a'lelōdēs lāx ēk'!enxē'lelās. Wā, lā 1
 ēk'!ū'telaxs la'ē yī'a'lelōdeq. Wā, lā ē't!ētsa 'ne'mē lāx ē'k'!ē- 35
 lelās. Wā, lae'm xwē'!alēda ā'lē L'ō'pts!oyos. Wā, la'xaē
 qex'itsa dena'sē lāx ē'k'!enxelelās. Wā, la'xaē ēk'!ūte'laxs la'ē
 yī'a'lelōdeq. Wā, laxaē ē't!ēd āx'ē'dxa 'ne'mē qa's L'ō'pts!ōdēs.
 Wā, lae'mxaē ē't!ēd xwē'!alā qaxs 'na'xwa'maē xwē'xwa'!alēda
 la L'ō'pts!ōyōs lā'xa L'ō'psayowē, yixs 'na'ne'mplēnaē mō'wēda 40
 pex'ī'tē L'ō'xs q!ēl!a'ē L'ō'pts!āla lā'xa g'ī't!āsa L'ō'psayowē.
 Wā, la'mē a'elaak' qex'tā'yēda dena'sē lāx ō'xtā'yasa L'ō'psa-
 yowē. Wā, lāda ts!ēda'qē lānolisaq lāx legwi'!asēs g'ō'kwē. Wā,
 lae'm hē g'īl L'ō'p!ētsōsēda q!ēmlālās. Wā, g'ī'l'mēsē naxsaap!a
 L'ō' k!ūmlē ō'kūya'yas q!ē'mlalāsēxs la'ē lē'x'īdeq qa hēs lā 45
 L!ā'yō L'ō'p!ēdē L!ē'sadza'yas. Wā, g'ī'l'mēsē la ālak!āla k!ūmlē
 L!ē'sadza'yasēxs la'ē L'ō'pa. Wā, lā k!l'qūlēlaq qa's g'ā'xē Lā'-
 g'alīlaq lā'xa k!ē'sē qwē'sala lā'xa legwī'lē qa lā'g'aēs L!ē'salāsa
 legwī'lē lāq, qa ts!ēlqwax'sā'mēsē. Wā, lā hē'x'īda'mēda begwa'-
 nemē la Lē'lālaxēs 'ne'ne'mō'kwē Lōxs hā'ē Lē'lālase'wēs 'ne- 50
 'mē'motē qa g'a'xēs L!ēl'ō'begūxa L'ō'bekwē pex'ī'ta. Wā, lā
 hē'x'īda'em g'āx hō'gwēlelēda Lē'lānemē. Wā, g'ī'l'mēsē
 'wī'laēlexs la'ēda ts!ēdā'qē lep!a'līlxa g'īl'dedzowē ha'madzō'
 lē'wa'ya lāx L!ā'salīlāsa L!ēl'ō'begūlaxa L'ō'bekwē pex'ī'ta. Wā,
 lā'da ts!ēdā'qē āx'ē'dxa L'ō'pts!āla L'ō'bek' pex'ī'ta qa's x'īk'!ōi- 55
 ts!ō'dēq la'xēs L'ō'psayowē. Wā, lā nae'nlemlēlēlāsa 'na'ne'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs Lē'ēlānemē. Wā, lā k'lū'nxts!ōtsa L'ē'na lā'xa ts'ē'ts!ēba-
 ts'ē qa's lā k'ag'īmlitelas lāx L'lā'sa'yasa maē'mokwē bē'begwā-
 nema. Wā, lā q'ūlē'x's'em LE'nqwēda k'wē'laxa pex'i'tē. Wā,
 60 g'ī'l'mēsē 'wī'welx's LE'ngekūxs la'ē 'wī'la hā'mx'ē'ī'da. Wā,
 lae'm ts!epa's la'xa L'ē'na qaxs 'wī'lāmaē tse'n'xwa'yasēxs la'ē
 L'lō'pase'wa. Wā, hē'ē'mīs lā'g'ilas le'mxwē. Wā, g'ī'l'mēsē gwāl
 L'EL'lō'begūxa L'lō'bekwaxs la'ē na'gēk'elaxa a'īta 'wā'pa. Wā,
 g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, k'!ē's'emxaēda L'lō'-
 65 bek'wē pex'i't k'wē'ladzem lā'xa q!ē'nēmē lē'lqwālala'ya qaxs
 k'!ē'saē q'lūnā'la q!eyō'lanema, lā'g'ilas lē'x'a'mēda 'nē'nēmō'kwē
 L'ē'wa ha'yasek'āla L'ē'wa 'nē'mē'mōtē L'ē'wa bā'gūnsē L'EL'lō'-
 begūxa pex'i'tē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōlen ē't!ēde! gwā'gwēxs'ālaslēda x'ī'l-
 kwē pex'i'ta. Hē'em gwā'lē xwā'la'yasē xwā'la'yasa L'lō'bekwē
 pex'i'ta. Wā, lē'x'a'mēs ō'gūx'idayōsēxs la'weyakwa'ēs xā'k'la-
 dzowē. Wā, la āxā'laemxaē gō'betas hē gwā'lē gō'betasa L'lō'be-
 5 kwaxs āxā'la'maē. Wā, lā k'les ha'ma'ē L'lē'sasa L'lō'bekwē yīxs
 lē'x'a'maē ha'ma'ē q!ē'mlalās. Wā, g'ī'l'mēsē gwāl L'EL'lō'begwē-
 da k'wē'laxs la'ē ā'em ts!ex'edayowēda L'lē'sas. Wā, g'ī'l'em
 gwā'lēda ts!edā'qē xwā'laxa pēx'i'taxs la'ē xō'x'widxa wisweltōwē
 k'!wa'xlāwa qa's qet'lī'dēsa ma'īts!aqē lā'xa pex'i'tē qa Lepa'lēs
 10 g'a gwā'lēg'a (fig.).

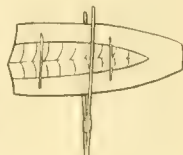
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boillong before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, g'í'f'mēsē gwā'lexs la'ē tētā'k'ostodayo lāx nā'qostā'yasa 11
 legwīlē. Wä, g'í'f'mēsē mō'p'ENxwā'sē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'layax'wīda. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,
 g'í'f'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'ndēq, lā āx'ē'dxa 15
 ha'ne'mē qa's hā'nx'LEndēs lā'xēs legwī'lē. Wä, lā āx'ē'dxēs 15
 xwā'LAYowē qa's t'lō'ts!endēxa pEX'itasdē lā'xēs g'í'ldōlasē. Wä,
 laxaē gē'x'sendeq NEXSE'ndeq. Wä, lae'm maē'mox'ūsēda 'na'ne'-
 mē pEX'itasd. Wä, g'í'f'mēsē medelx'widē hā'nx'LENāsēxs la'ē
 āxste'ntsa t'lō't!ets!aakwē pEX'itasd lāq. Wä, k'lē'st!a gē'g'ilī 20
 maē'mdelqūlaxs la'ē hā'nx'sanōwēda hā'nx'LANōwē, qaxs lae'm 20
 L'ō'pa. Wä, lē'da ts!edā'q āx'ē'dxēs lō'q!wē qa's k'a'galilēs
 lā'xēs k!waē'lasē. Wä, lā āx'ē'dxēs ts!ē'slāla qa's k'lip'lī'dēs
 lā'xa hā'nx'Laakwē pEX'itasdē qa's lā k'lipts!ā'las lā'xa lō'q!wē.
 Wä, g'í'f'mēsē 'wī'ts!ā lā'xa lō'q!wāxs la'ē āx'ē'dxēs ts!eba'ts!ē 25
 qa's k'lūnxts!ō'dēsa L'ē'na lāq. Wä, lā k'ā'gēmlīas lā'xēs hā'mēsī'- 25
 lag'ilāq. Wä, lā nā'naqalg'iwālaemxa 'wā'paxs k'lē's'maē hā'mx'-
 ī'da. Wä, g'í'f'mēsē gwāl nā'qaxs la'ē hā'mx'ī'da. Wä, lae'm
 ts!epa's la'xa L'ē'na. Wä, lā k'lēs hāmgā'q L'ē'wis L'ē'sē, qaxs
 āxā'laē gō'betas, qaxs lē'x'maē la'ē'māsē q'lē'mlalās. Wä, g'í'l-
 'mēsē gwāl hā'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ālaxa 30
 'wā'pē. Wä, ā'mēsē xwā'mag'āgēsēs sE'msaxs la'ē hāmsgē'md 30
 lā'xa 'wā'pē, qa's hāmx'ts!āNE'ndēs qa's ts!E'nts!ENx'widē. Wä,
 g'í'f'mēsē gwāl ts!E'nts!ENkwaxs la'ē ē't!ēd hāmg'āgēntsēs sE'msē

hands; they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwäg'a'yasa nagatslē' qā's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 gwā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'l'nemp!ena hē ha'ma-
ē'xstsō'sa waō'kwē bē'bēgwānēm pē'nkwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em g'il āx'ē'tsō'sa ts!edā'qēs ts!ē'slāla, qā's k'at!alilēs
lā'xēs k'!waē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lēla pex'ī'tasda
5 qā's g'ē'galilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'id lā'xa
'wāpē qā's g'ā'xē hāng'alilās lāx g'aē'lasasa pex'ī'tasdē. Wā, lā
dā'x'idxa ts!ē'slāla qā's k'ip!l'dēs lāx nēgō'yā'yasa pex'ī'tasdē
g'a gwālē'ga (*fig.*).

Wā, lā k'lipā'tasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'ēmaē g'ilē'lālē. Wā, g'il'mēsē k'exūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'idēq qā's pex'ē'ī'dēx L!ē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'il'mēsē 'nā'xwa k'lū'mla L!ē'sasēxs la'ē gwāl
pex'ā'q qaxs lē'maē L!ō'pa. Wā, ā'ē'mēsē nēlēdzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'id lā'xa 'wā'pē. Wā, g'il'mēsē
15 gwāl nā'qēxs la'ē hāmx'ī'dxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx L!ē'sas qā's ts!ō'q'lūsēs lā'xēs sē'msē. Wā,
lae'm k'leā's L!ē'na ts!epa's qaxs tse'nxaē gwē'x'slēmās.

Hē'xōlēn L!ē'lē'wēsōxs g'il'maē gwāl pex'ā'xa k'lā'yaxwa pex'ī'-
tasedxs la'ē L!ō'pa. Wā, lā dā'x'idxa k'!wa'sta' 'wā'bets!āla qā's
20 hā'msgeindē lāq qā's sēlbe'xū'mdēs lāx q!ē'mladza'yasēs ha'mēx'-
sī'lase'wē. Wā, hē'ēmis lā'g'ilas ā'lak'lāla la tē'lqwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk'wana^{yē} lē^{wa} nō'nemasē bē'begwānem hē'menā- 22
laem āx^ēē'xsdxa pe'nkwe k'la'yaxwa pexi'tasd qas hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'i'l'mēsē gwāl ha'mā'pa ts!edā'qēxs la'ē nā'-
x'idxa ēwā'pē. Wā, g'i'l'mēsē ā'lak'!āla la le'mxēda pexi'tasdaxs 25
la'ē ā'em t'lē'lasō hē gwē'g'ilasēwēda xamā'saxs t'lē'lasēwaē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silase^{wē} hā'mēx'silaēna^{yaxa}
k'la'yaxwa pēxi'tasda la'qēxs pe'nkwaē lōxs hā'n^xLaakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la^{mē}sen ē'dzaqwał gwā'gwēx'sālał lā'xa 1
pexi'taxs q!wū'gēkwaē. Wā, hē'mēxs g'axaē nā'ēnakwēda lēqā'-
dāsēs lēgē'mē lā'xa pexi'tē; wā, g'i'l'mēsē q!eyō'lexs la'ē hē'x-
ida^{ma} ts!edā'qē āx^ēē'dxēs xwā'layowē qas k'lūnxelilēxa k'la'-
gedzowē k'la'k'lobana. Wā, lē dā'x^ēitsēs gē'mxōlts!ā'na^{yē} lā'xa 5
ē'ne'mē pexi'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k'laēsāla lāx gē'mxōlts!ā'na^{yas} la'xēs qē'lkwałē'na^{yē}. Wā,
lā qak'ō'dex hē'x't!a^{yas}. Wā, g'i'l'mēsē lā'wāyē hē'x't!a^{yas}ēxs
la'ē xwā'lbetendex ō'xlaatā^{yas}. Wā, lā hā'xela lax ts!ā'sna^{yas};
ē'k'!ōt!endālax xā'k'ladzās. Wā, g'i'l'mēsē la lēpā'łaxs la'ē gē'l- 10
x^ēōdex ya'x'yigilas. Wā, g'i'l'mēsē wēlāwē ya'x'yigilasēxs la'ē
xwałē'dex bēnā'dze^{yasn} xā'k'ladzowē qas lā'wēyōdēq g'ā'gē-
lēla lā'xa mā'kalāxa ts!ā'sna^{yas}ēxs la'ē k'ō'qōdēq. Wā, lā
ts!ex^ēē'dxa xā'k'ladzowē. Wā, lae'm āxā'lē ts!ā'sna^{yas} lā'xa
xwā'lēkwē pexi'ta. Wā, lā q!ā'xsendeq qa ma'łts!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to the | tail, in this manner: Now it is called "split | kelp-fish." As soon as this has been done, she hangs it up over the | fire of the house; and when it is half dried, it is 20 cooked. || First she takes her small kettle, pours some | water into it, and, when it is half full, she puts it on the fire. | She takes down the split fish and cuts it into two parts, | and she cuts one side into three pieces; and she does | the same to 25 the other side, in this manner: Now it is in six pieces. || She throws away the tail, and throws the pieces | of fish into the kettle in which the water is boiling. | I think the length of time that it is on the fire is more than half | an hour by the watch, and then it is done. She | takes the 30 kettle off the fire. She takes a small dish || and puts it down by the side of the kettle. | She takes her tongs and with them she lifts the fish and puts it | into the small dish; and when it is all in, she drinks water; | and after drinking, she takes a piece of the | boiled 35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now she is eating the meat. She does not eat the | skin, on account of the scales: therefore she just puts it back into the | dish. After she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawafya hā'xela lāx tek'lā's lā'g'aa lāx ō'xLā'fya
tslā'sna'ya g'a gwālē g'a (*fig.*). Wā, lae'm lē'gades q!wā'gek"
20 pex'ī'ta. Wā, g'ī'lmēsē gwā'lexs la'ē gē'x'wits lāx neqā'stāwasa
legwī'lasēs g'ō'kwē. Wā, g'ī'lmēsē k'lā'yax'widexs la'ē ha'mē'x'si-
lase'wa. Wā, hē'em g'il āx'ē'tsō'sēs ha'nemē. Wā, lā gūxts!ō'tsa
'wā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lexts lā'xēs legwī'lē
Wā, lā āxaxō'dxa q!wā'gekwē pex'ī'ta qas hēx'se'ndē t!ō'ts'endeq.
Wā, lā yu'dux'send t!ō't!ts!ālaxa āpsodē'lē. Wā, la'xae hē'em-
xat! gwē'x'idxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, lae'm q!el!ā'-
25 xs'a. Wā, lā'la ā'em ts!ex'ē'dxa tslā'sna'fya. Wā, lā āxste'ntsa
t!ewē'kwē pex'ī't lā'xa hā'nx'lāla hā'nx'lanāxs la'ē mae'mdelqūlē
'wā'pē. Wā, k'ō'tat!enlāq hāyā'qax neseg'ile'la lā'xa q!ā'q!a-
lak!a'yaxens 'nā'lāqē 'wā'waslalasasēxs la'ē L!ō'pa. Wā, lae'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'mis āx'ētsō'sēs lā'logūmē
30 qas g'ā'xē k'ā'galilas lāx ma'g'inwalilasa hā'nx'lanowē. Wā, lā
āx'ē'dxēs ts!ē'slāla qas k'lip'l'dēs lā'xa pex'ī'tē qas lā k'lip'ts!ā'las
lā'xa lā'logūmē. Wā, g'ī'lmēsē 'wē'lt's!āxs la'ē nā'x'idxa 'wā'pē.
Wā, g'ī'lmēsē gwāl nā'qaxs laē dā'x'idxa 'ne'mē lā'xa t!ewē'kwē
hā'nx'laak' pex'ī'ta qas ēpā'lēx q!ē'mlālās qas ts!ō'q'lūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q!ēmlālās. Wā, lā k'lē's hā'mā'pex
L!ē'sas qaxs āxā'laē gō'betas lā'g'ilas ā'em xwē'laq āxts!ālas lāxa
lō'q!wē. Wā, g'ī'lmēsē gwāl ha'mā'pexs la'ē dā'x'ēidxēs hā'mā'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'logūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!ē'nts!ēnx'wida. Wā, g'ī'l-
'mēsē g'wā'lēxs la'ē nāx'idxa ā'lta 'wā'pa. Wā, lae'mxaē k'lē's 40
k!wē'ladzem lā'xa q!ē'nemē lē'lqwālala'ya. Â'em le'x'a'mēda hā'-
yasek'āla lōxs Lē'lālayāaxa 'nē'nemō'kwē Lē'wa 'nē'mē'motē qaxs
k'lē'saē q!ē'nemē āxā'yasa ts!edā'qaxs āxa'ax g'wē'x'sdemas. Wā,
lae'm g'wā'l laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ida'mēsē gene'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzede'x'psem L!ō'p!ēk'sa
ālē'wasē qa's lā hā'ng'aatexas lā'xa pa'panayox'usilats!ē xwā'-
xwagūma. Wā, lā k'lixts!ōdalasa pex'ī'tē lāq. Wā, g'ī'l'mēsē
qō't!axs la'ē k!ō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k'lita'yē lē'wa'ya, yix LEP!alē'-
lemas qa g'ē'dzāyaatsa pex'ī'tē.

Wā, g'ī'l'mēsē 'wī'lōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!edā'qē
qa's t!ō'x'wīdēq. Wā, hē'emaaxs la'ē dā'x'idēda ts!edā'qaxa pex'ī'-
tasēs g'e'mxōlts!āna. Wā, lae'm q!wē'salax ō'xlaatā'yasa pex'ī'tē 10
qa g'wa'sk!aē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'Lēlōts qo'māsēs
hē'lk'!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!ē'mā'bōtsēs ts!ē-
mā'la lāx g'e'mxōt!xawa'yas yixs hā'a'al lās qo'mēda hē'lk'!ōt!-
xawa'yē q!ō'sna'yas. Wā, lā q!wē's'idqēxs la'ē nē'x'ēdeq. Wā,
g'ī'l'mēsē k'!l'nx'idēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'Lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

- 16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

- 16 lāx ō'ts!āwasa pēpēl!xawa'yē. Wā, lā L!ā'sadza'yē ts!Emā'lax'ts!ā-
 na'yasēxs la'ē L!ō't!ē!deq. Wā, hē'ēmis la qwa'p!ēdaats L!ē'sas.
 Wā, la'mē nelā'wē pēpēl!xa'wa'yas. Wā, ā'ēmēs la nexō'dēq
 'wī'ēla lē'wa' ts!Eyī'mē lē'wa q!ō'sna'yas. Wā, g'ī'lēmēsē gwā'lēxs
 20 la'ē ts!exts!ō'ts lā'xa k!ō'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,
 la'la xwē!laqaem āx'adzō'alasa lā t!ēg'ī'ku pex'īt lā'xa lēbē'lē
 lē'wa'yā. Wā, lā ā'lēm gwā'lēxs la'ē 'wīla la t!ēg'ī'kwa pex'ītē.
 Wā, lā'da ts!Edā'qē k!ō'qūlīxa yax'yig'ilats!ē lā'laxama qa's lēs
 lā'xa L!ēmā'isē. Wā, lē gūxstā'lisxa g'ī'ts!āx'dāxa lā'laxamē
 25 lā'xa de'msx'ē 'wā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts!o-
 xā'lēxa k!ē'lasgema'yas lē'wēs ō'ts!āwē. Wā, g'ī'lēmēsē gwā'-
 lēxs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'īdxa gā'yolē lā'xa
 ya'x'yig'ilasa pex'īt. Wā, lā ālā'laxa ts!Eyī'mē lā'xa hā'maa'-
 ts!ē pō'xūntsa pex'ītē. Wā, lā āxba'ya q!ō'sna'yē la'qēxs la'ē
 30 ts!ō'x'wīdeq qa 'wīlā'wēsa E'lkwa. Wā, hē'ēmisēxs la'ē x'ix'ē'dēq
 qa 'wīlā'wēsē lā'ts!āwē hām'k!āē'dza'yas. Wā, g'ī'lēmēsē gwā'-
 lēxs la'ē L!ēp!EXSEMdeq qa L!ēp!EXSEMā'lēsa hā'maa'ts!ē pō'x'lūn-
 sa. Wā, la'xaē ts!ō'x'wīdeq. Wā, lawē'slē ts!exts!ōts lā'xa
 lā'laxamē. Wā, lā 'na'xwaem hē gwē'x'īdxa waō'kwē. Wā,
 35 g'ī'lēmēsē 'wīla la ts!ō'kwa hā'maats!āxs la'ēda ts!Edā'qē
 k!ō'qūlēsxa q!ō'sna'yaa'ts!ē lā'laxama qa's lā k!ō'xstendeq
 lā'xa de'msx'ē 'wā'pa qa's na'eltā'lēq qa 'wīlāwēsa E'lkwa lē'wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ümēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'lē'la. Wä, g'í'l'mēsē gwā'texs la'e k'!ō'x'westendxa q!ō'sna- 38
 'yaats!ē lā'laxama qa's lā k'!ō'x'wesdēse!aq qa's lā k'!ō'gwēle!aq
 lā'xēs g'ō'kwē. Wä, lā k'!ō'günōlisaq lax legwī'lasēs g'ō'kwē. Wä, 40
 lā āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negō'-
 yoxsdalesēxs la'ē hā'nx'lents la'xēs legwī'lē. Wä, g'í'l'mēsē me-
 delx'wī'dexs la'ē, 'nā'f'nememk'a dā'ts!ā!axa k!ū'mēsē (qaxs hē'-
 'maē la lē'gēmsa q!ō'sna'yas la'ē hēmēx'si'lase'wa), lā'xa lā'laxamē
 qa's lā āxstā'las lā'xa maē'mdelqūla 'wā'pa. Wä, g'í'l'mēsē 'wi'- 45
 'la'staxs la'ē āx'ē'dxēs ts!ē'slāla qa's xwē'telga'ēs lāq. Wä, k'!ē'st!a
 ā'laem gē'x'lāla hā'nx'lala lā'xa legwī'lē, wālaanawisē lō'
 'nexseg île'la la'xa q!ā'q!alak!a'yē lō' hāyā'qaxs la'ē hā'nx'sen-
 deq. Wä; la'mē L!ō'pa. Wä, lā lē'ēlā!axēs k'!ō'k'!ōmīsg'otlē.
 Wä, g'í'l'mēsē 'wī'la g'ā'xēda yō's'wūt!asēxa k!ūmēsaxs la'ē āx'ē'd- 50
 xa k'ā'k'ats!ēnaqē qa's k'ā's'idēs lā'xēs yō's'wūt!ē. Wä, la'mē
 āx'ē'dēda ts!ēdā'qaxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wūt!ē.
 Wä, g'í'l'mēsē 'wī'la la gwāl nā'qaxs la'ē yō's'ida. Wä, lae'm
 'wī'laem yō'sēda k!wē'lax 'wā'pas lē'wa hā'maats!āsa pex'itē
 lō'mēs q!ō'sna'yē. Wä, ā'ē'mēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q!ō'sna'yasa 'na'xwa mamaō'masa. Wä, g'í'l'mēsē gwāl yō'saxs
 la'ēda ts!ēdā'qē āx'ē'dxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wūt!dā.
 Wä, la'mē k'o'xwaxalisēda yō'sax'dāxa k!ūmēsē yīsa wūda'sta'
 'wā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k'!ōmstag'ī!akwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
 65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
 5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
 10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
 15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wā, hē'ⁱmis lā'g'ilas ɛnē'k'ēda yō'sāx gwē'x'sdemas: "Wē'gax'ins k'ōxwaxalisas wūda'stā' ɛwā'pa." Lā'g'ilasa k'wēlasē hē'x'ⁱdaem la tsāx a'ttā wūda'sta' ɛwā'pa qa k'ōx'waxalēdzemsēs k'wēlē'kwē. Wā, lae'm ā'em hō'qūwelsēda k'wo'k'lūmēs'g'ix'dāxa k'lūmē'sē. Wā, k'lē'saē k'wē'ladzema k'lūmē'sē lā'xa q'lē'nemē lē'lqwālala'yē qaxs
 65 k'lē'saē q'lēyō'lanēmēnoxwa, lā'g'ilas lē'x'a'mēda āxa'nemāq hā'mā'peq lē'wis gēne'mē lē'wi's sū'semē lō'mis lē'lēlā'la. Wā, lae'm g'wā'la.


1 **Roasted Kelp-Fish.**—Wā, g'ī'lēmēsē ā'lak'lāla pō'sqlaxs la'ē dā'x'ⁱdxa ɛnē'mē pex'ī'ta qa's manō'lisēs lāx hēlk'!ōdenwa'li-sasēs legwī'lē. yīxs gwē'gēmīlāēda ts!edā'qē lā'xa ō'gwiwalīsas g'ō'kwē. Wā, la gwē'gēmīl'ēmxaēda pex'ī'tē lā'xa ō'gwiwalī-
 5 lasa g'ō'kwē. Wā, g'ī'lēmēsē k'īxū'mx'sāwēda k'ī'lēla lāx ō'k'wi-na'yasa pex'itaxs la'ē xwē'lēlilaq qa gwē'gēm'ⁱdēs lā'xa t'lēx'ī-lāsa g'ō'kwē. Wā, lae'm manō'litsā'ma. Wā, k'lē'stla gaē'lexs la'ē lō'pa. Wā, hē'x'ⁱda'mēsa ts!edā'qē āx'ē'dxa g'īlde-dzowē hā'madzō' lē'wa'yā qa's lēp'alī'lēs lāx l'ā'sa'yasēs k'waē'-
 10 lasē. Wā, lā āx'ē'dxa mā'ēdzekwē pex'it qa's madzō'dēs lā'xa lē'wa'yē. Wā, hē'x'ⁱda'mēsē lē'x'waq. Wā, la'mē hewā'xa lā'-weyōdx ts!eyī'mas lē'wis q'lō'sna'yaxs k'lē'smēx'dē manō'lisaq lā'xēs legwī'lē qaxs a'l'maē lā'wiyōdqēxs la'ē hā'mā'peq. Wā, hē'ⁱmisēxs g'ī'l'maē ha'ⁱmaāqēxs la'ē ā'em āx'ē'dxa k'wa'xlā'wē
 15 wā'laanawisē lō' ɛnē'mp!ēnk' lā'xēxs q'lwā'q'lwax'ts!āna'yēxs qa's

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'exâ'lêx gō'betas ɬɛ'wis L'ê'sê. Wā, g'í'l'mēsê ɛw'elâxs la'ê 16
hām'x'í'deq. Wā lae'm k'les ts!epa's lā'xa L'ê'na qāxs tsɛ'n-
xwāē. Wā, hē'xōɬen L'elē'wēsōxs t!e'l'x'widamaēda ts!edā'-
qax ō'k!wina'ɛyasa pex'í'taxs k'!ē's'māē manō'lisas lā'xēs legwí'le
qa k'!e'n'x'ídēs xā'qas lā'xēs q!emlālē. 20

Wā, g'í'l'mēsê g'wāl ha'mā'pxa pex'í'taxs la'ê nagē'k'ilaxa
ɛwā'pēxa k'!ē'sê q!ē'nema qaxs de'mplaē, lā'g'ila k'!ēs q!ē'k'!esxa
ɛwā'pē qaxs q!ō'LEla'maaxs hē'menē'l'mēlē nā'qalxa ɛwā'pē. Wā,
lae'mxaa lēx'aem hā'mā'pxa manō'lidzekwē pex'ítēda āxā'nemāq
qaxs lē'x'a'māē hē g'wē'x'idaatsēxa pex'í'tēxs â'lak'!ālāē pō'sq!axs 25
g'ā'xāē nā'nakūxs LEqēx'dāsēs LEgē'mē lā'xa pex'í'tē. Wā,
hē'ɛmis lā'g'ila hā'labala manō'lisasa ɛne'mē pex'í't lā'xēs legwí'-
laxs Lō'max'idaē ɛnemā'l'idexs la'ê L!ō'pa. Hē'ɛmēda lae'l'k!wa-
na'ɛyē hā'mā'pxa manō'lidzekwē lā'xa legwí'le pex'í'ta qaxs k'!el-
ta'maasēda ealostā'gasē hā'mā'peq qaxs ɛwí'la'māē āxā'lēs yax- 30
yíg'ilē ɬɛ'wis q!ō'sna'ɛyē, wā, hē'mislalēda gō'bet!ena'ɛyas, yíxs
k'ile'māē hā'ma'ɛyēda gō'betasa pex'í'tē qaxs q!ūnā'laē g'ā'ɛyala-
tsa hā'mgā'k' ɬɛ'wis q!emlālē, yíxs paq!exā'ēda k'!ē'sê kwē'sōdxa
gō'betaxs ha'mā'paaxa pex'í'tē. Wā, la k'!eā's gūyō'l'asqēxs la'ê
k'lūdē'l lā'xens q!oq!ō'nēx. Wā, â'ɛmes la xasē'dē q!ō'q!onāsa 35
hām'k'ina'lāq. Wā, la'men g'wāl gwa'g'wēx'sāla lāq.

- 1 **Perch (1).**—The¹ wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across the body, in this manner: |  As soon as she has finished, she takes her kettle and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

- 1 **Perch (1).**—Wä,¹ la^{mē} genemas t!ex^{wid}xa lamawē qa lawāyēs q!ōsna^{yas} lē^{wēs} yāx^{yig}ilē. Wä, g'il^{mēsē} wī^{lāwa} yax^{yig}ilē lē^{wa} q!ōsna^{yaxs} la^ē k'lādeq lāx l!āsanā^{yasēs} g'ōkwē. Wä, laem hēem t!ekūlasēs xwa^{layowē}. Wä, la k'osēt!ēdeq qa lawālēs
5 gōbet!ena^{yas}. Wä, g'il^{mēsē} wī^{lāxs} laē qatēt!ēdeq g'a gwālēg'a (fig.). Wä, g'il^{mēsē} gwālexs laē āx^{ēdxēs} hānx^{lanowē} qa's gūxts!ōdēsa wāpē lāq qa negoyōxs^{dalēsēxs} laē hānx^{lents} lāxēs legwīlē. Wä, g'il^{mēsē} medelx^{widēxs} laē āx^{ēdxa} t!eg'ikwē lamawa qa's āxstendēs lāq. Wä, g'il^{mēsē} wī^{lāstaxs} laē
10 dāx^{idēda} begwānemaxēs ts!ēslāla qa's xwēt!ēdēq. Wä, lāxent!a nexseg ilēlag'ila lāx q!āq!alak!a^{yaxens} nālāx yīx wā^{wasal}alasas lāxa legwīlē maemdelqūlaxs laē hānx^{sano} lāxa legwīlē. Wä, laem l!ōpa lem^xstag'īlakwē lāxēq. Wä, hēx^{ida}mēsa ts!edāqē āx^{ēdxēs} k'āk'ets!enaqē qa's lā ts!ewānaēsas lāxa yōsalaxa
15 lem^xstag'īlakwē. Wä, g'il^{mēsē} wī^{lxtoxa} k'āk'ets!enaqaxs laē hānx^{dzamōlilema} lem^xstag'īlats!ē hānx^{lanōlaxa} lelem^xstaa-gūlaxa lem^xstag'īlakwē. Wä, lax^{da}xwē yōs^{ida}. Wä, laem hē g'il xelostayosēda xemōmowēg'a^{yas} lē^{wa} xaqē. Wä, g'il^{mēsē} wī^{lōstaxs} laē xelōstalax hēx^{t!a}yas qa's k'lēxwēq qaxs
20 lōmaē tsenxwa. Wä, g'il^{mēsē} wī^{lāwē} tsenxwa^{yasēsxs} laē k'lūmt!ūlts!ālax gēgebēlōxstā^{yas}. Wä, g'il^{mēsē} wī^{lāx} laē wewe-x'send qa's k'lūmt!ūlts!ōdēxa lēqwās. Wä, g'il^{mēsē} wī^{lāqēxs} laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLENDxēs k!wāx"mōtē xāqsa hēx't!a'yē lāxa legwīlē. Wā, 23 g'il'mēsē gwālexs laē 'yōs'idxa 'wāpala LE'wa q!ēmlalē. Wā, g'il'mēsē pōl'idexs laē gwā' 'yōsa. Wā, lā xāLEX'id nax'idxa 'wāpē. 25 Hēem gwe'yōsa bāk'lūmē k'ōxwaxōda. Wā, g'il'mēsē gwālexs laē hōqūwēlsa. Wā, laem gwāla 'nemx'idāla hā'mēx'silaēnēxa lamawē yīsa Kwāg'ulē, yīxs 'nemx'idāla'maē hā'mēx'silaēna'yāq.

(2) Wā, g'a'mēs hā'mēx'silaēnēsa (ōsg'imoḡwaxa lamawē, yīxs hē'maē gwēg'ilaxs laē t!ekwaq lāxen g'ālē waldema lōxs laē k'ōsālayiwēs 30 gōbetē. Wā, g'il'mēsē 'wīlāwē yāx'yīg'ilas LE'wa q!ōsna'yē LE'wa gōbetasēxs laēda ts!edāqē x'ix'idex mōqūlās LE'wis ts!enēxē. Wā, lā q!wēsāla x k'ēlāsa q!ōsna'yē. Wā, g'il'mēsē gwālexs laē ts!exts!ōts lāxa lōq!wē. Wā, lā 'nāḡwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wīla gwālexs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 35 'wapē lāq. Wā, la benk'ōldza'yaxs laē hānx'lents l'xēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxā āmemk'lināla lamawa qa's āxstendēs lāxa hānx'lanowē. Wā, g'il'mēsē 'wīlastaxs laē āx'ēdxā x'īg'ikwē ts!enēxa qa's āxstendēs LE'wa mōqūla LE'wa q!ōsna'yē. Wā, lā medelx'wīda. Wā, laxent!a hāyāqax nexse- 40 g'ilelag'ila lāxens q!aq'alak'ayaxsens 'nālāqē 'wā'waslalasas ma-emdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, laem L!ōpa. Wā, laem hēwāxa xwēt'tētsē'wa qaxs hē'maē lēgades āmstaēkwē lama'yā. Wā, lāda ts!edāqē āx'ēdxēs lōq!wē LE'wis gelemx'ā xelyowa qa's

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlīlēsā lōq!wē lāxa āmstaakwilats!āxa lamawē hānx'lanowa. Wā, lā āx'ēdxa gēlēm^ā xelyowa qa's xelōstālēxa āmemk'lināla hānx'laak^u lamawa qa's lā xelts!ālas lāxa lōq!wē. Wā, laem 'nāxwaem gēyalēda lamawaxs laē yēyax^{ts}!ā lāxa lōq!wē. Wā, g'il'mēsē 'wīla la yax^{ts}!ā laxa lōq!wāxs laē k'ax'dzamōlilas lāxa
 50 āmemk'linālag'ilaxa lamawē. Wā, hēx'ida'mēsē xāmax^{ts}!anālēda 'nāxwa bēbegwānemxs laē ēpaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē elāq 'wīlaqēxs laēda lē'lanēmaq āx'ēdxa k'āk'ets!ēnaqē qa's lā ts!ewanaēsas lāxēs lē'lanēmē. Wā, g'il'mēsē 'wīlxtōxs laē k'!ōqūlilaxa āmemk'linālag'ilats!ē hānx'lanowa
 55 qa's lā gūqōsas 'wāpalāsa lem^xstag'ilakwē lāxa lōq!wa. Wā, laem āem gūgēg'ints lāxa ha'mōtasa lem^xla^xwaxa lamawē. Wā, g'il'mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlilēlaxa hānx'lanowē qa's lā hāngalilas lāxa obēx'lalalilasēs legwīlē. Wā, lāx'daxwē 'yōs'idēda bēbegwānemaxa 'wāpalās lē'wa q!ōsna'yē lē'wa mōqū-
 60 lāxs laē l!ōpa lē'wa ts!enēxē. Wā, g'il'mēsē pōl'idēxs laē gwāla. Wā, hēem gwe'yōsa g'ālē bāk!ūm mekwāxalisē. Wā, laem hōqū-welsa. Wā, laem hēwāxa nāgēk'ilax 'wāpa qaxs q!ālela'maaxs nāx'ida'mēlaxa 'wāpē qō lāl q!āk'alqēxs demplaēs ha'māx'dē. Wā, k'lēst!ā ālaem gālaxs laē nanaq!ēsdg'ilaxa 'wāpe. Wā, hē'mis
 65 la nāgatsē. Wā, laem g'wāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwīlē, yīxs â^omaē 66
dōlts!oyewēda lamawē lāxa lexa^oyē qa^s lā manōlīdzem lāx āwa-
bā^oyasa kāk^oedenwa^oyasa legwīlasa gōkwē. Wā, laem hēwāxa
lāwoyīwē yāx^oyīg^oilas lē^owēs q^olōsna^oyē lē^owis gōbetē. Wā, gīl^omēsē
k^olūmēlx^oēidē gōbetasēxs laē xwēlēlisaq qa l^olāsot!endēsa ālot!^oE- 70
nēx^odē. Wā, lāda ts!edāqē dōqwa^olaq qa k^oīxūmx^osāwēsa k^olālela
lāx ālōt!^oena^oyas lō^omē ēwāsgemasas ōgwīda^oyas. Wā, k^olēs^omēsē
ālaem gēg^olīl k^oēxūmx^osālēda k^olālela lāx ōgwīda^oyasēxs laē l^olōpa.
Wā, lā āx^oēdxēs hā^omādzowē lē^owa^oya qa^s lēp^olālīlēq lāx l^olāsālīla-
sēs k^olwaēlasē. Wā, lā āx^oēdxēs ts!ēsLāla qa^s k^olīp^olēdēs lāxa maē- 75
dzekwē lamawa qa^s lā k^olībēdzōts lāxa hā^omādzowē lē^owa^oya. Wā,
â^omēsē ax^oēdxa k^oōq!^oāyē k^olwa^oxlāwa qa^s k^oexālēs lāxa k^olūm^ola
gōbeta. Wā, gīl^omēsē ēwīlāxs laē xamax^ots!ānaxs laē ēpaxa
q^olēmīlālē qa^s ts!ōq!^olūselēs lāxēs sēmsē. Wā, gīl^omēsē ēwīlāxs laē
āx^oēdxa ēwāpē qa^s hāmsgēmdēqēxs laē hāmx^ots!ānents lāxēs 80
ēēyasōwaxs laē ts!ents!enx^owīda. Wā, gīl^omēsē gwālēxs laē
ts!ewēl!exōda. Wā, gīl^omēsē gwālēxs laē xāl!ex^oēid nāx^oēidxa
ēwāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gīl^omēsē k^olīmāqelaxa yō^onakūlāxs laē wī^ox^osten- 1
dēda hānx^oēnoxwaxa paēsaxēs pāpayaats!ēlē xwāxwagūma. Wā,
lā k^oat!alēxsaxēs pāpayayowē saents!ō lax gēmxāga^oyasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāsbālē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōxlā⁵yasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx⁵wūt!asēs pāpayax⁵sa⁵yasē sēwayowa. Wā, g!l⁵mēsē lāg⁵aa lāxa ma!p!enk⁵as ⁵wālaēdzas lāxens bālāxs laē hex⁵dzē-
gēm⁵x⁵ida qā⁵s qelkwalēxēs gēm⁵xōt!ēna⁵yaxs laē hānxensela ālāx
paēsa. Wā, laē pelk⁵i!lāla⁵masxēs pāpayax⁵sa⁵yasē sēwayōxs laē
10 k!l⁵ik!ēnakūla. Wā, g!l⁵mēsē dōx⁵walelaxa paēsaxs laē sāsēwala
qa wūlg⁵aalā⁵yēsēs pāpayaats!ē xwāxwagūma. Wā, g!l⁵mēsē
⁵welg⁵aalēxs laē k⁵āt!alēxsaxēs pēpayax⁵sa⁵yasē sēwayowa qā⁵s
dāx⁵idēxēs pāpayayōwē saents!āxs laē medēnsas qā⁵s sex⁵idēxa
negēdzā⁵yasa paēsaxs laē nēxōstōdeq qā⁵s k!l⁵il⁵ālēxsēs lāx āgiwa-
15 ⁵yasēs pāpayaats!ē xwāxwagūma. Wā, ā⁵mēsē la hēx⁵sā gwēg⁵ilaxa
waōkwē. Wā, g!l⁵mēsē q!ēyōlxa paēsaxs laē nā⁵nakwa lāxēs
g⁵ōkwē.

Wā, g!l⁵mēsē lāg⁵alis lāx l!ēma⁵isāsēs g⁵ōkwaxs laē genēmas
k!lōqūlilxa lālaxamē qā⁵s lā lents!ēsēla lāxa l!ēma⁵isē k!lōqūlaxa
20 lālaxamē qā⁵s lā hāng⁵aalēxsas lāx negoyā⁵yasa pāpayaats!ē xwā-
xwagūma. Wā, lā āx⁵ēdxa paēsē qā⁵s lā k!l⁵ixts!ālas lāxa lālaxamē.
Wā, g!l⁵mēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!lōgūlēxsaq
qā⁵s lā k!lōx⁵wūsdēsēlaq qā⁵s lā k!lōgwīlēlaq lāxēs g⁵ōkwē qā⁵s lā
k!lōx⁵walilaq lāx onēg⁵wīlasēs g⁵ōkwē.

25 Wā, lā āx⁵ēdxēs ha⁵nēmē qā⁵s gūxts!ōdēsa ⁵wāpē lāqēxs laē
ts!ōxūg⁵indeq qā ⁵ēx⁵ts!owēs. Wā, g!l⁵mēsē ⁵wīlāwē ⁵yāg⁵ig⁵a⁵yasēs

she pours away the dirty water with which she washed it out; and 27 she pours in some more water, | until it is half full, and she puts it on the fire. After | she has done so, she takes her fish-knife and sits down alongside of the || flounder basket; and she takes out one of the 30 flounders and cuts open | the belly, which contains the intestines, in this manner at × :

white side, she pulls off the intestines close



| As soon as she turns over the out the intestines. | She cuts to their end, at the gills. | She does not take off the gills from the head. || As soon as she has taken 35

out the intestines, it is in this way: | down to the bone on each side cross-manner:

she puts it beenspread others; and



When this on an old



Then she cuts wise, in this has been done, mat that has

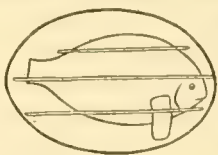
out, | and she does the same with the when that has been done, she | cuts off the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. || She takes it off and puts it down by the 40 side | of her fire, and she takes split cedar-sticks and measures them off | so that they are the size of the flounder-cooking kettle crosswise. | Then she breaks off eight of them. When she has done so, she puts | four on the water of the flounder-cooking kettle, || and 45 she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpexs laē gūxts!ōtsa 'wāpē 27
lāq qa negoyoxsdālisēxs laē hānx'lents lāxēs legwīlē. Wā, g'il-
'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k!wag'ūg'ilikxa
pāyats!ē lālxama qa's dāx'ēdēxa 'nemē lāxa paēsē qa's xwāltēs- 30
'stalēx yax'yig'ilats!ās tek!āsa paēsēxa g'a gwālēg'a (fig.) yix ×.
Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gelx'ūlts!ōdxa yax'yig'ilē.
Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yax'yig'ilē laxa q!ōs-
na'yē. Wā, laem k!ēs āxōdxa q!ōsna'yē lāxa hēx't!a'yas. Wā,
g'il'mēsē 'wīlāwa yax'yig'ilaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqededzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālexs lā k!līgēdzōts lāxa k!āk'lobanē lebēla. Wā, lā
hēemxat! gwēx'ēdxa waōkwē. Wā, g'il'mēsē 'wīlā gwālexs laē t!ō-
sālx ts!āsna'yas. Wā, g'il'emxaāwisē 'wīlaxs laē maemdelqūlē pa-
stag'ilats!ās hānx'lanowa. Wā, lā hānx's'ēndeq qa's hā'nōlisēs 40
lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'ēdēs
lāx wādzeq!exsdaasasa pāstag'ilats!ē hānx'lanowaxs laē k'ōk'oxsen-
deq qa malgūnālt's!aqēs. Wā, g'il'mēsē gwālexs laē lex'stentsa
mōts!aqē lāxa 'wābets!āwasa pāstag'ilakwē hānx'lanowa. Wā, laxaē
āx'ēdxa mōts!aqē qa's gēk'iyīndēs lāxa lā lex'stāla mōts!aqa (fig.¹). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) are floating on the hot | water; and she takes the clean floun-
 ders and lays them on top of the | cedar-sticks; and she
 takes three more pieces of broken | cedar-sticks and lays
 50 them on the flounder lengthwise; and || she takes another floun-
 der and lays it on top of it, so that it is crosswise | on the first one;
 and she takes three pieces of broken | cedar-sticks and lays them on
 top of it, in this way: one, | so that the hot
 This is called | "cedar-
 55 flounders;" and || the bottom of the kettle
 and she does this to every
 water enters between them.
 sticks laid between boiled
 broken cedar-sticks in the
 are called | "cross-cedar-
 sticks of the whole boiled flounders." When all | this has been
 done, she puts her flounder-cooking kettle on the fire; and | the
 flounders stay on the fire boiling for about half an hour according
 60 to the watch. | Then she takes them off the fire and puts || them
 down outside of the place where she is sitting. Then she takes
 a dish and | the bone strainer, and she puts (the dish) down by
 the side of the kettle in which the whole flounders have been
 cooked. | She puts the bone strainer under the topmost one of the |
 flounders, so that it does not break to pieces when she lifts it out, and
 she puts it into the | dish of the one who is to eat the flounder; and
 65 she does the same with the others. || As soon as she has taken the
 boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wā, laem pex'âlēda k'ōk'oxsaakwē k'wa^εxlāwa lāxa ts!Elx^usta
 'wāpa. Wā, lā āx'ēdxa ts!ēwalagekwē paēs qa's pāqeyīndēs lāxa
 k'wa^εxlāwē. Wā, lāxaē āx'ēdxa yūdux^uts!aqē k'ōk'oxsaakwē
 k'wa^εxlāwa qa's k'āk'ēdēdzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wā,
 50 laxaē āx'ēdxa 'nemē paēsa qa's pāqeyīndēs lāq qa geyālēs lāxa
 g'ilx'dē āxts!ōyōs. Wā, laxaē āx'ēdxa yūdux^uts!aqē k'ōgēk^u k'wa^εx-
 lāwa qa's k'āk'ēdēdzōdēs lāq, g'a gwālēg'a (*fig.*). Wā, lā 'nāxwaem
 hē gwēx'īdeq qa lālāk'ēsa ts!Elx^usta 'wāpē lāq. Wā, hēm lēgades
 k'āk'etawa'yasa pāstag'īlakwē k'wa^εxlāwa. Wā, hē'mis lēgadēda
 55 banāxLā'yē k'ōk'oxsaak^u k'wa^εxlāwa lāx banaxLā'yasa hānx'lanowē
 gayaxlē k'wa^εxlāsa āmstaēkwē pāstag'īlakwa. Wā, g'il'mēsē 'wīla
 gwālēxs laē hānx'lents lāxēs paēsēlax'dema legwila. Wā, lāxent'la
 nexseg'ilelag'ila lāxens q'lālāk'layaxens 'nālāqē 'wā'waslalasas lāxa
 paēsēlax'dema legwilexs laē hānx'sendeq lāxēs legwilē qa's hāng'a-
 60 līlēs lāx l'ūsaliāsēs k'waēlasē. Wā, lā āx'ēdxa lōq!wē lē'wa
 xelyowē xaxx'ā qa's lā hā'nōlīlas lāxēs āmstaēkwē pāstag'īlakwa.
 Wā, lā aēk'ilaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya'yē
 paēsa qa k'lēsēs q!wēf'idaxs laē xelōstendeq qa's lā xelts!ōts lāxa
 pāspets!ats!lēlē lōq!wa. Wā, lā 'nāxwaem hē gwēx'īdxa waōkwē.
 65 Wā, g'il'mēsē 'wēg'iltēda pāstag'īlats!ē hānx'lanōxs laē k'agēmlī-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this “flounder-eating.” They
suck | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the same as the cutting of the whole boiled flounder, || the only difference 75 being that there are no broken cedar-sticks, for | it is just put into the water when it begins to boil. When it has been | boiling a little while, it is stirred so that it breaks; and when | the meat comes off from the bones, it is done. Then | the flounder-cooking kettle is taken off the fire, and || a little oil is taken and poured into it. Then | 80 the woman takes the spoons and distributes them among those who are to eat | the boiled flounder. The woman takes dishes and a | large spoon, and puts the dishes down by the side of the | flounder-cooking kettle; and she takes the large spoon and || dips the boiled floun- 85 der out of the kettle, | and puts into the flounder-dish all the liquid and the meat. The dishes are half full of it. | Then it is placed in front of the flounder-eaters, who immediately | eat the flounder.

lēm lāxa pāspeslaxa āmstaēk^u hānx^ulaakwē paēsa. Wā, hēx^ui-
da^emēsē pāspeslaq xāmax^utslānasēs e^eeyasōwaxs laē hām^x^eideq. 66
Wā, la ^enek^uēda waōkwē bāk^uūma pāspes^eēda. Wā, laem k^ulīxwax
xāqas lē^ewa hēx^utlā^eyas lō^e q^uōsna^eyas, yīxs laa^ulā^u q^ulēm^ulā^ulex
q^ulēm^ulālūs. Wā, g^ul^umēsē ^ewī^elaxs laē tsēx^uētsa ^ewāpē lāq qa
ts^ulēwēl^uexoyos. Wā, lā nāx^eidexs laē g^uwāla. Wā, laem g^uwāl lāxa 70
^enem^x^eidāla.

Flounder eaten with Spoons (ʔewēkʰu paēs). — Wä, hēem gwālē
xwūlaʔyasa paēsē xwūlaʔyasa āmstaēkwē hānxʰlaakwē paēsā. Wä,
lēxʰaʰmēs ōgūqahayōsēxs kʰōsūē kʰōkʰōssaakʰu kʰwaʰxlāwa yixs
āʔmaē āxstendayo lāxa ʔwāpaxs laē maemdelqūla. Wä, lā gagʰāla 75
maemdelqūlaxs laē xwētʰētseʔwa qa qʰwēqʰūltsʰēs. Wä, gʰilʰmēsē
kʰlīnemgʰlēlēda qʰlēmālē lāxa xāqaxs laē lʰōpa. Wä, laēm hānxʰ-
sanowēda pāstagʰilatsʰlē lāxa pāstagʰilaxʰdem legwila. Wä, lā āxʰē-
tseʔwa hōlalē lʰēna qaʰs kʰlūnqʰlēgemē lāq. Wä, laʰmē āxʰēdēda
tsʰedāqaxa kʰākʰētsʰ!enaqē qaʰs tsʰēwanaēsēs lāxa pepastagūlaxa 80
pāstagʰilakwē. Wä, lā āxʰēdēda tsʰedāqaxa lōelqʰwē lēʔwa
ʔwālasē kʰātsʰ!enaqa. Wä, lā mexenōlīelasa lōelqʰwē lāxa pāsta-
gʰilatsʰlē hānxʰlanowa. Wä, lā āxʰēdxa ʔwālasē kʰātsʰ!enaqa qaʰs
tsayōltsʰālēs lāxa pāstagʰilakwē qaʰs lā tsētsʰālas lāxa pāspeyatsʰlēlē
lōqʰwa ʔwīlēda ʔwāpala lēʔwa qʰlēmālē. Wä, lā naengōyōxsdalēda 85
lōelqʰwaqēxs laē kʰūgemlēlēm lāxa pāspeslaq. Wä, hēxʰidaʰmēsē

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

- 1 **Steamed Flounder** (Flounders steamed standing on edge on
 stones).—(The man gathers driftwood, and when he thinks he has
 enough to steam on stones the flounders put on edge, he goes home to his
 house. When it is high water, he throws out the driftwood on the
 beach of his house;) and¹ when all the driftwood is out, | he takes two
 medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans
 apart. He takes | easily-splitting cedar-wood and splits it into |
 thin pieces to start the fire, and he puts them down between the | two
 side-pieces of the fire. Then he takes medium-sized dry | driftwood
 and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As
 soon as it reaches from one end to the other the whole length of the
 two side-pieces, he | takes a medium-sized basket and goes to pick
 up medium-sized fresh stones, | and puts them into his stone carrying-
 basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He
 continues doing this, and does not stop until the stones are thick |
 over the top of it. Then he lights a fire under | them at each end.


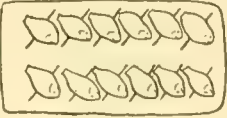
88 pāspes^ēedex^{da}xwā. Wā, laem^ēyōs^ēitsēs k^āk^ēets!Enaqē lāq. Wā,
 g^{il}mēsē^ē wī^ēlaqēxs laē xāl!EX^ēid nāx^ēidxa^ē wāpē qa^ēs k^ōxwaxōdēs
 90 lāq. Wā, g^{il}mēsē^ē g^wāl nāqaxs laē hōqūwelsa. Wā, laem^ē g^wāl
 lāxēq.

- 1 **Steamed Flounder** (NEG^{Ek} k^lōt!aak^u paēs). Wā, g^{il}mēsē^ē wī^ē-
 lōltāwa q^lēxalaxs laē hēx^ēidaem āx^ēedxa^ē malts!aqē hā^ēyāl^ēag^{it}
 q^lēxalaxa hālsela^ēmē k^lēs nemp!enk^{ēs} āwāsgemasē lāxens bāLax
 qa^ēs k^{āt}emg^{alisēs} lāx āLa^ēyasa^ē ya^xmutē. Wā, lā mōp!enk^ē
 5 āwālagālaasas lāxens q^lwāq!wax^{ts}lāna^ēyēx. Wā, lā āx^ēedxa^ē
 ēgaqwa lāx xāsewē k^lwa^ēxLāwā qa^ēs xōxōx^usendēq qa^ē ām^ēāmā-
 yastowēs qa^ēs g^{āl}astoyā. Wā, lā LōLāxōts lāx āwāgawa^ēyasa^ē
 malts!aqē k^āk^ēedenwa^ēya. Wā, lā āx^ēedxa^ē hā^ēyala^ēstōwē lem^xwa
 q^lēxala qa^ēs Lōxūyindālēs lāq. Wā, g^{il}mēsē^ē nēmāk^īya Lē^ēwa
 10 malts!aqē k^āk^ēedenwēxs laē gēk^īyindālāsa q^lēxalē lāq. Wā,
 g^{il}mēsē^ē lēlbend lāx wāsgemasasa^ē malts!aqē k^āk^ēedenwa^ēye, laē
 āx^ēedxa^ē hēla lexā^ēya qa^ēs lā menaxa hā^ēyāl^ēa ālexsem t^lēsēma
 qa^ēs lā t^lāxts!ālas lāxēs t^lāgats!ē lexā^ēya. Wā, g^{il}mēsē^ē qōt!axs
 laē k^lox^ēūsdēsaq qa^ēs lā qe^{pe}yints lāxēs t^lēqwapdēmalaxa paēsē.
 15 Wā, lā hēx^ēsāem g^wēg^{il}ē. Wā, ā^lmēsē^ē g^wālēxs laē wākwa
 t^lēsēmē la hamelqeyē lāx okū^ēya^ēyas. Wā, hēx^ēida^ēmēsē^ē tsēna-
 bōtsa gūla lāx wāx^ēsba^ēyas. Wā, g^{il}mēsē^ē x^īqōstāxs laē āx^ēedxa^ē

¹ Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^əyē yix t^əlāgats!ēx^ədāsēxa t^əlēsemē qa^əs lā dālaq qa^əs lā k^ə!ōx- 18
^əwalexas lāxēs L^əlāgēdzats!ē xwāxwagūma. Wā, lā āx^əēdxa paēsē
qa^əs lā k^ə!exts!ālas lāxa lexa^əyē. Wā, g^əil^əmēsē qōt!āxs laē 20
k^ə!ōgūtsaxa pāyats!ē lexa^əya qa^əs lā k^ə!ōgūnōlisas lāxa t^əlēqwabe-
gwēsē. Wā, lā āx^əēdxa k^ə!āk^ə!ōbanē qa^əs LEP!ālīsēs. Wā, lā
āx^əēdxa pāyats!ē lexa^əya qa^əs lā gūgedzōtsa paēsē lāxa k^ə!līgēdzowe
k^ə!āk^ə!obanā. Wā, lā xwēlaqants!ēs lāxa L^ə!ema^əisē qa^əs lā ēt!ēd
laxēs ānēx^əsā^əyē lāxa paēsē. Wā, g^əil^əmēsē lāg^əaa lāxēs L^əlāgēdzats!ē 25
xwāxwagūmxs laē āx^əēdxa paēsē qa^əs lā k^ə!ixts!ālas lāxa pāyats!ē
lexa^əya. Wā, g^əil^əmēsē ^əwilts!āxs laē k^ə!ōgūlēxsaq qa^əs lā k^ə!ōx-
^əwūsdēselaq qa^əs lā hānēnxelisas lāxa k^ə!lēgedzāyaasasa paēsa
k^ə!āk^ə!obana. Wā, lā lāsdēsa qa^əs lā āx^əēdxa k^ə!līplālaa lāxēs g^əōkwē
L^ə!ēwa tsāyats!ē nagats!ā. Wā, hē^əmisa nēnayimē k^ə!āk^ə!ēk^ə!obana. 30
Wā, hē^əmisa k^ə!wa^əxlāwaxs laē dālaq qa^əs lā āx^əālisas lāxēs t^əlēqwa-
bekwē. Wā, hēx^əida^əmēsē āx^əēdxa g^əilt!a k^ə!līplālaa qa^əs k^ə!līplidēs
lāxa x^əix^əixsemāla t^əlēsema qa^əs k^ə!līplālēselēs lāxa k^ə!lēse qwēsāla
lāxēs lāwēdzasē qaxs hēwāxaē Lēqūlisē g^əōgūyāsēxs laē k^ə!līplēdxa
x^əix^əixsemāla t^əlēsema qa^əs k^ə!līplālīsēs lāxa ^ənema^əisē. Wā, g^əil- 35
^əmēsē ^əwilg^əilqēda gūltāxa t^əlēsemaxs laē gōlg^əilqasēs k^ə!līplālaa lāxa
x^əix^əixsemāla t^əlēsema qa ^ənēmāk^əiyax^əidēs. Wā, g^əil^əmēsē ^ənēmā-
k^əiyaxs laē āx^əēdxa nāgats!āxs laē ^əwābets!ālaxa ^əwē^əwāp!ēmē qa^əs
xāL!EX^əidē xōdzeLEYints lāxa x^əix^əixsemāla t^əlēsema qa ^əwil^əlāwēsa

40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same lengt'. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
 50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
 55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks, so that it stands on its edge on the | hot stones.  Each flounder leans against one sticks. When he has finished, it is | When he has put them all on, of the | cedar- in this way: | he takes the old mats and | lays them down
 60 close to his steaming-place. When this has been done, || he

40 gūna^əyē k!wēklūtsemēq. Wā, g'il^əmēsē 'wī^əla xōse|g'intsa 'wāpē lāx 'wādzeqayayaasasasēxs laē āx^əēdxa xōkwē k!wa^əxlāwa k'lēs ālaem lēslekwa qa^əs 'mens^əidēsa 'nemp!enk^ə'ē lāxens q!wāq!wax^əts!āna^əyē, hē^əmisa mōdenē ēseg'iwa^əyasēxs laē k'oqōdeq. Wā, hē^əmis la 'menyayosēxa waōkwē k!wa^əxlāwaxs laē hana^ə k'ōk'oxs^əā-
 45 laxa q!lēnemē hēsta āwāsgem xōk^u k!wa^əxlāwa. Wā, g'il^əmēsē k'ōtaq laem hēf'ālaxs laē q!wāg'aalōdalas lāxa x'ix ixsemāla t!ēsema g'a gwālēg'a (*fig.*), yixs 'na^ə'nemp!enk^ə'āē lāxens q!wāq!wax^əts!āna^əyaqē āwālagālaasas lāxēs g'ildōlasē lē^əwis ts!ēg'olasē. Wā, hēem lēgades k'lōt!aasdemasa 'neg'ikwē paēsa k!wā^əxlāwē q!waaak^u
 50 lāxa x'ix ixsemāla t!ēsema. Wā, hē^əmis lēgadēda x'ix ixsemāla t!ēsemas 'nex^ədemaxa k'lōt!aakwē paēsa. Wā, g'il^əmēsē 'wī^əla la q!waaakwa k!waxlāwaxs laēda begwānemē āx^əēdxa pāyats!ē lex^əya qa^əs lā k'lōgūnōlissas lāxēs 'neg^əaslaq. Wā, laem hēwāxa t!ox^uwidxa paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxa 'nemē
 55 paēs qa^əs paxendēs laxa k!wa^əxlāwē qa k'lōtafēsēxs laē āxa lāxa ts!elqwa t!ēsema. Wā, lā 'nāl^ənema paēsē lāxa 'nāl^ənemts!aqē k!wa^əxlāwa. Wā, g'il^əmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'il^əmēsē 'wilg'aalaxs laē āx^əēdxa k'lāk!ek!obana qa^əs lā lēp!elselas lāx māg'inwalissasēs 'nek^əasōlē. Wā, g'il^əmēsē gwā-
 60 lexs laē āx^əēdxa wewāp!emts!āla nagats!ā qa^əs tsādzeleyīndēs

takes the bucket with fresh water and pours it | over the flounders 61
standing on edge on the stones. When the water has been poured
out, | he quickly takes up the old mats and throws them over them; |
and it does not take long before he takes off the covering, for
(the flounders) are now done. | As soon as he has taken off the
whole covering of old mats, the man || calls his numaym to sit 65
around the place where the flounders were steamed, | to eat the
steamed flounders. The men all come and sit around | what they
are going to eat. When they are all there, | each man takes one |
flounder, and they pinch off (the meat) and put it into their mouths;
and || after each has eaten one flounder, they take another one and 70
eat it; | and when there are many flounders, then all the men try to
eat many | flounders; and sometimes each man will eat four |
flounders when there are many. And when the flounder-eaters
finish, | they go home to their houses, and they wash their hands;
and || after they have done so, they drink a little water, after | rinsing 75
their mouths for the salty taste to come out. The reason why they
do not | drink much water is because they are afraid to drink much
when they first | taste the flounders steamed standing on edge on
stones, for then they would | always want to drink water. There-
fore they only || drink a little water to wash down what they have 80
eaten. | This also is not given at a feast to many tribes. That is |
all about this. |

lāxa k'!ōt!aakwē paēsa. Wā, g'il'mēsē 'wīl'g'īlts!āwa 'wāpaxs laē 61
hanakwila dāx'īdxa k'!āk'!Ek'!obana qa's nāseyīndēs lāq. Wā,
k'!ēst!a ālaem g'ālaxs laē nāsōdexa nayī'mē qaxs lē'maē L'ōpa.
Wā, g'il'mēsē 'wī'lāweda k'!āk'!Ek'!obana nāyīmxs.laēda begwā-
nemē Lē'lālxēs 'nē'mēmōtē qa lās k'!ūtsē'stālaxa 'nēgrasaxa paēsē 65
qa's pāspēsēxa 'nēg'ēk' paēsa. Wā, lā 'wī'laem lā k'!ūtsē'stalise-
lēda bēbegwānemaxēs ha'mālē. Wā, g'il'mēsē 'wīl'galisēxs laē
hēx'īdaem dāx'īdēda 'nā'nēmōkwē bēbegwānemxa 'nā'nēmē lāxa
paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē
'wī'laxa 'nēmē paēsēxs laē ēt!ēd āx'ēdxa 'nēmē qa's hāmx'īdēq. 70
Wā, g'il'mēsē q'!ēnema paēsaxs laēda 'nāxwa bēbegwānem q'!āq!ē-
k'!esap!axa paēsē, yīxs 'nā'nēmp!ēnaē mōk!ūsa 'nēmōkwē begwā-
nemxa paēsaxs q'!ēnemaē. Wā, g'il'mēsē g'wāla pāspēsaxs laē
nā'nak' lāxēs g'ig'ōkwē qa's lā ts!ents!enkwa lāq. Wā, g'il'mēsē
g'wālēxs laē xāl'ex'īd nāx'īdxa 'wē'wāp!ēmē yīxs laē g'wā! ts!ē- 75
wēl'exōda qa lāwāyēsēs demp!aēl'exawa'yē. Wā, hēem k'!ēsēlts
q'!ēk'!esxa 'wāpē qaxs k'!ēlaē geyōl q'!ēk'!eseq qaēxs g'il'maē
p!EX'ALElēda ha'maag'ōlaxa k'!ōt!aakwē 'nēg'īk' paēsēxs laē āem
lā hēmenāāem la naq!ēxsdxā 'wāpē. Wā, hē'mis lāg'īlas āem
xāl'ex'īd nāx'īdxa 'wāpē qa's ts!EWendzemxēs hamāx'dē. Wā, 80
lāxaē k'!ēs k'!wēladzem lāxa q'!ēnemē lēlqwālala'ya. Wā, laem
g'wā! lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.**—Wä, la^{me}'sen ē'dza-
 qwaltsa ts!ap!axē yixs hē'^{me}maaxat! gwälē gwä'laasasa q!wä'xē,
 yixs laē g'iwä'la lā'xa de'msx'ē. Wä, lē'x'a'mē ō'gūqalayosēxs
 k'!ē'saē q!ūnā'la le'mxwase^{wa}, yixs lē'x'a'māē lā'g'ilas āxstā'nō
 5 lāxa wa'yadē qaxs g'í'lēmaē gwāl wa'sēda wa'na'yaxs la'ē hē'x'ī-
 daem āxwüstā'nowēda enendexlā'la ts!a'p!axa qa's lā hāmgr'īlayo
 lā'xa g'ō'kūlōtē. Wä, la^m halaxwa k'!ē'l'x'k'lax'xa ae'ntē.
 Wä, la^{ya}'x'semxs le'mxwase^{wa}ē. Hē'em hā'labala la k'!ex'p!a-
 x'ē'ī'dē; hē'^{me}mēsēxs hā'labalaē la l!ax'wī'da. Wä, la'xaa lā'sē
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lem^xwīda. Wä, lē'x'a'mēs
 lā'g'ilas āxsta'no lā'xa de'msx'āxs ho'lem!a'axs la'ē qūsā'layā
 ān^e'ntē lāq. Wä, lā'xaē k'!ēs hā'n^x'lentse^{wa}.

Soaked Herring-Spawn (Wüsē'laxa ae'ntē).—Wä, hē'^{me}maaxs la'ē
 āx^e'tse^{wa} ēwā'lasē q!ō'lats!ē. Wä, la^{me}'sē āx^e'tse^{wa} ānda'ts!ē
 15 xetse'ma qa's g'ā'xē hā'ng'alilas lax gemxotsālilasa g'ō'kwē. Wä,
 la, qwēleyī'ndex t!emā'k'eya'yas. Wä, la gūxts!ā'las lā'xa q!ēq!o-
 'lats!ē. Wä, g'í'lē'ēmēē elā'q qō'qūt!axs la'ē qep!eqa'sa a'lta ēwap
 lāq. Wä, a'lē'ēmēē gwāl qepa'sa ēwa'paxs la'ē nēlk'eya'x'īd lā'xa
 ae'ntē. Wä, hē'em hē'x'dems gwē'x'īdēda gaā'la. Wä, ā'^{me}mēsē
 20 la bawap!es. Wä, g'í'lē'ēmēē neqā'laxs la'ē hē'lase^{wa} lae'lk!wa-
 na'yē qa g'ā'xēs wūsa'xa ae'ntē. Wä, g'í'lē'ēmēē g'ā'xēda lae'lk!wa-
 na'yaxs la'ē k!ūs'ā'liēda ēna'ēnemō'kwē lāx ēwā'x'sanālilasa ēnāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the | emlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skim- ming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

°nemsgemē q'lō'lats!ä. Wä, g'í'l'mēsē k'lūs'ā'lilexs la'ē wūs'ē'dxa 23 ae'ntē. Wä, g'í'l'mēsē gē'g'ilil wūse'lgēqēxs la'ē nel'í'ts āwē'g'a'ya- sēs e'eyasō' lā'xa k'!ā'°mo°mo. Wä, la go'laxa ae'ntē. Wä, g'í'l- 25 °mēsē °wí'°la g'ā'xēda ae'ntē lā'xa gwā'sanēqwasa q'lō'lats!āxs la'ē °wí'°lēda k'!ā'°mo°mo lā'xa qwē'sanēqwē. Wä, lē'da lē'k'lwana'°yē gō'lx'°tsēs hē'lk'!ōlts!āna lā'xa k'!ā'°mo°mō qas gūxts!ō'dēs lā'xa lā'logūmē ha'nē'la. Wä, g'í'l'mēsē °wí'°lēda k'!ā'°mo°mōxs la'ē ē'tléd wūsge'ndxa ae'ntē. Wä, g'í'l'mēsē la gē'g'ilil wūse'lgēqēxs la'ē 30 ē'tléd hē gwē'x'°ideq lā'xes g'í'lx'dē gwē'g'ilasexs la'ē g'ā'laqaxa ae'ntē qas °ne'lēxēs e'eyasō' qa lā'sa k'!ā'°mo°mo lā'xa L!ā'sanē- qwasa q'lō'lats!ē. Wä, lā'xaa hē'em gwē'x'°idexs la'ē gō'x'widxa k'!ā'°mo°mo qas lā gūxts!ō'ts lā'xa la'logūmē. Wä, la hē'x'sāem gwē'g'ilaq. Wä, a'l'mēsē gwā'lēxs la'ē °wí'°lāwēda k'!ā'°mo°mo. 35 Wä, g'í'l'mēsē gwā'la la'ē āx'ē'tse'wēda ā'wā'wē hā'nēnx'lanō qas gūxts!ā'yāēsa ae'ntē lāq. Wä, g'í'l'mēsē la °wí'°la qō'qūt!ēda hā'nx'lanāxs la'ē Lē'°lalēda begwā'nemaxēs g'ō'kūlotē. Wä, g'í'l'mēsē °wí'°lāclēda Lē'°lanemaxs la'ē g'ā'galasila hā'nx'°í'dxa ts!ē'°nkwē xamā'sa. Wä, g'í'l'mēsē gwāl hā'mā'pqēxs la'ē hānx'- 40 lā'nowēda ēentts!āla hānx'lā'no lā'xa lēgwí'lē. Wä, la'mē'sē hē'x'ida'mēda hā'yā'tā xwē'taq. Wä, g'í'l'mēsē medelx'wí'dexs la'ē hā'nx'sanowēda hānē'nx'lanowē lā'xa lēgwí'lē. Wä, lae'm L!ō'pa. Wä, la āx'ē'tse'wēda lo'elq!wē. Wä, la'xae āx'ē'tse'wēda g'í't!ex!āla k'ats!ēnaqa. Wä, lē tseyo!ts!alasa k'a'ts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē la'xa hā'nx'lanowē qa's lā tsēts!ā'las lā'xa lō'elq!wē. Wā, gr'lfmēsē qō'qūt!axs la'ē āx'ē'tse'wa L!ē'na qa's klūnqeyi'ndē lā'xa lox'uts!ā'la ae'nta. Wā, a'f'misē gwāl klū'nqasa L!ē'nāxs la'ē t!ā'x'ē'idē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'ē'idqēxs g'ā'laē ts!ā'ya k'ā'k'ets!ēnaqē lāq. Wā, lae'm k!ēs nā'naqal'ewālax 'wā'pa qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'ēmis lā'g'ilas k!ēs la na'x'ida. Wā, gr'lfmēsē gwāl e'nt!āt'xa ae'ntaxs la'ē k'ō'x'wa-xōtsa a'ltā 'wa'pa. Wā, lae'm gwā'la.

1 **Half-Soaked Herring-Spawn (DEX'dā'x'xa ae'ntē).**—Wā, hē'ēmxaa gwē'g'ilaxa ae'ntēs gwē'g'ilasaxa gr'lx'den gwā'gwēx's'ala'sa. Wā, lē'x'a'mēs ō'gūqalayō'sēxs k!ē'saē gē'stalila lā'xa q!ō'elats!āxs lā'ē wūs'ē'tse'wa yīxs k!ē's'maē ēEL!EX'sEMX'ē'idēda ae'ntē. Wā,
5 gr'lfmēsē 'wi'ē'lāwēda k!a'mō'māxs la'ē tē'tEX'sEMdālaxa ae'ntē qa lō'ELX'sEMēs qa ā'ē'mēs hē'ēlāla mūx'uts!owēs lā'xENS e'eyasā'xs gō'x'sEMēsē'waē. Wā, hē'ēmis lā'g'ilts la lō'ELX'sEMxs la'ē mūx'uts!ā'layo lā'xa lō'q!wē. Wā, la 'maē'ēmaltseng'ē'laku lā'xa 'nā'lt-
'NEMō'kwē bē'begwānema. Wā, gr'lfmēsē 'mā'lgūnaltsema lō'ELX-
10 semē ā'ent la xEX'uts!ō lā'xa 'nā'lfNEMēXLA lō'elq!wāxs la'ē k'ax'dzamo'lē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ida-
'mēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'fNEM'sgemē lā'xa lō'ELX'sEMē ae'nta qa's hā'mx'ē'i'dēq. wā, gr'lfmēsē hā'mx'ē'i'dEXs la'ēda gēNē'-masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!ēnaqē qa's lā āx'ēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'Lotāga^εyasa lō'q!wē. Wā, la tsē'x^εīdxa a'ltē ^εwā'pa qa^εs lā 15
qep!e'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'í'l-
^εmēsē ^εwí'lēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx^εē'dxa k'ak'e-
ts!ena'qē. Wā, la ^εyō'sīdxa ^εwa'paqela ae'nta. Wā, g'í'l^εmēsē
^εwí'laxs la'ē hō'qūwelsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa
g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'ā'g'alā!- 20
g'iwē hā'mx^εi'tse'wa, yixs k!ēs^εmaē dex'dax'ī'dxa de'ntkwē
ae'nta. Wā, lae'm k!ēā's L!ē'na lāyo lāq. Wā, lae'mxāē
g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē).—Wā, g'í'l^εem seq!aē'xs-
dēda bēbegwā'nemē, wā, la ā'em hogwē'La lāx g'ō'kwasa āxno'- 25
gwadāsa hē'laxās le'mx^εwīdaēna'yēs ae'ntē. Wā, la k!ūs^εalīla.
Wā, la nē'laemxa gene'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x^εīda^εmēsēda ts!eda'qē āx^εē'dxēs hā'madzō'wē lē'wa^εya
qa^εs lep!ā'līlēq lāx L!ā'sa^εyasa bēbegwānemē. Wā, la āx^εē'dxēs
lālxamē qa^εs lē k!ats!ō'deq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30
lā'xa hā'ma'dzowē lē'wa^εya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx^εē'dxēs ts!eba'ts!ē qa^εs k!ūnxts!ō'dēsa L!ē'na. Wā, la
hā'nqas lā'xa ae'ntē. Wā, lā'x^εda^εxwēda bēbegwānemē dax^ε-
īdxa ae'ntē qa^εs ts!ep!ē'dēs lā'xa L!ē'na qa^εs ts!oq!ūsēs
lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'na qaxs xe'nLE- 35
lāē k!ō'lēda ae'ntaxs hā'ma^εyaxs le'mxwāē. Wā, g'í'l^εmēsē
g'wāl hā'mā'pa la'ē tsē'x^εitse'wa a'ltā ^εwā'pa qa nax'īdēs. Wā,
g'í'l^εmēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm g'wāl lā'xēq.

1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wā, hē'εmaaxs
la'ē nē'nk!ēx'idēda begwā'nemē qa's Lē'εlalēxēs g'ō'kūlōtaxa lē'n-
sē. Wā, la dzā'qwaaxs la'ē āx'ē'dēda gēne'masēxa q!ō'εlats'lē.
Wā, la gūxts!ō'tsa a'ltē εwāp lāq qa negoyā'lēs. Wā, la āx'ē'dxa
5 yaē'loyāla q!axq!Elisē. Wā, la qwē'lālux yaē'loyā'fyas. Wā, la
āxstā'las lā'xa q!ō'lats!āxa dzā'qwa. Wā, lae'm t!ē'ltalil se'n'bēx
εwā'sgemasasa gā'nulē. Wā, g'ī'lēmēsē nā'x'ēidxa gā'lāxs la'ē
Lē'εlalēda begwā'nemāxēs g'ō'kūlōtē. Wā, lā'la gēne'mas ē'kwa-
xēs g'ō'kwas qa ē'k!ēgwilēs. Wā, g'ī'lēmēsē gwāl ē'kwaaxs la'ē
10 Lepsē'stalilēlasa k!wadzō'wē lē'el'wa'ya. Wā, g'ī'lēmēsē gwā'lexs
la'ē āx'ē'dxa hānenx'la'nowē qa g'ā'xēs hex'hani'l lā'xa ostā'lilasa
g'ō'kwē. Wā, g'ī'lēmēsē gwā'lexs la'ē āx'ē'dxēs lō'elq!wē qa
g'ā'xēs mex'ā'lila laxaaxa ostā'lilasa g'ō'kwē. Wā, g'ī'lēmēsē gwā'-
lexs la'ē āx'ē'dxēs Lē'εna lē'wēs k'ā'yats'lē yibelō'sgema. Wā,
15 g'a'x'emxaa āx'ā'lilēlas lā'xa ostā'lilasēs g'ō'kwē. Wē, hē'εmēlēda
nae'ngats'lē εmattse'ma. Wā, εna'ne'mplēna mō'sgemēda nae'nga-
ts'lē qaxs q!ē'nemaōda εwa'pēl ā'xa q!ā'x'q!Elisaxs hā'nx'lentse'waē.
Wā, lae'm εnā'xwaem la gwalāla. Wā, g'ī'lēmēsē g'ā'xē
la'εwūnemsēxs la'ē hē'x'ēidaem la'qolilxēs g'ō'kwē. Wā, g'ī'l-
20 mēsē x'ī'qostāxs la'ē ē'selax hā'yā'fāsēs εne'mē'mote qa g'ā'xēs
hō'gwīla. Wā, g'ī'lēmēsē g'ā'xexs la'ē εyā'laqaq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wā, hē'x'ēidaēmēsa hā'yā'fā la xwē'laqa hō'qū-

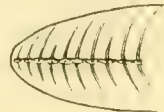
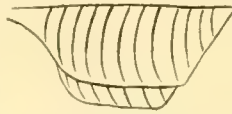
young men go out again | to call the guests again. Not long and |
all the guests come. Immediately the woman takes her || box of 25
dried salmon and puts it down near the door of the house. | Immedi-
ately the young men untie the cover, and they scorch (the salmon),
and several | of them draw fresh water for the guests to drink first.
Now we have | finished with the eating of the dried salmon, for I have
already talked | about this. Then the young men take the kelp and ||
break it into pieces small enough for our mouths. As soon as | it is 30
all in pieces, it is taken out of the steaming-box with the hand, and
put into | the kettles; and when they are full, fresh water is poured
on; | and they only stop pouring on fresh water | when it shows over
the pieces of kelp. Then the || kettles are put on the fire. The 35
young men | take the tongs and stir with them. They keep on |
stirring until it begins to boil; and when it has been | boiling for a
long time, the kettles are taken off the | fire. Now it is done. At
once the young men take || dishes and put them down in a row behind 40
the kettles; | and then the woman takes the large long-handled
dipping-ladle | and gives it to the young men. This is used to dip |
out the kelp from the kettle and put it into the | dishes. They only
stop dipping it into the dishes when (the dishes) are nearly || full. As 45
soon as they have finished, they take oil and | pour it on, and they

welsa qa's lē ē'tsē'staxa lē'ēlanēmLē. Wā, k'lē'st!a gā'faxs g'ā'- 23
xaē ē'wī'laēla lē'ēlanēmē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xē'myats'lē xetse'ma qa's g'ā'xē hā'nstōlilas lāx ō'stālilasa g'ō'- 25
kwē. Wā, hē'x'ida'mēsa hā'yā'fa x'ā'x'wīdeq. Wā, lē'da wāō'-
kwē tsā'x altā ē'wā'pa qa na'naqatgiwēsa k!wē'lē. Wā, lae'mlēns
gwāl lā'xa xē'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' gwā'gwe-
x'sala lāq. Wā, lē'da hā'yā'fa āx'ē'dxa q!ā'x'q!ēlīsē qa's k'!ō'-
k!ūpsā'lē qa ā'mēs hē'ldzeqela lā'xens se'msēx, wā, g'ī'l'mēsē 30
ē'wī'wūlx'sexs la'ē gō'x'ūlts!ālayo lā'xa q!ō'lats'lē qa's lē gūxts!o'-
yo lā'xa hāne'nx'lanowē. Wā, g'ī'l'mēsē qō'qūt!axs la'ē gūq!ē-
qasōsa ā'lta ē'wāp. Wā, a'l'mēsē gwāl gū'qasa ā'lta ē'wāp la'qēxs
la'ē nē'l'id lāx ō'kūya'fasa k'!ō'bekwē q!ā'x'q!ēlisa. Wā, lē hā'nx'-
lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
fa āx'ē'dxa k'!ē'k!ēplāla qa's xwē'tēs lāq. Wā, la hē'menala-
g'ililēm la xwē'taqēxs la'ē mae'mdeqūla. Wā, hē't!a la gē'g'i-
lil mae'mdeqūlaxs la'ē hānx'sa'nowēda hāne'nx'lanowē lā'xa
legwī'lē. Wā, lae'm l!ō'pa. Wā, hē'x'ida'mēsa hā'yā'fa āx'ē'd-
xa lō'elq!wē qa's mex'alilēlīs lāx ā'lalilasa hāne'nx'lanowē. 40
Wā, lē'da ts!edā'qē āx'ē'dxa tsē'x!axa g'ilt!exlāla ē'wā'las k'ats!ē-
na'qa qa's ts!owēs lā'xa hā'yā'fa. Wā, hē'ē'mis la tseyō'its!ā'-
layos lā'xa hā'nx'laakwē q!ā'x'q!ēlisa qa's lē tsēts!ā'las lā'xa
lō'elq!wē. Wā, ā'l'mēsē gwāl ts!ēts!ā'laxa lō'elq!wāxs la'ē elā'q
qō'qūt!a. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa lē'ēna qa's 45
k!ūnx'ī'dēs lāq. Wā, a'l'mēsē gwāl k!ū'nqasa lē'ēnāxs la'ē

47 only stop pouring oil on when | the liquid of the kelp is all covered
with it. Other | young men pass the spoons around among the
guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a
long time, then they have finished. Then they | cool themselves
down with fresh water. As soon as they finish drinking, the | young
men take up the dishes and take them to the wives of the | guests.
Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is
being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have for-
gotten about the herring-spawn. It is eaten dry with salmon-berry
shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-
goat brisket. It is cut off beginning at the | soft place between the
lower ends of the ribs and the breast-bone, | in this way:
As soon as it has been taken off, || it is hung up right over
5 the fire of the house. If it is very |
fat, then the side-ribs are cut off
from the backbone | all the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |



47 ha^εmelqeyi'ndex ^εwa'palāsa q!ā'x'q!elisē. Wā, lē'da waō'kwē
hā'yā'tsa ts!ewanaēsasa k'a'k'ets!ēna'qē lā'xa k!wē'lē. Wā, gī'l-
^εmēsē ^εwi'lxtoxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x'-
50 da'xwē ^εyō'sida. Wā, lē gē'g'ilil ^εyō'saxs la'ē gwā'la. Wā, lē
k'ō'xwaxōtsa ā'ltā ^εwā'pa. Wā, gī'l'mēsē gwāl nā'qaxs la'ēda
hā'yā'tsa k'a'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx gegene'masa
k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k'le's hāma'ya
q!ā'x'q!elisaxs le'mxwāē. Lē'x'aem ha^εmā'pdemqēxs la'ē t!ē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentse^εwa lā'xa legwī'lē. Wā,
lae'm gwāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'^εmēsen ^εnem
L!elē'wēsē^εwa, ae'ntaxs ma'yīmaaxs le'mxwāē lā'xa q!wā'lemē.
Wā, la ts!epe'laem lā'xa L!ē'^εna yīxa ae'ntē Lē^εwa q!wā'lemaxs
60 sē'x'asewāē. Wā, laem gwāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, la^εmēsen ēt!ēdel gwāgwēx's'ālāl
lāxa lōq!ūbānosa ^εmelxlowē. Wā, hē'mēxs laē t!ōsoyā gāg'ilela
lāx tētēx^uba'fayas āwūlgawa'fayas gelemas Lē^εwa xaqasa lōq!ūbā-
nowē. Wā, lā g'a gwālēg'a (*fig.*). Wā, gī'l'mēsē lāwāxs laē tēx^u-
5 stōts lāx nexstā'faya legwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla
tsenxwaxs laē tsek'ōdex gelgranodza'fayas lāxēs xē^εmomowēg'a'yē
lāg'aa lāx pelspanōdza'fayas. Wā, lā g'a gwālēg'a (*fig.*). Wā, laxaē
tēx^ustōts lāx neqōstāwas legwīlasēs g'ōkwē Lē^εwa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'ilx'eld ^εmel^εmelq!ega^εya qaxs hē^εmaē lēgemsa hē gwēkwē. Wä, laxaē lep!älalōtsa yix^usema^εyē lāxa k'!ēsē ālaem 10 ^εne^xwāla lāxa legwilē. Wä, lä t!ōsā^{lax} met!ōsas qa^εs āx^εstendēs lāxa ^εwābets!āla lōq!wa. Wä, g'il^εmēsē ^εwi^εlāmasxa met!ōsaxs laē aēk'!a ts!ōx^εwideq lāx ^εwābets!āwasa lōq!wē. Wä, la āx^εstendeq qa^εs g'idxōlilēs lāxa ēk-ē alōmas lē^εwa^εya. Wä, lä gūx^εēdex ^εwābets!āwasa lōq!wē. Wä, lä hāng'alilās laxēs k!waē- 15 lasē. Wä, lä āx^εēdxa met!ōsē qa^εs q!ex^εidē laqēxs laē malēx^εwideq. Wä, g'il^εmēsē ^εwi^εwelx'exs laē dāx^εideq laxēs sēmsē qa^εs lexts!ōdēs lāxa lōq!wē. Wä, lä hana^l hē gwēgilaxa waōkwē. Wä, almēsē gwālexs laē ^εwi^εla lä malēg'ikwa qa^εs lä ^εwi^εla la lexts!ā lāxa lōq!wē. Wä, lä lents!ēs lāxa L!ema^εisē qa^εs xex^εwidēxa 20 ālexsemē t!ēsēma qa^εs lä xex^ulents lāx legwilasēs g'ōkwē. Wä, laxaē āx^εēdxa ōgū^εlamē lōq!wa qa^εs g'āxē hāng'alilās lāxa mak āla lāx lexts!ewasasa malēg'ikwē met!ōsa. Wä, lä gūxts!ōtsa ^εwāpē lāq xa hā!sela^εmē k'!ēs qōt!a lāq. Wä, laxaē gūq!eqasa ^εwāpē lāx lä lexts!ewatsa malēg'ikwē met!ōsa. Wä, lāla negoyoxsdāla. 25 Wä, g'il^εmēsē gwālexs laē āx^εēdxa āma^εyē laxēs lōq!wa qa^εs aēk'!ē ts!ōxūg'indeq. Wä, g'il^εmēsē la ēg'ig'axs laē pex^εelg'indeq lāxēs legwilē qa lēmūg'ax^εidēs. Wä, g'il^εmēsē gwālexs laē lents!ēs lāxa L!ema^εisē qa^εs alēx^εidēx ^εwā^εwadā. Wä, g'il^εmēsē q!āqēxs laē

30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

30 p!ōqōdxa 'malp!enk'ē lāxens q!waq!wax'ts!āna'yēx yix 'wāsgemasas g'āg'īlēla lāx ōxlā'yas. Wā, g'āxē dāsdēsēlaq qa's g'ig'alilēs lāx mak'āga'yasa lōq!wē. Wā, lā ēt!ēd āx'ēdxa k'ats!ēnaqē qa's g'āxē hāng'alilas. Wā, la'mē mēmentsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs ts!ēslāla qa's k'lip'idēs lāxa x'ix'ixsemāla t!ēsema qa's lā
 35 hapstents lāxa 'wabets!āla lōq!wa qa lawāyēsa gūna'yē lāx ōsgema'yas. Wā, lā āxstents lāxa lēxts!ēwasasa malēg'ikwē 'met!ōsa. Wā, lā hanaf hē gwēg'ilē. Wā, k'lēst!a ālaem q!lēnema x'ix'ixsemāla t!ēsemxs laē medēlx'widē 'wāpalāsa malēg'ikwē 'met!ōsa. Wā, hē'mēs la yax'idaatsa malēg'ikwē 'met!ōsa. Wā, g'il'mēsē 'wī'la
 40 yāx'idēxs laē xwēlaqa āx'ēdxēs ts!ēslāla qa's k'lipūstalēxa t!ēsemē lāxa lā tsēxats!ē lōq!waxa 'yāsekwē qaxs hē'maē lēgēmsa lōq!wē. Wā, lā k'libenōlisēlaq lāxa lēgwilē. Wā, g'il'mēsē 'wī'lōstaxs laē āx'ēdxa k'ats!ēnaqē. Wā, laxaē āx'ēdxa 'wā'wadē qa's ēk'!axstāla-masēq. Wā, lā ax'wītsa k'ats!ēnaqē lāxa lā pex'ā'lēda 'yāsekwē
 45 qa's lā tsēts!ālas lāxa 'wā'wadē. Wā, g'il'mēsē qōt!axs laē lāg'alilās lāxa onēgwīlasēs g'ōkwē qa hālabalēs L'āx'ida. (Wā, la 'nēk'ēda waōkwē begwānema qa hālabalēs Lōx'wida.) Wā, la aēdaaqa lāxa lōq!wē qaxs k'lē'smaē 'wī'lēda 'yasekwē. Wā, ā'mēsē la āx'ēdxa k'ōq!ā'yē k!wa'xlāwa qa's k'ilwūstalēxa ts!ēts!ēmōtasa
 50 'yāsekwē. Wā, g'il'mēsē 'wī'lōstaxs laē dāg'ililāq qa's gūxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
 water | in it goes with the fat. He takes it to the corner of the house,
 to a | level place, so that it does not cant over to one side as it stands
 on the floor, so that the cake of tallow will not be | thicker on one
 side than on the other, so that it may be just even. || After it has been 55
 in the corner for one night, the owner goes to take it. | He puts down
 the ice-cold tallow in the dish by the side of the fire, so that | the
 upper side gets warm; and when it is warmed through, he turns it
 around | so that the upper side also becomes warm; and when that
 is also warm, | the tallow is melted all around. Then the || man 60
 lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
 ately the cold tallow cake slips out of the dish. | Then he takes a broad
 piece of soft white cedar-bark and wraps it all around | it and puts it
 into a box. He takes the kelp bottle | and just breaks it off; and
 when he gets all the tallow out of the || kelp bottle, he takes soft 65
 cedar-bark and wraps it around it; | and he puts it into a small box,
 which he keeps by his side. | It is the box in which his wife keeps her
 comb and her | cedar-bark towel; for the Indians use the kidney-
 tallow of the goat to grease their | faces in cold weather in the
 winter, || for it is hard and the color of snow. When the day is hot | 70
 in summer, the men and the women also rub tallow on their faces, |
 so that they may not be sunburned; and when it is very cold in |

lāxa āma^ʔyē L'ōxwats!axa ^ʔyāsekwē lōq!wa. Wā, lā lānu^xmē ^ʔwāpa- 51
 ga^ʔyasa ^ʔyāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g'ōkwē lāxa
^ʔnemaēlē qa k'!ēsēs tsētālēda lōq!waxs ha^ʔnēhāē qa k'!ēsēs wākwa-
 gawa^ʔya āpsba^ʔyasa ^ʔyāsēkwāsēs āpsba^ʔyē qa ā^ʔmēsē ^ʔnemōkwa.
 Wā, g'il^ʔmēsē xāmaēl lāxa ōnēgwilaxs laē āx^ʔēdēda āxnōgwadāsēq 55
 qa^ʔs lā hā^ʔnōlisasa L'ōxwats!āxa ^ʔyāsekwē lōq!wa lāxēs legwīlē qa
 ts!Elx^ʔwidēs ōsgema^ʔyas. Wā, g'il^ʔmēsē ts!Elx^ʔsāxs laē xwēlēlīlaq
 qa ōgwaqēsa āpsōtāga^ʔyē ts!Elx^ʔwīda. Wā, g'il^ʔemxaāwisē ts!Elx^ʔ-
 sāxs laē yax^ʔidē āwī^ʔstāsa ^ʔyāsekwē. Wā, hē^ʔmēs la dāx^ʔidaatsa
 begwānemaxa L'ōxwats!āxa ^ʔyāsekwē lōq!wa qa^ʔs qōx^ʔwidēq. Wā, 60
 hēx^ʔida^ʔmēsa L'ōxekwē ^ʔyāsek^u tsax^ʔwūlts!ā lāxa lōq!wē. Wā,
 hēx^ʔida^ʔmēsē āx^ʔēdxa ^ʔwadzowē ^ʔmela k'ādzek^u qa^ʔs q!Enēpsemdēs
 lāq. Wā, lā g'its!ōts lāxēs xetsemē. Wā, lā āx^ʔēdxa ^ʔwā^ʔwadē.
 Wā, ā^ʔmēsē wek'ōlaq. Wā, g'il^ʔmēsē ^ʔwīlāg'ilēna ^ʔyāsekwaxa
^ʔwā^ʔwadāxs laaxat! āx^ʔēdxa k'ādzekwa qa^ʔs q!Enēp!endēs lāq. Wā, 65
 la^ʔxāē g'its!ōts lāxēs hē^ʔmenāla^ʔmē hānōdzilēl xaxadzema lāx
 g'iyimts!Ewasasēs xegemē L^ʔewis dēdegemyi^ʔwē q!ōyaak^u ^ʔmela
 k'ādzekwa yīsēs genemē qaxs hē^ʔmaē ^ʔyāsekūlasa bāk!umaxēs gō-
 gūma^ʔyaxa ^ʔwūdālāxa ts!āwūnxēda ^ʔyāsekwās ^ʔmet!ōsasa ^ʔmēlxlowē
 qaxs plēsāē Lōxs yāē gwēstowa nayē. Wā, g'il^ʔmēsē ts!Elkwēda 70
^ʔnālāxa hēenxē, wā, lāxāē ^ʔyāsekūmdna^ʔwēda bēbegwānemē L^ʔewēs
 ts!ēdaqē qa^ʔs k'!ēsē k'lūxwa. Wā, g'il^ʔmēsē Lōma ^ʔwūda^ʔxstālāxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx^ētsē^ēwēda ēyāsekwē qa^ēs malēx^ēwidēq. Wā, g'il-
^ēmēsē la ēwī^ēwelx^ēsexs laē āxdzōx^ēts!ānents lāx negēdzā^ēyasēs hēl-
 75 k'!ōtdzaya^ēyē. Wā, lā lāx^ēitsēs gēmxōlts!āna^ēyē lāqēxs laē dzāk'ōdēq
 qa lās gwēgūldzōd lāxēs ēwāx^ēsōlts!āna^ēyaxs laē k!wā'k!ūx^ēwōts
 lāxēs gōgūma^ēyē. Wā, g'il^ēmēsē hamelqūmxs laē āem ēmelgēmēs
 gōgūma^ēyasa ēyāsekwē. Wā, laem ēwēx^ēsewatsa ēwūdāla lē^ēwa
 yāla lāxēq. Wā, laemla q!lūnāla hēdēda ts!ēdāqē ēaxalaxa ēmet!ō-
 80 sasa ēmelxlowaxs laē tsēxaq. Wā, la ēna^ēnemp!ēna hē^ēmēda
 begwānemē tsēxaxa ēmet!ōsasa ēmelxlāxs k'!ēsaē q!lālelē^ē genemax
 gwēgīlasasa tsēxāq qaxs k'!ēsaē ēna^ēxwa q!lālelēda ts!ēdaqax
 gwēgīlasaq. Hēem k'!ēs hā^ēma^ēyēda ēmet!ōsasa ēmelxlowē qaxs
 lēx^ēamaē ēk'!ilax ēyasekūlāxa gōgūma^ēyē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la^ēmēsēn gwāgwēx^ēs'ālal
 lāxa ēyēx^ēsema^ēyaxs laē hā^ēma^ēya. Wā, hē^ēmaaxs laē q!lēnemē lā
 axēlax^ēsa tewē^ēnēnoxwaxa ēmelxlowē yixs ēnā^ēnemp!ēnaē qōqūt!ē-
 da ēmaltse^ēmē āwā' xēxetsemixa ēyēx^ēsema^ēyasa ēmelxlowē.

5 Wā, la k'!ēs q!lūnāla hē k!wēlasa tewē^ēnēnoxwaxa ēmelxlowasa
 ēyēx^ēsema^ēyē qaxs hāēda xamagemā^ēyē g'īgāmēsa lēlqwālala^ēyē hē-
 menāla k!wēlatsa ēyēx^ēsema^ēyasa ēmelxlowē yixs gegadaas xūnō-
 kwas. Wā, lā wāwadzēda tewē^ēnēnoxwaxa ēmelxlāsēs ēyēx^ēsema-
 ēyasa ēmelxlowē lāxēs negūmpē. Wā, g'il^ēmēsē k'!ēas xūnōkwa
 10 tewē^ēnēnoxwaxa ēmelxlowē laē g'ālāsa xwāk!lūna lāq lōxs xwēsāaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, lā'mē 'wila wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yixs 'nā'nēmp!ēnaē
 'maḡūnāltsem āwā xēxetsema qaxs g'il'maē ālak!āla lem'xwēdexs 15
 laē genemas hānts!ōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'idxēs negūmpaxs laē hēx'idaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlilās lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gēmxōtsālilasa t!ex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē gwāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoats!ē xēxetsema lē'wa ēwanōdzaats!ē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā,
 laem t!ēlase'wa. Wā, g'il'mēsē 'wila'staxs la'ē pagēg'intsōsa'
 ts!āts!ax'semē. Wā, lā āx'ētse'wēda āwāwē t!ēsem qa's lā t!āg'i- 25
 dzoyo lāq qa t!ēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t!ēlkwaxs laē lē'lālēda
 g'igāma'yaxa q'lēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'nē'mēmotasa g'igāma'yē xēxūsdēselaxa 30
 q'lēnemē ālexsem t!ēsema qa's lē xex'lalas lāx laqawalilasa

¹ Although the hunter is not his wife's, the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē g'ōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!em-
 yaxlā qa's lā 'mexstōlilēlas lāx gwenā'yasa legwilē lāxa t!ex'ilāsa
 35 g'ōkwē. Wā, lāda waōk^u āx'ēdxa g'ilsg'ilt!a k'lik'!ēplāla qa g'āxēs
 gwalit k'atk'ēdila. Wā, g'il'mēsē 'wila la g'wāx'gūlilēxs laē
 mēmēntsemēda t!ēsemē. Wā, laemxae naengoyoxsdaleda k'!ē-
 k'!emyaxlāxa 'wāpē tsānēmsa waōkwē lāx 'nēmēmotas, wā,
 g'il'mēsē g'āx 'wilaēla k!wēlaxs laē āx'ēdēda hā'yāl'āxa k'liplāla
 40 qa's k'lip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'lipstālas lāx
 'wābets!āwasa k'lik'!imiyaxlā. Wā, g'il'mēsē medelx'wēdēxs laēda
 waōkwē hā'yāl'ā āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk^u
 lōq'lūbānō lāq l'ē'wa ēwanodza'yasa 'mēlxlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wīlastaxs laē ēt!ēd k'lipstalayowa x'ix'exsemāla t!ēsem lāx
 āwīstāsa laelxa'yē. Wā, la'mē ālak!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilit maemdelqūlaxs laē l!ōpa. Wā, la āx'ētse'wa
 'wī'wadzowē ts!āts!ēx'sema qa's g'āxē pax'alēlem lāxa mag'inwali-
 lasa k'lik'!imiyaxlā lāxa gūnālilē lāxa t!ex'ilāsa g'ōkwē. Wā,
 50 lā dādanōtse'wa lexa'yē qa's k'!ōxūstanowē lāxa k'limiyaxlā qa's
 lā gūgedzōdayuwē g'its!āwaq lāxa ts!āts!ēx'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'āxa gildedzowē saōkwa qa's lā pax'alilās lāx
 l!āsālilāsa k!wēlē. Wā, lā k!ūlk!ūpsālase'wa l!ōpē lōq'lūbāno qa
 hēlts!extōwēs lāxa k!wēlē. Wā, g'il'mēsē g'wālēxs laē āx'ēdēda
 55 hā'yāl'āxa k!ūlk!ūpsaakwē lōq'lūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wīlg'a- 56
lilēxs laē yāq!ēg'a'lē yāyaq!entēmīlasa g'igāma'yē. Wā, laem
wāxaxa k!wēlē qa daxalag'is qa's q!ēs'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k!wēlaxa L!ōpē t!ēlk^u lōq!ūbānā qa's hām'x'idēq.
Wā, laem hewāxa nānaqalg'iwālax 'wāpa qaēs k'ilema'ē naqēda 60
q!ēsaxa tsenxwa lōq!ūbānāxa 'wūda'sta 'wāpa qō L!ōx'wid lāxa
tsenxwa'ya, lax tek'lās. Wā, g'il'mēsē gwāl q!ēsaxs laē mōt!ō-
yiwē mamōtasa k!wēlē lāxēs gēgēnemē. Wā, la'mēsē wāxase'wa
k!wēlē qa's k!wēlg'a'lē denxela. Wā, hēx'ida'mēsē k!wēlē denx-
ētsa k!wēlayalayowē q!emdema. Wā, lālē hēx'ida'mēda hā'yāf'a 65
x'ōx^u'widxa 'yex^usema'yaats!ē xēxetsema. Wā, lā āx'ētse'wa alō-
masē k'!ētā lē'wa'ya qa's Lep!alilemē lāxa gemxōtsālilasa t!ēx'ilāsa
g'ōkwē. Wā, lā āx'wūlts!ālase'wa 'yex^usema'yasa 'melxlowē qa's
lā g'idzōlilelas lāxa lē'wa'yē. Wā, g'il'mēsē 'wīflaxs laēda ma'lōkwē
hā'yāf'a g'ilpax 'wāxaasasa k!wēlē, yixs dālaaxa hewēkwē xōk^u 70
g'ilsg'ilt!a wīswēlō k!wāxlāwa. Wā, lā yāqwasa 'nālnemts!aqē
laxa 'nālnemōkwē lāxa k!wēlē. Wā, hēem āxbā'yaas!tsa 'yex^use-
ma'yēda k!wāxlāwē qō lāl tsēx'āleq lāxa lēgwilasēs g'ig'ōkwē. Wā,
laxaē hūyaqax 'wāxaasasa k!wēlē. Wā, g'il'mēsē q!āf'alelax
'wāxaasasa k!wēlaxs laē t!ōt!ets!endxa 'yex^usema'yē qa's hōsemde 75
lāx 'wāxaasasa k!wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo
lāq. Wā, g'il'mēsē gwālēxs laē ts!elwax'ētsō'sa 'yā'yaq!entēmīlasa

78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||

1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma'yē. Wā, laem hēwāxaem hām x'īdēda k'wēlaxa 'yēx'se-
 ma'yasa 'melxlowaxs laē hōqūwelsa. Wā, hēm awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwālala'ya x'ilkwē lōq'lūbāno lē'wa ēwanōdza'yē;
 wā, hē'mislēda 'yēx'sema'yasa 'melxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yixs hē'maē nalilelasa l'ē'nāxs k'wēladzemaē lāxaaxa
 q'lēnemē lēlqwālala'ya. Wā, g'il'mēsē laēlēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts'lāsa xōkwē k'wa'xlā qaxs nāxwa'mē dālēda k'wēldaq
 85 laxēs gegēnemē lē'wa 'yēx'sema'yē. Wā, hēx'ida'mēsa ts'lēdaqē
 q'lēx'īd lāxa 'yēx'sema'yē qa's malēx'wīdēq. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k'wa'xlāwa qa's lā qoloxbēq;
 yixs ā'maē 'nēx' qa hēldzeqeles laxēs semsē. Wā, lā, tsēxlents
 laxēs legwīlē. Wā, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k'lēxūttemayēq. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwīlē. Wā, g'il'emxaāwisē la ts'lēts!aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al'mēsē gwālexs laē
 āem la l'ēsa āxbā'yaxa tsēx'p'lēqē k'wa'xlāwa. Wā, ā'mēsē la
 k'lūmtōdeq qa's hām x'īdēq. Wā, laem gwāl laxēq.

1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēklūsa 'ma'lōkwē
 g'ig'igāmēsa nēm sgemakwē lēlqwālala'ya, wā, lā q'wālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wā, lā lax'ālaxs dōqwa-
 lap!aē yīsa k'wēlatsayasē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yaxa neqasgemē xēxētsem x'ilk' lōq'lūbānowatslā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^əyaatslä; wä, hē^əmēsa ^əyex^usema^əyasa ^əme^llxlowē. Wä, 6
 lä tewē^ənēnoxwas äpsilasa g^əigāmē^ə ōgwaqa lalōl^əlaxa hē^əmaxat!
^əwāxasgem xetsemē^ə waxaasas yanemasēs dōqwalap^əlōtē, ōgwaqaxwa
 ālē ^ənālāsa lax āxnōgwatsa hānx^əlanowē. Wä, g^əil^əmēsē wāwadzēda
 tewē^ənēnōxwaxēs g^əigāma^əyē negūmpaxs laē hēx^əidaem negetewēx 10
 t^əlālāēna^əyasa g^əalēn g^əwāgwēx^əs^əālāsa lāxa lōq^əlūbānowē lē^əwa ēwa-
 nōdza^əyaxs laē t^əlēlasō lāxa xwāxwagūmē. Wä, laxaē yūdux^əp^ə!en-
 xwa^əsē ^ənālāsēxs laē lē^əlālase^əwa ^ənāxwa lēlqwālala^əya. Wä, g^əil-
^əmēsē g^əāxēda lē^əlālēlg^əisaxs laē hēx^əidaem lāqolilase^əwa g^əōkwasa
 g^əigāma^əyē. Wä, lä āx^əētse^əwa āwa^əwē hānx^əlanowa qa^əs hā^ənōlilemē 15
 lāxa legwīlē. Wä, lä tsāda hā^əyāl^əāxa ^əwāpē qa^əs lä gūxts^əlālas lāxa
 hēhānx^əlanowē. Wä, g^əil^əmēsē naengoyoxsdālaxa ^əwāpaxs laē āx-
 wūstendēda hā^əyāl^əāxa t^əlēlkwē lōq^əlūbāno lāxa t^əlēlats^əlē xwāxwagūm
 qa^əs lä āxstents lāxa hānx^əlanowē. Wä, al^əmēsē gwālqēxs laē
 qōt^əla. Wä, lä ^ənāxwaem hē gwēx^əidxa waōkwē hānenx^əlanā. 20
 Wä, lāda hā^əyāl^əā hānx^əlents lāxa legwīlē. Wä, g^əil^əmēsē me-
 delx^əwīdexs laēda hā^əyāl^əā ētsē^əstaxa ^ənāxwa lēlqwālala^əya. Wä,
 hēx^əsā^əmēsa ēpsilē g^əigāmē^ə g^əalāēla lē^əwis ^əne^əmēmōtē g^əāx
 hōgwīla qa^əs k^əlūs^əālilē lāxēs k^əl^əwēk^əlwa^əyē qaxs gwāq^əlēlaq ^ənēx^əsō^əsēs
 āpsilē g^əigāmē^ə k^əlilelas k^əl^əwēladzemas. Wä, g^əāxē ^əwīla ālxlā^əyē 25
 waōkwē k^əl^əwēlwūtles. Wä, hēx^əida^əmēsē wāxasō^ə qa^əs k^əl^əwēlga^əlē
 denxelasa k^əl^əwēlala q^əlēmde^əma. Wä, hē^əmis denx^əēdayuwē k^əl^əwē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top

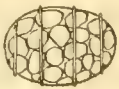
28 la^ʔyala^ʔyāsa āpsēlasa k^ʷwēlasē. Wä, g^ʷil^ʷmēsē denx^ʷidexs laē
 lax^ʷūlilēda āpsilasa k^ʷwēlasē. Wä, g^ʷil^ʷmēsē lābē q^ʷ!emdemasēxs laē
 30 qasō. Wä, g^ʷil^ʷmēsē gwālexs laē k^ʷwāgalila. Wä, lä x^ʷōx^ʷwitse^ʷwa
 ʷyex^ʷsema^ʷyaats!ē xetsema. Wä, lä āx^ʷwūts!ālayuwa ʷyex^ʷsema^ʷyē
 lāxa xetsemē qa^ʷs āxdzölēlemē lāxa lē^ʷwa^ʷyē. Wä, lä t^ʷōt!ets!ā-
 lase^ʷwa yīsa hā^ʷyā^ʷfa. Wä, g^ʷil^ʷmēsē ʷwi^ʷwelx^ʷsexs, laē hānemx^ʷs^ʷa-
 lase^ʷwa hānenx^ʷlanowē lāxa legwile qa^ʷs hānē^ʷstalayuwē lāxa
 35 legwile qa^ʷ hālsela^ʷmēsē x^ʷigen^ʷwāla. Wä, la hālselaem la me-
 delqūlē ēpsanā^ʷyas. Wä, lä āx^ʷētse^ʷwa t^ʷōt!ets!aakwē ʷyex^ʷsemē
 qa^ʷs lä āxstanō lāx ʷwapalāsa hānx^ʷlaakwē lōq^ʷlūbānosa ʷmelx-
 lowē. Wä, g^ʷil^ʷmēsē ʷwi^ʷla^ʷstaxs laēda hā^ʷyā^ʷfa āx^ʷēdxā k^ʷāk^ʷe-
 ts!enaqē qa^ʷs g^ʷāxē āx^ʷālilas. Wä, g^ʷil^ʷmēsē l!ōpa lōq^ʷlūbānāxs
 40 laē āx^ʷētse^ʷwa q^ʷlēxla lōelq^ʷwa qa^ʷs g^ʷāxē mex^ʷalēlema. Wä,
 laxaē āx^ʷētse^ʷwa g^ʷilt!a k^ʷlīplāla. Wä, lä lēx^ʷüstendxa hānx^ʷla-
 akwē lōq^ʷlūbānā qa^ʷs lä āxts!ālas lāxa lōelq^ʷwē. Wä, laem
 ʷna^ʷf^ʷnemts!āwēda lōelq^ʷwāxa lōq^ʷlūbānowē. Wä, g^ʷil^ʷmēsē ʷwi^ʷlō-
 ʷstaxs laē ts!ewanaēdzema k^ʷāk^ʷets!enāqē lāxa k^ʷwēlē. Wä, lä
 45 k^ʷāx^ʷidayowa lōelq^ʷwē laem maēma^ʷfēda k^ʷwēlaxa ʷna^ʷf^ʷnemēxla
 lōq^ʷwa. Wä, lä ʷwax^ʷsanōdēda ʷma^ʷlōkwē hā^ʷyā^ʷfaxa hānx^ʷlanowē
 qa^ʷs lä hāngemlilas lāx āpsilasa k^ʷwēlasē. Wä, lä ʷnēk^ʷēda ʷnemōkwē
 hē^ʷfa: "Laems hām^ʷx^ʷid^ʷlō^ʷl g^ʷigāmē." Wä, lä ʷnēk^ʷa g^ʷigāma^ʷyē:
 "Hēlen gwālālē." Wä, lä hanāla hā^ʷyā^ʷfāsa waōkwē hānhānx^ʷ-
 50 lanō lāxa waōkwē k^ʷwēla. Wä, hēx^ʷida^ʷmēsē ʷnāxwa ʷyōs^ʷidxa
 ʷyāsekwē lāx ōkūya^ʷyasa ʷwāpalāsa hānx^ʷlaakwē lōq^ʷlūbānō. Wä,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwaxs laē q'les'ēdxā L'lōpē lōq'lūbānā. Wā, 52
k'l'ēst'la q'l'ēk'les lāqēxs laē g'wāl q'lesā. Wā, la'mē hōqūwels
laxēq. Wā, la'em hēwāxa nāx'idex 'wāpaxs laē g'wāl q'lesā. Wā,
hēm L'ēgadaats sāsēmasa k'wēlasasa hē g'wēx's hēmaōmasē L'ē'wa 55
mēgwatē; wā hē'mēsa L'ē'na. Wā, āemxaāwisē āpsilas naqemg'il-
tāx g'wāyilālasasa k'wēlasdē. Wā, la'emxae g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx'- 1
silaēnēxa 'mel'melq'ēga'yaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-
semāla t'lēsema. Wā, hē'maaxs g'ālaē lālanema 'melxlowasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesena'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs lāē hē g'il āx'ētsōxs laē 5
lāxa āl'ē qa's L'ēqālēxa memx'baits'lāna'yas L'ēnak'asa q'wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē g'emxelaq
qa's g'emx'alilēs lāxēs g'ōkwē. Wā, lā āx'ēdxā lexa'yē qa's lā dā-
laqēxs laē lents'lēs lāxēs L'ēma'isasēs g'ōkwē. Wā, la xex'ts'lā-
lasa ālexsemē t'lēsem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilas 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs Lemg'ayuwē L'ē'wis pelpelqē. Wā,
lā Lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā gēben-
tsa hē'fastowē lāx ōgwiwalilasa t'ēqwapa'yē. Wā, la'em āpsba'ya
gēba'yas. Wā lā k'āk'ēdenōdeq yīs k'āk'ēdenwa'yas. Wā, lā
g'ayilālax'idex ōkūya'yas qa xex'udemasa t'lēsemē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
- 25 hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxā t!ēts!ats!ē lexā'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelspadzōgwila sākwxā 'mel'melq!ēga'yē. Wā, lā L!ōL!ēbas'id bexemx'sālaq qa hālabalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats!ā qa's lā tsās lāxa 'wē'wap!emē. Wā, g'āxē hānemg'alilas lāxa mag'inwalilasēs t!ē-qwapa'yē, wā laxāē āx'ēdxēs k'lip!alaa qa g'āxēs gwālila. Wā, lā āx'ēdxā q!ēnemē k'!ā'k'lobana qa's g'āxē āx'alilas. Wā, la'mē 'nāxwa lā mēmenttsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'lip!a-
- 25 laa qa's k'lip!alēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wilx'axs laē 'nemāk'iyindxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxā q!waxē qa's ts!āk'iyindēs lāx okūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxā pelspadzowē sāgūku 'mel'melq!ēga'yā qa's LEPEYINDALēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxā xōkwē k!wa'xlawa qa's xwā-leyindēsā mōts!aqē lāx okūya'yasa la LEPE'yēxa q!waxē g'a gwālēga (fig.). Wā, laxāē āx'ēdxā 'mel'melq!ēga'yē qa's LEPEYINDēs lāxa maldenas āwāgwidas lāxens q!wā'q!wax'ts!āna'yēx. Wā, g'il'mēsē 'wīlaxs laē āx'ēdxā nāyimlē k'!āk'lobanā qa's g'āxē
- 35 LEPlāhēlas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wīla gwālilēxs laē k'!ōqūlilaxa nagats!ē 'wabets!āla qa's tsādzeLEYINDēs lāx okū-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only || stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; || and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the || hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

ya^éyasa la lepe^éyē ^émel^émelq^é!ega^éya. Wā, lā hāalbāla hē gwēx- 37
^éitsa ^énemsgemē. Wā, g^él^émēsē wūlg^éits!āxs laē hālabala dāgilī-
laxa ^énayimē k^élāk^élobanā qa^és ^énāseyindēs lāq. Wā, al^émēsē
gwālexs laē hālselaem la k^éex^ésālēda k^élālela. Wā, la^émē ^éyāwas^éid 40
x^éos^éidēda ^ének^éāq. Wā, k^élēt^éla ālaem geyaxs laē lōt^élētse^éwa qaxs
le^émaē l^éōpa qaēda ^émel^émelq^é!ega^éyaxs l^éōp^élālaē laxōx ^ének^éase^éwē.
Wā, ā^émēsē lē^élālase^éwa ^énāxwa bēbegwānem qa^és g^éāxē k^élūtsē-
^éstālaxa ^éneg^éasaq. Wā, lax^éda^éxwē āem dāx^éid lāq qa^és q^ées^éedēq.
Wā, g^él^émēsē ^énāxwa pōl^éidexs laē mōtlēda qaēs gēgenemē laxēs 45
g^éig^éōkwē. Hēem lēgades ^éneg^éekwē gēta ^émel^émelq^é!ega^éyaxa hē
gwēkwē. Wā, hē^émis lēgēmsa hānx^élaakwē t^élkwē lōq^élūbānowē
t^élep^é!eg^éilisxa ^éyasekwē hānx^élaak^é t^élkwē lōq^élūbāno.

Cooking Mountain-Goat Meat.—Wā, g^él^émēsē lāg^éaa lāxēs g^éōkwaxs 1
laē hēx^éidaem sap^élēdeq lāxōx sapālaēna^éyaxa ^émel^élowē. Wā,
g^él^émēsē gwāl sapaqēxs lae qax^éideq qa lawās xewēqwas. Wā, lā
g^éēgalīlas lāx onēgwilasēs g^éōkwē. Wā, lā sesex^ésendex eldzās
ālemx^élā^éyas lē^éwēs g^éalemālg^éiwa^éyē. Wā, hē^émēs eldzēg^éa^éyas. Wā 5
lā l^éōlēbas^éedeq. Wā, lā āx^éēdxa lex^éa^éya qa^és āxts^élōdēsa
sesex^ésaakwē ^émel^émelq^é!egē lāq. Wā, lā lāxa l^éema^éisē qa^és xex-
wūsdēsēq lāxa t^élēmē qa^és lā xex^élents lāxēs legwīl. Wā, lā
hēlālēda t^élēmāxs laē āx^éēdxēs q^élōlats^é qa^és hā^énōlēsēs lāxa ma-

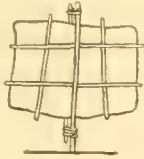
¹Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
- 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
- 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
- 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
- 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'înwālisasa legwīlas. Wā, lā āx'ēdxēs nāgats'lē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'lats!ē. Wā, g'îl'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'!līp-lāla qā's k'!līp!ēdēs lāxa x'ix'ixsemala t!ēsēm qā's lā k'!līp-ts!ālas lāxa q!ō'lats!ē. Wā, g'îl'mēsē medelx'wēdēda 'wāpaxs
- 15 lāē k'!ōqulīlxa sagūgwats!ē 'mel'melq!ēgē lexā'ya qā's lā hān-ēstents lāxa la maēmdelqūla 'wāpa. Wā, g'îl'mēsē hān'ēstēda lexā'yē lāqēxs lāē ēt!ēd āx'ēdxēs k'!līplalaa qā's ēt!ēdē k'!līplēts lāxa x'ix'ixsemāla t!ēsēma qā's lā k'!līpstālas lāx ēwanā'yasa lexā'yē. Wā, lāwislē ālak!lāla maēmdelqūlēda 'wāpē lāx āwē'stāsa lexā'yē
- 20 yīx lā mōts!awatsa sagūkwē 'mel'melq!ēga'ya. Wā, k'!lēst!ē ālaēm gēg'īlīlēxs lāē L!ōpa. Wā, hōx'ida'mēsē āx'ēdxa lēgūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'înwālisasa q!ō'lats!ē. Wā, lā pax'alilasa ts!ōqladzōwē g'îl!ēdzō lāt!aak' k!wāgedzō lāx L!āsālisasa q!ēsālasa 'mel'melq!ēga'yē. Wā, lā dāx'īdxa k'!līplālāē qā's
- 25 k'!līp!īdēs lāxa q!ō!lkwē 'mel'melq!ēga'ya qā's lā k'!ēbedzōts lāxa lēgūdzōwē. Wā, g'îl'mēsē 'wī'lōsts!ā lāxa lexā'yēda 'mel'melq!ēga'yaxs lāē āx'ēdxa q!ō!lkwē 'mel'melq!ēga'yē qā's lā āxdzōlālas lāxa yaqūdzō lāx nēnēqemalilasa q!ēsālasa 'mel'melq!ēga'yē. Wā, lāx'daxwē nānaqal'īwalaxa 'wāpaxs k'!ēs'māē q!ēs'ēda.
- 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbegwānemē dāx'īdxa q!ō!lkwē 'mel'melq!ēga'ya qā's q!ēx'īdē lāq qā's q!ēs'īdēq. Wā, lā 'nax-waēm la q!ēsēda wāōkwē. Wā, g'îl'mēsē gwāla q!ēsāxs lāē nāx'ēdxa 'wāpē. Wā, laēm hōqūwēls laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner:

side of
side, it is
black, it
front of
break it



After this has been done, he places it by the
the fire; || and when it is burnt black on one 10
turned over; | and when that side is also burnt
is done. Then it is taken | and put down in
those who are to eat it. Immediately | they
up and eat it. This kind of food is always
eaten entirely. | In this also they do not drink water.||

Mountain-Goat Skin.—An important food of the ancestors of the 15
DENAX'DA'X^v, | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wä, hē^emēsa L'ōbekwē ^emel^emelq!E- 1
ga^eya hēemxaē g'āyōla ālemxla^eyasa ^emelxlowa lā sa^ewit^ese^ewa
yixs ā^emaē t'ōts!E^etentse^ewa xaqasa ālemxla^eyasa ^emelxlowē qa
lawēs. Wä, g'il^emēsē lawāxs laē t'els^eit^ese^ewa qa^s lā ^enemxxa peldzō
la wadzā. . . . Wä, lā āx^eēdxa peldzowē eldza qa^s āxōdēs 5
lāx xewēla^eyasa L'ōpsayowē. Wä, lāxaē qex^eālelōtsa denasē
lāx ēk!^eeba^eyasa L'ōpsayowē. Wä, g'il^emēsē g'wālexs laē āx^eēdxa
wīswūltōwas xoyē k'!waxlāwa qa^s k'!aat!^eēdēs lāq. Wä, lā g'a
g'wālēg'a (*fig.*). Wä, g'il^emēsē g'wālexs laē ṽanōlisas laxēs legwīlē.
Wä, g'il^emēsē k'lūmax^eidē āpsādza^eyasēxs laē lēx^eidēq. Wä, 10
g'il^eemxaāwisē k'lūmelx^eidēxs laē L'ōpa. Wä, la^emē āx^eētse^ewa
qa^s lā pāqemlēem lāx nexdzamā^eyas q!^esalaq. Wä, hēx^eida^emēsē
k'lūlpap!^eeq qa^s q!^esēdēq. Wä, la hēmenātaem ^ewilasōxs q!^esase-
^ewaē g'wēx^esde^emas. Wä, laemxaē k'!ēs nāx^eidxa ^ewāpē.

Mountain-Goat Skin.—Wä, hē^emesa hēmawalāsa g'ālā DENAX'DA'X^{wa} 15
laxs hēmaōlē g'ōkūlē ^eneldzās Dzāwadēxa pesk^eēnasa ^emelxlowē,
yīxa pesena^eyas. Wä, hē^emaaxs laē mōp!^eenxwadzilē pesena^eyasa
^emelxlowaxa ^enāla lāxa g'ōkwē, wā, lā āx^eēdēda begwānemaxa hānas-
xāwa^eyasa kwēkwē. Wä, lā k'ōqōdex āpsba^eyas. Wä, lā nexsaakūxs
laē gal^eits lāx p!^ealemasa pesena^eyasa ^emelxlowē. Wä, lā āxts!^eōdā- 20
lasēs gālānemē p!^ealem lāxa lexa^eyē qa p!^ealemsgemg'ilasōēs gēnemas.

- 23 bone hook and | plucks off the long hair. When it is all off, he
spreads it out | over his fire in order to singe off the hair that
25 is left on. As soon as it is || all off, the skin shrinks, and then
becomes thick on account of the heat when | it is put over the
fire. Then he spreads it on a short board, and | takes his knife,
whatever it may be, a stone knife or | bone knife. Then he cuts it
into strips; and | after it has all been cut, he puts stones on the fire. ||
30 After he has done so, he goes into the woods and takes hemlock-
branches and | much skunk-cabbage. He carries them home and
puts them down in his | house. Then he takes a digging-stick and
digs a hole | near the fire, two spans long and | the same width, and
35 also the same || depth. As soon as he has finished, he goes to get
water with his bucket. | He brings it and puts it down. Then he
takes the tongs and picks up | red-hot stones and places them in the
hole. | As soon as there are many stones in it, he takes hemlock-
branches and | places them over the stones; and when there are
40 enough on them, he spreads skunk-cabbage || over the hemlock-
branches. When this also has been done, | he takes cedar-wood
and pokes holes through the skunk-cabbage leaves. He | takes the
skin that has been cut into strips and coils (the strips) up on the |
skunk-cabbage. When it is all in the hole, he takes more skunk-
cabbage leaves and | spreads them over (the whole). When they are

- 22 Wä, g'il'mēsē 'wīlāwēda p!alemaxs laē g'ēxaxēs gālayowē q!as
p!elwālēx sexsek'ēyas. Wä, g'il'mēsē 'wīlāxs laē lālabelālas
lāxs legwīlē qa 'wīlāwēs ts!ēx'idē hābedzedzā'ēyas. Wä, g'il'mēsē
25 'wīlāxs laē t!emx'wīda qa's lā wāx'wīda qa hāsa gūltāxs laē
aaxelalayā. Wä, lā lebedzōts lāxa ts!āts!ēx'samē. Wä, lā
āx'ēdxēs k'lēlenxē lāxs gwēx'sdem'ganema lō' t!ēsx'ā lō
xaxx'ā k'!awayā. Wä, lā bex'ēdeq qa t!ēlts!ēq!astōwēs. Wä,
g'il'mēsē 'wīwelx'sexs laē xex'lentsa t!ēsemē laxēs legwīlē. Wä,
30 g'il'mēsē gwālēxs laē lāxa āl!ē qa's āx'ēdēxaaxa q!waxē lē'wa
q!ēnemē k'!aōk!wa. Wä, g'āxē gemxelāq, qa's gemxalilēs laxēs
g'ōkwē. Wä, lā āx'ēdxa ts!ōyayāxa lēx'semē qa's 'lap!alilē lāxa
māg'inwalisasēs legwīlē malp!enk'as 'wāsgemasē lāxens q!wā-
q!waxts!āna'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
35 'walabetalē. Wä, g'il'mēsē gwālēxs laē tsēx'idxa 'wāpē yīsa nāga-
ts!ē. Wä, g'āxē hāng'alīlaq. Wä, lā āx'ēdxa k'!lplālaa qa's k'!lplī-
dēs lāxa x'ix'ixsemāla t!ēsem qa's lā k'!lpts!ālas lāxa 'lābekwē.
Wä, g'il'mēsē q!ēts!āxa t!ēsemāxs laē āx'ēdxa q!waxē qa's ts!a-
x'alōdēs lāxa t!ēsemē. Wä, lā hēlalaxs laē āx'ēd lāxa k'!aōk!wē
40 qa's lā lēpeyīnts lāxa q!waxē. Wä, g'il'emxaāwisē gwālēxs laē
āx'ēdxa k!wa'xlāwē qa's l'enqemsōlēs lāxa k'!aōk!wē. Wä, lē
āx'ēdxa t!ēlts!ēq!astowē pesk'ēna qa's lā q!ēlxūyīndālas lāxa
k'!aōk!wē. Wä, g'il'mēsē 'wīlts!āxs laē āx'ēdxa k'!aōk!wē qa's
lēpeyīndālēs lāq. Wä, g'il'mēsē la wākūxs laē āx'ēdxa k!wa'x-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

lawē qa's L'ENXSōdēs lāx neqeyayasa k'laōk'wē. Wā, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūyayasa k'laōk'wē. Wā, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'laōk'wa qa's lē lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēsē dzemk'iyīntsa dzeqwa laqēxa la dzāqwa
laxēs kūnsasēwē pesk'ēna. Wā, la'mē hēx'sā gwaēlxa ganulē. 50
Wā, g'il'mēsē 'nāx'idxa gaālāxs laē lap!eqōdeq. Wā, hēx'ida-
'mēsē lē'lālxēs hā'mōtlaqēxs hē'maē alēs ts!elqwē yīxs telqwaaxs
hē'maē alēs ts!elqwē. Wā, lā plēsaxs laē 'wūdex'ida, lāg'ilas
hēx'idaem hā'mx'itse'wa. Wā, hēm lēgades kūnēk^u pesk'ēnē.
Wā, g'il'mēsē gwāla pēpāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'laakwē gēta 'mel- 1
'melq!ega'ya. Wā, lā āx'ētse'wa g'āyolē lāx ālemxla'yasa 'melx-
lowē qa's sesex'sentse'wē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, g'il'mēsē t!epēyaxs laē hānx'lents laxēs legwilē. 5
Wā, g'il'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wā, lā
āx'ēdēda lē'lānemaxa k'ak'ets!enaqē qa's lā tsēgōlaxa ts!ēx'ē
qa's 'yōs'idēq. Wā, al'mēsē gwāl tsēgōlaxs laē wī'la. Wā, k'lēst!a
ālaem gēg'ilil māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwilē. Wā, lā āx'ētse'wēda ts!āts!ex'samē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'inwalilasa 'melqēlats!ē hānx'lanowa. Wā, lā āx'ēdxēs ts!ēs-lāla qa's lēx'widēxa hānx'laakwē 'mel'melq!ēga'ya qa's lā legū-ts!ōdālas lāxa ts!āts!ax'samē. Wā, g'il'mēsē 'wi'lōts!āxs laē āx'ēdxa g'ilt!adzowē ts!ēq!a saōkwa qa's lā pax'alilaq lāx l'āsex-
15 dzamā'yasa k!wēlē. Wā, hēem lēgades yāgūdzowē. Wā, lā dāg'ililaxa l'ōpē eldza qa's lā g'īdzolilas lāx nēnexdzamā'yasa bē-begwānemē. Wā, g'il'mēsē q!wālxōgēms laē q!es'ēda. Wā, g'il-mēsē gwālexs laē hōqūwelsā. Wā, laemxaē hēwāxaem nāx'idex wūda'sta 'wāpa lāxēs wāwaselēlasē. Wā, laemxaē gwāl laxēq.

1 **Porpoise.**—Wā, g'il'mēsē lāg'alis lāx l'ēma'isasēs g'ōkwaxs laē hēx'idaem q!ūlēx's'em nex'ūtālaxa k!ōlōt!ē lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k!wēk!wa'yē lēl'wa'ya lē'wis k!waxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, g'il'mēsē 'wilōltāxs laē ts!ōxūg'indeq qa 'wilāwēsa elx'ēlgūxsē. Wā, eg'il'mēsē la ēg'exsexs laē lēlēlbendeq qa lās ha'nēs lāxa ālā'yasa ya'x'mutasa 'walasē yēxwa.

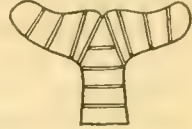
Wā, g'il'mēsē gwāl l'ēxwaxs laē āx'ēdxēs sex'x'ā k!āwayā qa's lā lāxa yaxygwēdzasasa k!ēk!ōlōt!ē. Wā, lā t!ōsōdex k!its!ēxs-da'yas qa's g'ig'ālisēq. Wā, lā t!ōs'ēdex ōxlaatā'yas 'wālabalaxa ōxla'yas q!wayōsas. Wā, lā g'ūg'ilela lāx sēmsasēxs laē t!ōs'ēdeq lalaa laxa wūlba'yasa t!ōsa'yas lāx ēwanōlxawa'yas. Wā, lā selpōd-
10 xa x'ōtas. Wā, lāla āxāla'mē benk!ōdexsta'yas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly
and cuts || into the right side on the back of the neck, down along the 15
right side of the | dorsal fin. When he reaches the meat, he cuts
under the | blubber; and when he reaches the end of the | ribs and
the breast-bone, he cuts through the cartilage. | Then he pulls it open
and spreads it out. Now the || butchered porpoise is spread open. 20
He takes out the kidney and the tongue, | the lungs, and liver.
Often the stomach is also taken. | He throws the intestines into the
sea. | He gives head and tail to the steersman, for | that he receives
for steering. Then the hunter cuts up the || tongue, kidney, liver, 25
and stomach, and | puts them into a kettle. He cuts off four strips |
one finger wide of the | blubber from the back of the porpoise all the way
down to the root of the tail. | These pieces are one span in length. || He 30
puts them into the kettle and there is fat on them. He pours in
some | water. Now they are covered with water. Then he puts them
on the | fire of the house, and they are called "boiled insides." | After
they have been boiling for a long time, they are done. Then the hunter |
calls his fellow-hunters, and also the steersman, to come and eat the
boiled insides. || When they are in the house, he gives to each two 35

ɛyasa k'!ölötē. Wä, la häx'wālisxa k'!ölöt!äxs laē bex'ēdex 15
hēlk'!öt!EX!aataɛyasa k'!ölöt!ē la hexsdendālas hēlk'!öt!endāla
lāg'aɛyas. Wä, g'il'mēsē lāg'aē bexaɛyas lāxa eldzāxs laē sap!ē-
dex xūdzās. Wä, g'il'mēsē lāg'aē sapaɛyas lāx telte!x'baɛya
gelemas lɛ'wa häq!wayâx laē bex'ēdxa telte!x'baɛyē. Wä, la'mē
āem la gēlx'ideq qa's ɛwa'wax'saakwē. Wä, laem ɛyil'īdēda ɛyimel- 20
kwē k'!ölöt!a. Wä, lā äx'ēdxa galgēnē, wä, hē'mis k'!ilemas, wä,
hēmis kwaɣwas, lō' t!ēwānas. Wä, la q!ünāla äx'ētsɛ'wa ts!Es-
gūnwaɛyas. Wä, lā ts!Exstendxa ts!Eyimas lāxa demsx'ē ɛwāpa.
Wä, lā ts!āsa x'ōta lɛ'wa k'its!Exsdaɛyē lāxēs k!wax!āɛyē qaxs
hē'maē k!wax!āyanem. Wä, lālēda alē'winox' sēsēx'sendxa k'!i- 25
lemē lɛ'wa galgēnē lɛ'wa t!ēwana, wä, hē'misa ts!Esgūnwaɛyē qa's
äxts!ōdēs laxa hānx'!anowē. Wä, lā sēx'ēwīdxa mōts!aqē ɛnāl-
ɛnemdendzāyaakwē lāxens q!wāq!wax'ts!ānaɛyēx, yīx āwādzewasasa
xūdzē g'äg'ilēla lāx ōx!aataɛyasa k'!ölöt!ē la hexsdendāla lāq. Wä,
lā ɛnāl'nemp!enk'ē āwāsgemasas lāxens qwāq!wax'ts!ānaɛyēx. Wä, 30
lā äxts!ōts lāxa hānx'!anowē qa ts!Exōlems. Wä, lā gūq!Eqasa
ɛwāpē lāq. Wä, laem t!Epeyālaxa ɛwāpaxs laē hānx'!anō lāxa
legwīlasa g'ōkwē. Wä, hēem lēgades yax'yīg'iltag'īlak'. Wä,
g'il'mēsē gēg'ilil maemdelqūlaxs laē l!ōpa. Wä, lāda ālēwinoxwē
lē'lāla ēsēlēwinoxūtē qa g'āxēs yāx'yīg'īlg'a lɛ'wis k!wēk!wax!āɛyē. 35
Wä, g'il'mēsē ɛwī'laēlexs laē yāx'wītsō'sa maēmalt!aqē xūdza.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||



45 cuts the tail in pieces, cutting in this manner:

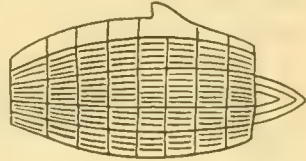
He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-

55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to



36 Wā, lā mak'ilēda yāx'yig'ilāq. Wā, hēem g'il q'!es'itse'wa yax-yig'ilē. Wā, lā mās'itsa xūdzē lāq. Wā, lā mamelēgoq. Wā, g'il'mēsē 'wi'laxs laē hōqūwelsa. Wā, al'mēsē ts!ents!enx'wid lāxēs g'ig'ōkwē. Wā, laem gwāl laxēq.

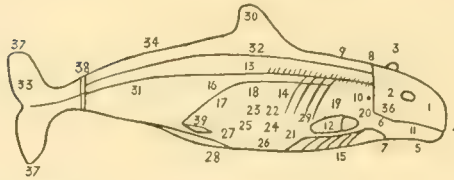
40 Lēx'afma k'!waxlā'yaxs ōgwaqa'maē sakwilaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k'!wēk'!waxlā'yasa waōkwē ēselēwinoxwa qaxs k'!ēsaē l'lālayokūla k'!wēk'!waxlā'yasa yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wā, g'il'mēsē lawāxs laē xūsēlax'ideq qaēs āxts!ōdēs lāxa hānx'lanowē. Wā, la seSEX^u-

45 sendxa k'its!exsda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wā, lā āx-ts!ōts lāxa hānx'lanowē. Wā, lā gūq!ek'asa 'wāpē laq. Wā, g'il'mēsē nēleyax'ide'da 'wāpē lāqēxs laē hānx'lēndeq lāxēs lēgwilē. Wā, g'il'mēsē lā gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa lēgwilē. Wā, laem l'lōpa. Wā, lā lēxwētse'wa qaēs āxdzōdayuwē lāxa
50 ts!ats!ex^usamē lēgūdžā. Wā, hēem gwēg'ilē gwēg'ilasasa q'!esāxa yax'yig'ilaxs laē q'!esaq. Wā, la āem hēx'idaem hōqūwelsexs laē gwāl q'!esa qa's lā ts!ents!enkwa lāxēs g'ig'ōkwē.

Wā, g'il'mēsē xamaēla 'yīmelkwē k'!ōlōt!a lāxa g'ōkwaxs laē seSEX^usentse'wa. Wā, laem sapōyewē xūdzās. Wā, g'il'mēsē
55 lāwāxs laē g'a gwālē g'a (fig.). Wā, lā gēgēx'sendqēxs hānx'lēndē-laq. Wā, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla t!ēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
 cut, but not cut through. | If it is to be boiled, then it is cut
 into pieces along the lines marked in the sketch. | The meat
 is also cut into pieces; and when it is all in pieces, || the kettle is 60
 put on the fire, water is poured | into it, and when it is half
 full, the cut pieces of meat are put | into it. When the meat is all
 in, he waits for the water to boil; | and after it has been boiling for
 a long time, the blubber is put in | on top of the meat. It does not
 boil very long, || before it is done. Then the kettle is taken off the 65
 fire; | and then it is done as they do when eating the boiled insides. |
 The only difference when it is steamed is, that it is cut up | after it is
 done, and also that they put | the pieces of meat and blubber in with
 the red-hot stones, || and they pour four bucketfuls of water over 70
 them. Then they | put an old mat over them so as to keep the steam
 in. It does not | take long before (what is in the kettle) is done;
 and they also do | the same as they do when eating boiled insides.
 This is only eaten when it is | hot. When it is cold, they throw it
 away. || That is all about this. | 75

LEP!älöts lāxēs laēna^ʔyē bEXEKwa. Wā, la k'!ēs hayimx's^a. Wā, 57
 g'il^ʔmēsē hānx'Laakūxs laē hayimx's^a negeleⁿēxa xwēxūldek^{wē}.
 Wā, laxaē seSE^xu^sentsē^{wē} Eldzās. Wā, g'il^ʔmēsē ^{wi}welx's^{exs} laē
 hānx'LEndayuwēda hānx'LANowē lāxa lēgwilē. Wā, lā gūxts!ōyowa 60
^{wā}pē lāq. Wā, g'il^ʔmēsē negōyoxsdālaxs laē āxstōnowa sāg'ikwē
 Eldzē lāq. Wā, g'il^ʔmēsē ^{wi}lastaxs laē ēselasō^ʔ qa medelx^ʔwidēs.
 Wā, hēt!a la gēg'ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
 ōkūya^ʔyasa Eldzē. Wā, k'!ēst!a xENLEla gēg'ilil maemdelqūlaxs
 laē L!ōpa. Wā, laem hānx'sendayowēda hanx'LANō lāxa lēgwilē. 65
 Wā, lā āem nege^ltowē gwēg'ilasasa q!Esaxa yāx'yig'ilaxs laē q!es^ʔē-
 deq. Wā, lēx'a^ʔmēs ōgū^ʔqalayōsa ^{ne}g'ikwa al^ʔmaē hāyimx's^ʔEND
 seSE^xu^sentsōxs laē L!ōpa. Wā, hē^ʔmēsēxs ^{ne}māx^ʔīda^ʔmaē āx^ʔā-
 lodayo lāxa xix'ixsemāla t!ēsema seSE^xu^ssaakwē Eldzē LE^ʔwa
 xūdzē. Wā, lā tsas^ʔētsōsa mowēXLa nagats!ē ^{wā}pa. Wā, lā nā- 70
 s^ʔitsōsa k'!āk'lobanē qa k'!ēsēs k'ex^ʔsālēda k'!ālela. Wā, k'!ēst!a
 ālaem geyaxs laē L!ōpa. Wā, āemxaāwisē naqemg'il^ʔtāx gwē-
 g'ilasasa q!Esāxa yāx'yig'ilē. Wā, lā lēx'aem ha^ʔmāpdemqēxs
 ts!elqwaē. Wā, g'il^ʔmēsē wūdex^ʔīdexs laē āem k'!ādayā. Wā,
 laem g^ʔwāl laxēq. 75



These are the names belonging to the body of the porpoise:—|

- | | | |
|--------------------------------|------------------|--------------------------------------|
| 1. Head. | 15. Breast-bone. | 30. Dorsal fin. |
| 2. Eyes. | 16. Spine. | 31. Side of back part of dorsal fin. |
| 3. Blow-hole. | 17. Kidney. | 32. Place for butchering. |
| 4. Mouth. | 18. Liver. | 33. Tail. |
| 5. Chin. | 19. Lungs. | 34. Small of back. |
| 6. Jaw-bone. | 20. Windpipe. | 35. Sides. |
| 7. Collar-bone. | 21. Diaphragm. | 36. Cheeks. |
| 8. Place for cutting off head. | 22. Milt. | 37. Flukes. |
| 9. Occiput. | 23. Gall. | 38. Place for cutting off tail. |
| 10. Ear. | 24. Stomach. | 39. Nipples. |
| 11. Tongue. | 25. Intestines. | 40. Blubber. |
| 12. Fins. | 26. Belly. | 41. Meat. |
| 13. Backbone. | 27. Bladder. | |
| 14. Ribs. | 28. Rectum. | |
| | 29. Heart. | |

This is the number of the names of the body of the porpoise. |

Wä, g'a^mēs lēlēgēms ōgwida^syasa k'!ōlōt!ē:—


- | | | |
|---------------------------------------------|-------------------------------|------------------------------|
| 1. x'ōta. | 15. hāq!wayō. | 29. paḡwa. |
| 2. geyages. | 16. dōgwil. | 30. lāg'a ^s yē. |
| 3. k'e ^s was. | 17. gaḡgēnē. | 31. ēwanots!exsdē. |
| 4. sēms. | 18. t'lewana. | 32. 'yīmlas. |
| 5. ōxlāsx'a ^s yē. | 19. kwaxwa. | 33. k'its!exsdē. |
| 6. weyōq!lūxlāsx'a ^s yē. | 20. pets!exa ^s wē. | 34. āwagōlē. |
| 7. hānāsxa ^s wa ^s yē. | 21. saēl. | 35. āwanōdzē ^s . |
| 8. qag'asxa x'ōta. | 22. tsälayo. | 36. āwanōLEMē ^s . |
| 9. ōxlaatā ^s yē. | 23. tēxmas. | 37. plēwayōxsdē. |
| 10. hōlagalas. | 24. ts!esgweWē. | 38. tsek'ōdaas. |
| 11. k'!ilem. | 25. ts!eyīm. | 39. dzemdzemḡūlas. |
| 12. bāsbelē. | 26. tek'!ē. | 40. xūdz. |
| 13. hāmōmō. | 27. tēxats!ē. | 41. mās, eldz. |
| 14. ḡelganōdzē. | 28. āwāgē. | |

Wä, hēm ^swaxē lēlēgēmas ōgwida^syasa k'!ōlōt!ē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1
 he brings | his hunting-canoe sideways to the beach. Then he pulls
 out the | hair-seals so that they remain in shallow water, for | gen-
 erally the hunter comes home at high tide. || When they are all out, 5
 he washes his hunting-canoe. | When it is clean, he and his steersman
 carry it up and | put it down above the line of the spring tide.
 After | eating, he goes down to the beach, takes | another small
 canoe, and goes to get driftwood to singe off the hair of the || seal and 10
 to steam it. When the little canoe is full, | he goes home. As soon
 as he arrives on the | beach, he unloads the driftwood that he has
 gathered; and when it is | all out, he takes two logs and puts them
 down on the beach. | These are two spans apart. || They are the side- 15
 pieces of the fire on which the seal is singed. Then he | splits dry
 driftwood and makes a fire on the beach. As soon as it | begins to
 burn, he hauls up the seal and lays it across with the | head on the
 seaward side-piece, for the head and neck are singed first. | When all
 the hair of the head and neck || has been singed off, he turns it over 20
 and singes the hair on the back of the head. He | shoves it forward,
 and keeps on rolling it over. When he comes to the | flippers, he
 takes the tongs and spreads out the flippers | so that the fire reaches .

Seal Butchering.—Wä,¹ gíl^émēsē lāg[·]alis lāxa L!ema^éisaxs laē gē- 1
 g[·]alisasēs ālēwaseLEla lāxa L!ema^éisē. Wä, lā nēxemōltōdxa mē-
 gwatē qa hē^émēs mekumstalisa demsx[·]ē ‘wāpa qaxs hēme-
 nāla^émaē wāwe!gemēxs g[·]āxaē nā^énakwa ēselēwēnoxwē. Wä,
 g[·]il^émēsē ‘wīlōltāxs laē tsōxūg[·]indxēs ālēwaseLEla xwāxwagūma. 5
 Wä, g[·]il^émēsē ēg[·]ig[·]axs laē L!L!L!bendeq L^éwis k[·]waxlā^éyē qa^és lā
 hāng[·]alisas lāx āla^éyasa ‘ya^éx[·]mōtasa ‘wālasē ‘yīxwa. Wä, g[·]il-
^émēsē gwāl L!Exwaxs laē lents!ēs lāxa L!ema^éisē qa^és lā āx^éēdxa
 ōgū^éla^émē xwāxwagūma qa^és lā q[·]lēxaxa q[·]lēxala qa^és ts!Ex[·]demaxēs
 mēgwatē. Wä, hē^émis qa^és q[·]lōldemaq. Wä, g[·]il^émēsē qōt[·]lē xwa- 10
 xwagūmas laē nā^énak[·] lāxēs g[·]ōkwē. Wä, g[·]il^émēsē lāg[·]alis laxēs
 L!ema^éisē laē hēx[·]idaem moltōdxēs q[·]lēxānemē. Wä, g[·]il^émēsē
 ‘wīlōltāxs laē āx^éēdxa ‘malts!aqē qa^és k[·]ateng[·]alisēs lāxa L!ema^éisē.
 Wä, lā ‘malp[·]!enk[·] lāxens q[·]l[·]wāq[·]wax[·]ts!āna^éyēx yīx āwālagōlidza-
 sas. Wä, hēem k[·]āk[·]ēdenwiltsa ts!Ex[·]demaxa mēgwatē. Wä, lā 15
 menmendzEX[·]sendxa lem[·]xwē q[·]lēxalaxs laē lēgwēsa. Wä, g[·]il-
^émēsē x[·]iqostāxs laē nēx[·]ūsdēsxa mēgwatē qa^és lā gāloteyindēs
 x[·]ōtās lāxa L!āsa^éyē xwālenwa^éya qaxs hāē g[·]il ts!EX[·]asōsē x[·]ōtās
 L^éwēs q[·]l[·]oq[·]lōnē^é. Wä, g[·]il^émēsē ‘wīla ts!enk[·]wē x[·]ōtās L^éwē q[·]l[·]ō-
 q[·]lonāxs laē lēx[·]īdeq qa^és ts!EX[·]īdēx ōxlaatā^éyas. Wä, lā wēgū- 20
 ‘nakūlaq wāx[·]dzāla lēx[·]īlālaq. Wä, g[·]il^émēsē lāg[·]ae ts!EX[·]a^éyas lāx
 gēlq[·]ayāsēxs laē āx^éēdxa ts!ēslāla qa^és k[·]wētalēs lāxa gēlq[·]layo
 qa lālagōdēsa x[·]iqela lāx āwāgawa^éyas L^éwa ēwanōdza^éyasa mē-

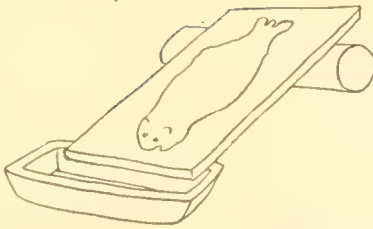
¹ Continued from p. 178, line 9.

- the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and hind-flipper. When  he does the same with the || other
 on the fire, so that this is done, he puts it | backward
 singeing. When | all the hind-flippers are over the fire for
 it backward and rolls the hair has been singed off, he pushes
 to the place where it around; and when | he comes up
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this

- gwatē. Wā, g'il'mēsē 'wī'la ts!enk wēda gelq!ayāxs laē kwēxeltse-
 25 mēsa ts!ēs lāla lāxa lā ts!enkwa qa lawālēsa ts!āx'mōtē.¹ . . . Wā,
 lā wī'x'wīdeq qa's lēx'ī'lālēq. Wā, g'il'mēsē hāyāqax negoyā'ya-
 sēxs laē nēxsendeq lāxa ts!ex'dema legwēsa. Wā, lā xwē'ēdeq qa's
 āx'ēdēxa xōkwē k!wa'xlāwa. Wā, lā k'it!ēts lāxa dzēk!wayā qa
 dzēdexalēs g'a gwālēg'a (*fig.*). Wā, laxaē hēem gwēx'īdxa āpsōl-
 30 tsēdza'yē dzēk!wayā. Wā, g'il'mēsē gwālexs laē k!ax!ents qa
 nexlalēsa dzēk!wayowē lāxa ts!ex'dema legwīsa. Wā, g'il'mēsē
 'wī'la ts!ex'īdexs laē wī'x'wīdeq qa's lēx'īdēq. Wā, g'il'mēsē lā-
 graē ts!ex'a'yas lāxa ts!ex'a'yē lāxa negoyā'yaxs laē lēx's'ēdeq lāxa
 ts!ex'dema legwīsa. Wā, laem gwāla lāxēs ts!enēna'yē. Wā, lā
 35 āx'ēdxa ts!āts!ex'usēmē 'yīmēldzōxa mēgwatē qa's pax'ālisēq lāxa
 māg'īnōdzēlesasa mēgwatē. Wā, lā āx'ēdxa ts!ex'stowē temg'īk'
 q!lēxalaxa 'nemplēnx'sāwas 'wāg'idas lāxens q!wāq!wax'ts!āna'yēx
 qa's gayaabōdēs lāx ēk!ēba'yasa 'yīmēldzowē ts!āts!ex'usēma. Wā,
 lā āx'ēdxa hēmaxat! 'wāsgēmē temg'īk' q!lēxala. Wā, lā wāwila-
 40 lagawēsa g'ilx'dē ga'yaabōldzēms lāxa ēk!ēba'yasa 'yīmēldzowē
 ts!āts!ex'usēma. Wā, lā ga'yaabolisās lāxa benba'yē qa wāēsēsa
 'yīmēldzowē ts!āts!ex'usēma. Wā, lā āx'ēdxa lōq!wē qa's k'aābodēs
 lāxa benba'yasa 'yīmēldzowē ts!āts!ex'usēma g'a gwālēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

Wä, laem k'ak'alasa löq!wē qa ts!ā'x'uts!älatsa elkwa. Wä, lä
däg'ilisxa mēgwatē qa's lä yāgüdzōts läq. Wä laem L!ästāla 45
läxa L!ema'isē läx benba'faya 'yime!dzowē ts!äts!EX"sema. Wä,
lä äx'ēdxēs sex"x'ä k'lāwayā. Wä, hē'mis g'il bex'ētsō'sē äxlas-
x'ä'faya mēgwatē läg'aa läxa wüq!EXāwa'faya. Wä, lä bēbe-
xenōdzendex k'ilemas qa's gēlx'üqōdēq. Wä, lä t!ōtsestälax
ōxawa'faya. Wä, g'il'mēsē lä'sta t!ōsa'fayās laē lēx'īdxa mē- 50
gwatē qa hexwalelīsē laē bex'ēdex ōxlaatā'faya güyōtēla
läx dzēk!wayās. Wä, lä nāqōdälax hēlk'!ōtsēdza'yē dzēk!wayās
lē'wa L!ōdzayoxsda'yē. Wä, g'il'mēsē läx'sāwē bexa'faya läxa
xüdzäxs laē sap!ēdēq. Wä, laem gwāgwaaqē sāpa'faya läx
tek'lāsa mēgwatē. Wä, la k'lüdedzōya Lāq!üdenē lē'wa gēlq!ayowē 55
läxa xüdzas. Wä, g'il'mēsē läg'ae sāpa'faya lax āwelgawa'faya tel-
telxba'faya gelemē lō' teltelxba'faya ek'leba'faya xāqasa häq!wa-
yāxs laē negelend bebexsendēq. Wä, hēbenda'mēsē lä 'yim'īdex
tek'lās. Wä, hē'mis lä tsax'uts!älatsa elkwa läxa löq!wa. Wä, lä hēem
g'il dax'ītsō'sē k'ilemas qa's nēxalēqēxs laē bexasēs sex"x'ä k'lāwayo 60
läx āwabā'faya pēts!EXawa'faya. Wä, lä nēxax'ax'sāmq güyōtēlas läx
benba'faya mēgwataxs bexaax āwābo'faya dogwēlē lē'wa saēlē lō'
āwabā'faya galgēnē. Wä, laem 'wī'la äxālaq lē'wa ts!eyimē lē'wa
t!ēwana lē'wa pōxünsē. Wä, g'il'mēsē läg'aa läxa āwānā'faya

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyímaxs laē bexsendeq. Wā, lā āx^ēēdxā lexā^ēyē qa's lā hāng'alīsis lāx māg'īnōdzēlīsisēs ēyīmīlāsē^ēwē mēgwata. Wā, lā āx^ēēdxā yax'yīg'īlē qa's lā lēxts!ōts lāxā yax'yīg'īlats!ē lexā^ēya. Wā, lā lēnts!ēs lāxā L!ēmā^ēisē k'!ōqūlaq. Wā, laēm dālaēm^ēxēs sēx^ēxā k'!āwayā. Wā, hē^ēmis g'īl t!ōsoyosēda k'!īlēmē qa's g'ēg'alīsēs.
- 70 Wā, lā ēt!ēd t!ōsōdxā ēmek'lūbā^ēyē lē^ēwa kwāxwa. Wā, lā ēt!ēd t!ōsōdxā t!ēwana lē^ēwa galgēnē. Wā, lā t!ōsōdxā tēx^ēmasē lē^ēwa tsālayo qa's ts!ēx^ēēdē. Wā, lā t!ōsōdex āwanā^ēyasa ts!ēyīmē lāxā pōxūnsē. Wā, lā bēxēlēnēq qa dāl'īdēs lāxēs ēwāsgēmasē. Wā, g'īl^ēmēsē lā delkūxs laē x'īx'īdēdeq qa ēwī^ēlōlts!āwēs g'īts!ā-
- 75 waq. Wā, g'īl^ēmēsē ēwī^ēlōlts!āwē g'īts!āwaqēxs laē lēxalīsaq. Wā, lā hēēmīxat! gwēx^ēīdxā pōxūnsē. Wā, g'īl^ēēmxaāwisē ēwī^ēlōlts!āwē g'ēts!āwāqēxs laē āx^ēēdxā lexā^ēyē qa's ts!ōx^ēsemdeq. Wā lāla k'!ēs ts!ōxōdex elkwāsa k'!īlēmē lē^ēwa galgēnē lē^ēwa kwāxwa lē^ēwa t!ēwana qaxs hēmaael ēg'īmsēs elkwāxs āxālaē laq. Wā, laēm
- 80 āxts!ōts lāxā lexā^ēyē. Wā, lāla ts!ōx^ēwīdxā x'īg'īkwē ts!ēyīma qa's lēqeyīndēs lāxā la g'ēts!āxā yax'yīg'īlats!ē lexā^ēya lē^ēwa pōxūnsē. Wā, lā k'!ōx^ēūsdēsēlaq lāxā L!ēmā^ēisē qa's lā hāng'alīlaq lāx māg'īnwalīsisēs lēgwīlē. Wā, lā āx^ēēdxā hānx^ēlanowē qa's hāng'alīlēs lāxā māg'īnwalīlāsēs lēgwīlē. Wā, lā āx^ēēdxā sagūdzowē ts!ā-
- 85 ts!āx^ēsema qa's pax^ēālīlēs lāxā māg'īnwalīlāsa yax'yīg'īlats!ē lēxā^ēya. Wā, lā āxwūlts!ōdxā pōxūnsē qa's lā g'ēxas lāxā onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two || pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ||
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart || and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When || the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lä aēdaaqa qa's lä k!wanolilaxa lexa'yē. Wā, 87
lä dāx'idxēs sex"x'ä k'lawayā. Wā, laxaē dōlts!ōdxa k'ilemē
qa's g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax"sema. Wā, lä sex"send qa
malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdilē lāxaaxēs 90
g'ildōlasē qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē āxwūlts!ōd-
xa galgēnē. Wā, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax"sema.
Wā, hēemxaūwisē gwēx'īdeq maēmox"sendeq lāxēs g'ildolasē
lāxa 'nāl'nemē. Wā, laxaē āxwūlts!ōdxa t!ēwana qa's g'īdzōdēs
lāxēs sāgūdzowē ts!āts!ax"sema. Wā, lä sese"x"sendeq qa 'nāl- 95
'nemdene laxens q!wāq!wax'ts!āna'yēx yix āwādzewasasa t!ēwa-
nāxs laē sāg'ikwa. Wā, g'il'mēsē 'wī'welx'sens laē āxts!ōts lāxa
hānx'lanowē. Wā, laxaē āx'ēdxa kwaḡwa qa's āxdzōdēs lāxa
sāgūdzowē ts!āts!ax"sema. Wā, lä sak'ōdxa 'mek!ūbā'yē. Wā,
mōx"sendeq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē sesa"x"- 100
sendxa kwāḡwa lāxēs gwēx'idaasaxa t!ēwanāxs laē sex'wīdeq.
Wā, lāxaē āxts!ōts lāxa hānx'lanowē. Wā, lä āx'ēdxa ts!eyimē
qa's q!al'ēdēq qa q!elkwēs lāxēs āēnēem nēxsālax ōba'yas. (Hē-
laxs'emlenlas gwālasasa ts!eyimaxs laē q!elkwa.) Wā, g'il'mēsē
mōden lāxens q!wāq!wax'ts!āna'yēx, yix 'wūsgemasasa q!elkwē ts!e- 5
yimxs laē t!ōts!endeq. Wā, laxaē et!ēdxa waōkwē. Wā, lä hē'staēm
āwāsgema q!elkwē ts!eyima. Wā, lä āxts!ōts lāxa hānx'lanowē.
Wā, lä gūq!eqasa 'wapēlaq. Wā, g'il'mēsē t!epeyaxs laē hānx'-
lents laxēs legwīlē. Wā, lä lents!ēs lāxa L!ema'isē dālaxēs

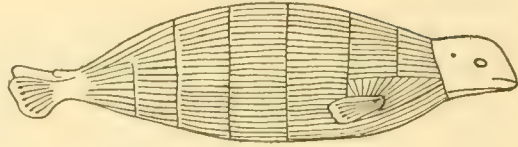
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 *seḡ^ux'ä k'läwayâ läx äxāsasa ts!enkwe mēgwata. Wä, lä denē-k'ōdxa ʼnemdenē läxens q!wāq!wax'ts!āna'yēx yix ʼwādzeawasasa xūdzē. Wä, laem g'äg'ilēlē denēk'a'yas läx ōxawa'yasa mēgwatē la māg'ilēnē ʼyimlasē lāq qa's lä hēxsdendālaq. Wä, g'il'mēsē lāwāxs laē dālaq. Wä, hē'mēsa elx'uts!āla lōq!wa qa's lä q!elōdzōlilaxa*
 15 *xūdzē lāxa sāgūdzowē tsāts!ax'sema. Wä, lä seseḡ^usendeq qa mōdenēs āwāsgemasas läxens q!wāq!wax'ts!āna'yēx. Wä, hēt!a la gēg'ilil maemdelqūlēda yax'yīg'ilaxs laē äxstentsa xūdzē lāq. Wä, lä äx'ēdxa ōgū'la hānx'lanowa qa's ts!ōxūg'indēq. Wä, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa ʼwāpē lāq qa negoyoxsdalisēxs laē hānx'-*
 20 *lents lāxa legwilē. Wä, lä äx'ēdxa ʼwāpē qa's gūq!eqēs lāxa lex'uts!āla elkwa qa's xwēt!ēdēq. Wä, g'il'mēsē lelgōxs laē gūq!eqas lāxa ʼwābets!āwasa ālē hānx'lendayōs hānx'lanowa. Wä, lāxaē xwēt!ēdeq. Wä, la'mēsē ālak!āla la q!āq!alālaq. Wä, lā-naxwa yāwas'id xwēt!ēdeq qa's dōx'wīdēx ōba'yasēs xwēdayowē.*
 25 *Wä, g'il'mēsē k'!ēx'wīdēda elkwāxs laē hēx'idaem hānx'sendeq lāxēs legwilē. Wä, laem hēwāxa medelx'wīdexs laā l'ōpa elx'-stag'ilakwa qaxs hē'maē lēgēmsē. Wä, hēem g'wēg'ilatsa ēg'ilwatē elx'stag'ilakwa. Wāx'ida ʼyāg'ilwatē, lä hēlq!alāq medelx'-wida. Wä, hēx'ida'mēsē q!ōltsē'sta. Wä, laem hēx'ida'ma*
 30 *l'ōpē elk' lä ʼwī'la ʼwuns'ida. Wä, ā'mēs lä q!ōkūyālēda ʼwāpē, wāx'ida ēg'ilwatē lä genk'a. Wä, g'il'mēsē l'ōpexs laē hānx'sanowēda hānx'lanowē lāxa legwilē. Wä, lāxaē hānx'sendxa yax'yī-*

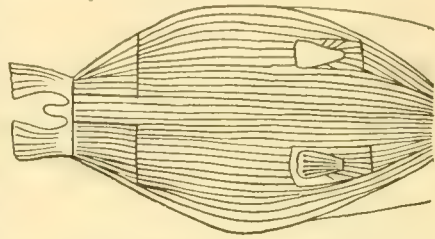
with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'ililatslê hānx'lanowa. Wā, lā āx'ēdxa lēgūdzwōwē ts!āts!ax'semē 33
 qa's pax'ālilēq lāx māg'inwalilasa yax'yīg'ililatslê hānx'lanowa.
 Wā, lā āx'ēdxēs ts!ēslāla qa's lēx'widēxa yax'yīg'ilē qa's lā lē- 35
 gūdzwōts lāxa lēgūdzwōwē. Wā, g'ilēmēsē 'wīladzōdēxs laē āx'ēdxa
 yāgūdzwōwē g'ildēdzō ts!ēq!adzo hat!aak^u k!wāgedzō saōkwa qa's lā
 pāxdzamōlilas lāxa yāx'yīg'ilg'ilaxa yax'yīg'ilē. Wā, g'ilēmēsē
 g'wāl'alilēxs laē k'lūnxelilaxa lēgūdzwōwē. Wā, āx'ēdxa 'nemts!aqē
 xūdza lē'wa 'nemē g'ayōl lāxa k'ilēmē lē'wa g'ayōlē lāxa 40
 galgēnē lē'wa 'nemē g'ayōl lāxa t!ēwana lē'wa 'nemē g'ayōl
 lāxa kwāxwa lē'wa 'nemē g'ayōl lāxa 'mek!ūbā'yē. Wā, hē-
 'misā 'nemts!aqē lāxa q!elkwē ts!eyīma. Wā, lā 'naḡwa em hē
 gwālē āx'alēlemas qaēda waōkwē yax'yīg'ilg'elxa yax'yīg'ilē. Wā,
 g'ilēmēsē q!wālxogemalōlē āx'alēlemas lāx 'wāxaasasa bēbegwāne- 45
 maxs laē dāg'ililaq qa's lā āxdzamōlilasa yax'yīg'ilē lāxa q!ēsāla.
 Wā, laem g'ēdzōlilēlas lāxa yāgūdzwōwē. Wā, g'ilēmēsē 'wīl'gālī-
 lēxs laē āx'ēdxa kāk'ets!ēnaqē qa's k'ūs'idēs lāxa yax'yīg'ilg'e-
 laxa yax'yīg'ilē. Wā, lā k'!ōqūlilxa elx'ustag'ilatslê hānx'lanowa
 qa's lā hānx'dzamōlilas lāxa elx'ax'laxa elx'ustag'ilakwē qaxs 50
 hē'maē lēgēmsē. Wā, lax'da'xwē q!ēs'idxa yax'yīg'ilē. Wā, la-
 naḡwē 'yōs'id lāxa elx'ustag'ilakwē. Wā, la hē'mēnālaem 'wā'wi-
 laa 'yōs'idxa elx'ustag'ilakwaxs lē'wa yax'yīg'ilaxs yax'yīg'ilāē.
 Wā, g'ilēmēsē 'wīlaqēxs laē hōqūwēlsa yixs lēx'a'maēda g'ig'igā-
 ma'yē lē'lālasō qa lā g'ilgēsex yax'yīg'ilasa mēgwatē. Wā, la'masa 55
 elx'ustag'ilakwē lāq. Wā, laem g'wāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||
60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; ||

65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the |

common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aemgwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'lata-
ya (fig.) yixs mōsgemaēda mēgwatē lōxs neqasgemaē yixs sakwī-
lase'waē qaēda k'lēsē q'lēnem bēbegwānema. Wā, lāla hayōlisē
60 xūsēla'yasa mēgwataxs maḡnaltsemg'ustāē lōx lak'ēndaē, yixs
dōkūlīlaxa q'lēnem lēlqwālala'ya. Wā, hēem 'wālas sakwēlēxa
mēgwatē. Wā, ā'mēsē sāpoyewē xūsēna'yasa mēgwatē lāxēs Eldzē.
Wā, lā Lep'lalidzema qa's hāyimbendē xūsēlase'wa g'a gwālēga (fig.).

Wā, laem yaq!wēmasa ālō'stā g'ig'igāma'ya (1) lō' (2) xa dzē-
65 k!wayowē. Wā, hē'mis yaq!wēmasa mā'k'ilāqē (3) lō' (4) gelq!a-
yowē. Wā, hē'mis yaq!wēmasa xamagama'yē g'ig'igāma'ya (5)
hāq!wayowē. Wā, la yāx'wīdayowēda g'ilsg'ilstowē xūsē'lak' lāxa
bēbegwānemq'ālamē. Wā, hē'maaxs laē yax'witse'wa 'nā'nemōkwē
begwānemsa g'ilsg'ilstowē xūsēlakwa, wā, lā hēx'idaem lax'ūlila
70 qa's dāx'idēq qa's qēnxōdēs. Wā, lā hēx'idaem q'lek'ālaxa xūdžē
lāxa klūdžēg'a'yē qa's mek'ēq lāxēs hahanakwap!aēna'ya q'lek'ālaxa
xūdžē lāxa klūdžēg'a'yē. Wā, g'il'mēsē 'wīlāwē xūdžāxs laē ts!e-
xalīxa klūdžēg'a'yē qa's ēt'lēdē dāk'lāla qa's yāx'witse'wasa
g'ilsg'ilstowē xūsēlakwa. Wā, g'il'mēsē yāx'witse'waxs laē ēt'lēd
75 qēnxōts. Wā, lāxaē ēt'lēd q'lek'ālaxa xūdžē qa's mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

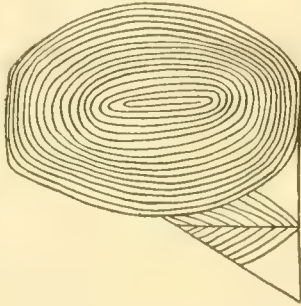
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ena q!EL!ets!axk!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōl'ida. Wā, la LEMqē nāqa'yasēxs q!ēk!ēsaēxa ēg'il-
watē qaxs k!ēsaē 'naxwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalag'ilil q!esaxa laslāla. Wā, hēem
lēgades dokwasē'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwelsa.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek!ēnoxwē qaxs 'nāxwa-
'maē q!elsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
gwāl laxēq.

Hēem gwālē t!ēqwapa'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met!āna'yē. Lēx'a'mēs ōgū'qalayōsēxs k!ēsaē 'lāp'wūlts!ewakwa
yix t!ēqwapa'yē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak".
Wā, g'il'mēsē x'iqostāxs laē Lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k!ēk!imiyaxlā qa's
lā mexelselas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a gwālēga¹. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naenga-
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k!ēk!imiyaxlē.
Wā, g'il'mēsē benk!ōltslēxs laē gwāla. Wā, lā āx'ēdxa g'ilsg'il!a
k!ēk!īplālaa, 'nāl'nemp!enaē mōts!aqa. Wā, hē'misa 'nāl'nemē
lē'wē' qaēda 'nāl'nemsgemē k!ēk!imiyaxlā. Wā, g'il'mēsē 'wī'la 95
gwālālas laē mēmēntsemx'ēdēda t!ēsemāxs laē hēx'idaem āx'ēdē
hā'yā'l'ās 'ne'mēmōtasxa k!ēk!īplālaa qa's k!īplidēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

- pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

- 98 semāla t!ēsema qa's lä k'lipstālas läxa 'wābets!āwasa k'lek'lim-
 yaxla. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsēlakwa qa's āxstendēs läxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'liplāla qa's
 k'lip!ēdēs läxa x'ix'ixsemāla t!ēsema qa's lē k'lipēyindālas läxa
 xūsēlakwē q'ōlasō's. Wā, g'il'mēsē ālak'lāla la maemdelqūla
 'nāxwēda k'lek'limyaxlaxs laē āx'ēdxa lēelwa'yē qa's lēpeyindālēs
 5 lāq qa k'lēses medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāf'ās. Wā, g'il'mēsē gēg'ils maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē gwāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's g'ēxēq.
 Wā, lä āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'limyaxla. Wā, lax'da'xwē āx'ēdxa k'lek'liplālāa qa's sawō-
 10 'stendēs läxa xūsēlakwē, qa's lä sēdzōdālas läxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wīladzōdexs laē lē'lālēda hā'yāf'āxa q!ē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'!ādekwa. Laē āem
 hā'yimx'sentsō' seSEX'sentse'wa lāxēs g'ildōlasē. Wā, g'il'mēsē
 hā'yāqax lāk'!ēndēda mēgwataxs, wā la SEX'sēstālase'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsēlakwa, yixs sakwēlap!āēda 'wāx'sēk'lesē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'ya. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'!esē g'igāma'ya senāla g'ilt!a xūsēlakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singd skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yíxs laē q'elx^uts!ā lāxa lōqūlilē. Wā, hē^emis la k'lūqeyaa^usa 18
L^eē^ena. Wā, g'il^emēsē lā k'āgēmlilem lāxa āyilkwaxs laē lāx^eū-
lila qā^s dābendēx ōba^eyasa xūsē^elakwyē qā^s qēnxōdēsēxs laē 20
q'lek'ā^lax xūd^zās lāxa k'lūd^zēg'a^eyē qā^s mek'ēq. Wā, g'il^emēsē
ēg'ilwata hē g'wēgilaxs laē hālselaem k'lēs yūdux^up!enk' laxens
bā^lax, yix hā^emaakwas. Wāx'a ēyāg'ilwatē; wā, la k'lēs neq!ēbōdē
hām^x'it^esewasēxs laē yāx^eida. Wā, ā^emēsē la qasā mēgwatxa,
yixa ayilkwasa g'igāma^eyē. Wā, lā^la k'lēs se^x'sē^estālakwē yīya- 25
q'lwēmasa k'lēsē āpsāk'!etsa g'igāma^eyē qaxs neqaōlisaē sākwa^eya
g'ilsg'ilstowa xūsē^elakwē hē g'wālē sākwa^eyasa k'ladedzā^eyax 458.
Wā, lā qēnxōdaemxaasa xūd^zē. Wā, laxaē mek'aemxaaq. Wā,
lā k'lēs k'lūnq!ēgek^usa L^eē^ena qaxs lēx'a^emaē k'lūnq!ēgēkwē lōqūlās
āyilkwasa āpsāk'!esē g'igāma^eya. Wā, g'il^emēsē g'wālēxs laē 30
hēx^eidaem hōqūwēlsa qā^s lā hōx^ewits lāx ālanā^eyasēs g'ōkwē
qaxs ālak'!alāē ts!enk'lūlema. Wā, g'il^emēsē g'wālēxs laē la^estex^eida
lāxa q'ol^ltaakwē ēwāpa lē^ewa kwāts!ē. Wā, laem g'wāla.

Steamed Seal-Meat.—neg'ik^u mēgwata; yíxs hē^emaē g'wālēda 1
t'lēqwapā^eyē qā neg'a^sxa mēgwatē lē^ewa k'lōlōt lē g'wālaasasa neg'a-
saxa met!āna^eyē. Wā, lēx'a^emēs ōgūqalayosēxs laē āxse^ewa k'!ē-
k'!aōk'!wa lē^ewa q'lēnemē q'wāxa qā^s lā āxnōlidzem lāxa la
x^ex'ixsemāla t'lēsema. Wā, g'il^emēsē ēwīloqāwēda gūlta lāxa x'ix- 5
semāla t'lēsemxs laē āx^eētsewēda q'waxē qā^s xes^ealōdālayiwē lāx

- 7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |
- 1 **Seal-Head.**—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

- 7 öküya^éyasa x'ix'ixsemāla t'ēsema. Wā, g'il^émēsē wākūxs laē āx^éēd-xa k'ek'!aōk'!wa qa^s LEPEYINDālēs lāxa q!waxē. Wā, ā^émisē ^énemx'dzekwālaxs laē gwāla. Wā, lā āx^éēdxa SESEX^usaakwē Eldz
 10 qa^s āxdzōdēs lāxa k'ek'!aōk'!wa. Wā, g'il^émēsē ^éwīladzōdēxs laē āx^éēdxa ēx'ba k'!wa^xlāwa qa^s L!ENXSālēs lāxa k'ek'!aōk'!wa qa kwakwōdzewē qa g'ayimx^ssālatsa ^éwāpē L^éwa k'!āfela. Wā, g'il^é-^émēsē gwālēxs laē āx^éēdxa SESEX^usaakwē xūse^élak^u hē gwālē sākwa^éya k'!adedzāyax 458 k'!ādekwa qa^s LEPEYINDēs lāxa
 15 sāg'ikwē Eldza. Wā, g'il^émēsē ^éwīla lā LEPEYēxs laē āx^éēdxa lēl^éwa^éyē qa^s āx^éēlsēs lāx māg'inwa^éyasa ^ének'asōlē mēgwata. Wā, lā āx^éēdxa mōsgemē āwā naengatslē qōqūt!axa ^éwe^éwā^ép!Emē q!wālxewegwēsa mōkwē hā^éyā^éa. Wā, lax^éda^éxwē tsādzeLEYints lāx öküya^éyasa SESEX^usaakwē mēgwata. Wā, hēx^éida^émēsa waōkwē
 20 hā^éyā^éa dāx^éidxa lēl^éwa^éyē qa^s nās^éidēs lāq. Wā, len k'ōtaq yūdux^uts!ageLElag'ila lāxa q!āq!alak'!ayaxens ^énālāqē ^éwā^éwats!aasasēxs laē L!ōpa. Wā, la^émē L!ōpa. Wā, la^émē lēt!ētse^éwēda nayimē qa^s LEP!ālidzemē qa lem^xwidēs. Wā, hē^émis qa k'ak'ox^éwida-lisa ^éneg'ikwē mēgwata. Wā, lā āx^éētse^éwēda ^éwādzowē ts!āts!ax^use-
 25 ma qa^s pax^éalisēq. Wā, ā^émēs la negēltōdxen g'ag'ileyē wāldemāxs laē sēdzoyo lāxa sēdzowē ts!āts!ax^usema Lō^éxs laē q!ES^éētse^éwa. Wā, laem gwāl lāxēq.

- 1 **Seal-Head.**—Lēx'aem lēda x'ōta yixs hē^émaē k'!waxlā^é'yanemsa k'!waxlā^éyasa hānl!ēnoxwaxa mēgwatē, yixs ā^émaē qāx^éitsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,

in this manner:
poured into it,
house. It takes
done. | When it



It is just put into a | kettle, water is
and the kettle is put on the | fire of the
a long time to boil it before it is
is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX·āSE^ēwa qa's lä ts!EWē lāxa k!waxlā^ēyē. Wā, g'il- 3
^ēmēsē q!ēnema mēgwataxs laē yāx'stōdzemsa hānL!ēnoxwē lāxēs
k!waxlā^ēyē. Wā, ā^ēmisē hālāqa yīsa sek!laxsa p!ēlxelasgem qaēda 5
lāk!ēndē mēgwata ^ēnemāx'is Lō^ē sek!asgem dāla, qaxs hēmenā-
la^ēmaē āxālēda āx'ōtaxs q!ēnemaēda mēgwatē. Wā, g'il^ēmēsē lāyī-
wēda mēgwatē lāxa g'igāma^ēyaxs laē hēx^ēidaem qax^ēid qa's ts!E-
^ēwēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k!ēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā^ēmēsa q!ūlsq!ūlyakwē sapōdex xūtsema- 10
^ēyas qa's xūsēlax^ēidēq g'a gwālēg'a (*fig.*). Wā, ā^ēmēs la āxts!ōts lāxa
hānx'lanowē qa's gūq!ēqēsa ^ēwāpē lāqēxs laē hānx'LEnts lāx le-
gwīlasēs g'ōkwē. Wā, la^ēmēsē gēg'ilil maemdelqūlaxs laē L!ōpa.
Wā, g'il^ēmēsē L!ōpexs laē hānx'sendxēs x'ōtstag'ī^ēlats!ē hānx'lanowa.
Wā, lä āx^ēēdxa lālogūmē qa's k'āg'alitē lāxa māg'inwalīlāsa x'ōtsta- 15
g'ī^ēlats!ē hānx'lanowē. Wā, lä āx^ēēdxa ts!ēslāla qa's k'lip!idēs lāxa
xūtsema^ēyasa x'ōtstag'ī^ēlakwē qa's lä k'!ipts!ōts lāxa lālogūmē. Wā,
laē g'il^ēmēsē wī^ēlaxs āx^ēēdxa k'!āwasē qa's lä k'!ōpts!ōts lāxa ōgū-
^ēla^ēmē lālogūma. Wā, la^ēmē mayīmnōx"LES lāxa xūtsema^ēyasa
x'ōtag'ī^ēlakwē. Wā, g'il^ēmēs k'!ēās k'!āwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē LE^ēwa k'!āwasē lāxa g'ilsg'īlstowē
xūsē^ēlakūxs māmōtaē lāxa ^ēwālasē sakwēlāxa q!ēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all
about the seal. ||

- 1 **Whale.** (A whale found dead on the beach).—When | the hunter
finds a dead whale, he goes home to his | house; and when he comes
to the beach in front of his house, he stands | up in the bow of his
5 small hunting-canoe and promises || a whale-feast to his people.
Then his people learn that he has | found a dead whale. He gives
to his daughter the name Place-of-cutting-Blubber, for he invites them
on her behalf. Then the tribe | make ready. They sharpen their
butcher-knives that day. | In the morning, when daylight comes, the
10 whole tribe launch their small canoes || for carrying whale-blubber.
Their | wives steer the canoes when they start. He who | found the
dead whale goes ahead of his tribe. When | they arrive at the place
where the whale is lying, his father, if he has one, goes up to the |
whale with the daughter of the one who found the whale; that is,
15 with Place-of-cutting-Blubber. || They stand behind the neck of the
whale; and when the | guests arrive at the beach where the dead
whale lies, | his father speaks, and says, "O tribe! come and cut
the blubber of the | salmon of Place-of-cutting-Blubber, for it is
very fat." Then he speaks again, | calling the head chief of the tribe.
20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema.
Wä, laem gwāl lāxa mēgwatē.

- 1 **Whale.** (Gwē'yim yixs lēdzelaē lāxa L!ema'is).—Hē'maaxs laē
lēselēda hānl!ēnoxwaq, wä, lä hēx'ida'mēsē lä nā'nakwa lāxēs
g'ōkwē. Wä, g'il'mēsē lāg'aa lāx L!ema'isasēs g'ōkwaxs laē lāx'ū-
lēxs lāx āg'iwa'yasēs hānal!aats'lē xwāxwagūma. Wä, lä qāsa
5 gwē'yimxa qaēs g'ōkülōtē. Wä, laem q!ā'lālelē g'ōkülōtasēxs
lēselaaxa gwē'yimē. Wä, lä lēx'ēts K'!āmaxalasē lāxēs xūnō-
kwē qaxs hē'maē lē'lālag'ilē. Wä, hēx'ida'mēsa lēlqwālala'yē xwā-
nal'ida. Wä, laem t!eqaxēs sēsex'x'ä k'!āk'!ewayāxa 'nāla. Wä,
g'il'mēsē 'nax'idxa gaālāxs laē 'wīla wī'x'stendēda lēlqwālala-
10 'yaxēs k!wayats!ēlaxa gwē'yimē xwāxūxwagūma. Wä, la'mē
'wīlaem k!wēk!waxlāxēs gegēnemaxs laē ālēx'wīda. Wä, hē'mis
g'ālag'iwa'ya lēselāxa gwē'yimasēs g'ōkülōtē. Wä, g'il'mēsē lāg'aa
lāx yāgwīdzasasa gwē'yimāxs laē ōmpas qō āyadlaxō lasgemēxa
gwē'yimē lō' xūnōkwasa lēselāxa gwē'yimē, yix K'!āmaxalasē qa's
15 lä lāxwāla lāx ōxlāatā'yasa gwē'yimē. Wä, g'il'mēsē g'āx mēxa-
la'ya lē'lānemē lāx L!ema'isa yāgwīdzasasa gwē'yimāxs laē yāq!ē-
g'a'lē ōmpas, wä, la 'nēk'a: "Wä, gēlag'a k'!ēx'idex g'ōkülōt lāxg'a
k'!ōtelag'as K'!āmaxalasē, laemg'a tsenxwa." Wä, lä ētsē'sta
xamagemā'yē g'igāmēsēs g'ōkülōtē. Wä, lä 'nēk'a: "Laems lōq!wa-
20 des nexsemēlēlā lāg'a'yē g'igāmē Yāqolas," yixs L!al!asiqū-

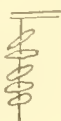
of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lē^lānemē. Wā, lā lē^lālaxa ogwida^{yē} g'ōkūlōts. Wā, hēxⁱ- 21
 da^{mēsē} hōx^{wūltowē} g'ōkūlōtas qa^s lā q^lwāg^{alis} lāx hēlk^lōdenō-
 dza^{yasa} gwe^{yimē}. Wā, la hēm lāx^{walaatsēs} k^lwayaxs k^lwēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē lāxwālā lāx nexsemēlelās lāg^a-
 yasa gwe^{yimē}. Wā, la hē gwig^{endxa} gwe^{yimē} lāxēs wāx^{sen}- 25
 kūlaēna^{yaxa} seSEX^{xa} k^lak^lewayā. Wā, hē^{mis} hāx^{wālelē}
 ōxlaatā^{yasa} gwe^{yimaxs} laē bāl^{idxa} nemp^{lenkē} lāxens bālāxs
 laē k^lā^{nnakūla} xūlde^{nakūlaxa} wāx^{sōdēg^ayasa} gwe^{yimē} la
 hēxsdendāla lāx gwak^lōt^lEXlā^{yasa} lāg^ayaxs laē wala. Wā, lā
 k^lastentse^{wa} ōxawa^{yasa} gwe^{yimē} g^{āg}īlela lāx ōxlaatā^{yasa} 30
 gwe^{yimē}. Wā, lēda makīlāx Yāqōlasē k^lēx^{idxa} neq^lEbōdē
 lāxens bālāx yixs wādzewasasa k^lEyōlē, g^{āg}īlela lāx āwūnxa-
 yas āxa^{yas} Yāqōlasē, babanaaqa lāx tek^lāsa gwe^{yimē}. Wā,
 lāxaē ōgwaqēda makīlāq, hēmxaē wādzowē k^lāyas. Wā, lā
 nāxwaem hē āwādzowē k^lāyasa nāxwa bēbegwānema lāxēs gē- 35
 gēxsalaēna^{yaxēs} k^lamaxelase^{wē}. Wā, g^{īl}mēsē nāxwa k^lē-
 kūxs laē sāpōdxa k^lēk^lEyōlē. Wā, g^{īl}mēsē wī^lāxs laēda ts^l-
 daqē k^lēx^{sodex} pelnodza^{yasa} gwe^{yimē} qa^s k^lex^{idēx} tsenx-
 tsenwīlas. Wā, g^{īl}mēsē wī^lāmasexs laē mōxsaq lāxēs yā^{yats}lē.
 Wā, laemxaāwisē wī^lā k^lāyap^lxa k^lits^lEXsda^{yasa} gwe^{yimē}. 40
 Wā, g^{īl}mēsē wī^lōlqēxs laē nā^{nakwa} lāxēs g'ōkwē. Wā, hēxⁱ-
 da^{mēsē} moltōdxa k^lEyōlē qa^s āx^{āliselēs} lāx ālā^{yasa} wālasē

43 high-water mark. After it has all been taken up, the man takes | a
short board for cutting blubber. He puts it down, takes the blub-
45 ber, || and puts it on the board to be cut. He measures it so that it is
cut in pieces four | finger-widths wide. He continues this the whole |
length of the blubber. After a piece is off, he | cuts it crosswise, so
that it is half a finger-width thick. | After it has all been cut up, he puts
50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
the beach | to try out the oil. He takes the tongs and stirs it, and |
he continues stirring it. His wife takes a box and | places it by the
side of the fire on which the oil is being tried out. She also takes a
large shell of a horse-clam. | When it boils up, she takes the large
55 clam-shell || and skims off the whale-oil and pours it into the box. |
She only stops when all the whale-oil is off the boiled blubber. | Then
she takes a large basket, takes the boiled blubber | out of the kettle,
and puts it into the basket. When | it is all in, she puts it down in
60 the corner of the house. || The people also take the oil-boxes at each
end and another man | puts them down in the corner of the house.
(The owner's) wife | takes cedar-bark, splits it into long strips, and |
carries it to the basket containing the boiled blubber, next to which
she sits down. | Then she takes out one of the pieces of boiled blubber,
65 and she ties it in the middle with the cedar-bark. || She takes another

43 'yā'x^umota. Wā, g'il'mēsē 'wīlōsdēsēxs laē āx'ēdēda begwānēmaxēs
bexdzōwē ts!āts!a'x^usema qa's pax'ālisēq. Wā, lā āx'ēdxa k'!eyōlē
45 qa's pagedzōdēs lāxēs bexdzowē. Wā, lā mēns'idxa mōdenē lāxēns
q!wāq!wax'ts!āna'yēx qa 'wādzewatsa k'!eyōlaxs laē bex'ēdeq hāxe-
la lax 'wāsgemasasa k'!eyōlē. Wā, g'il'mēsē lāwāxs laē geg'ēx'sela
bex'ēdeq qa k'!ōdenēs lāxēns q!wāq!wax'ts!āna'yēx yix wiwogwa-
sas. Wā, g'il'mēsē 'wīwelx'sēxs laē āxts!ōts lāxa semg'ats!ē hānx'-
50 lanowa. Wā, lā hānx'lēnts lāxa legwisē lāxa l'ēma'isē semx'de-
maxa k'!eyōlē. Wā, lā āx'ēdxa ts!ēs!āla qa's xwētēlga'yēs lāq. Wā,
lā hēmenālaem xwētēlgēq. Wā, lā genemas āx'ēdxa lāwatsa qa's
hā'nōlisēs lāxa semx'dema legwisa; hē'misa 'wālasē xalaētsa met!ā
na'yē. Wā, g'il'mēsē medelx'widēxs laē āx'ēdxa 'wālasē xalaētsa
55 met!āna'yē qa's ax'widēs lāxa gwēk'!ēsē qa's lā āxts!ālas lāxa lāwa-
tsa. Wā, lā ā'ēm gwālēxs laē 'wīlāwēda gwēk'!ēsē lāxa semyak'a-
wa'yē, laas āx'ēdxa 'wālasē lexa'ya qa's āx'wūts!ālēxa semyak'awa-
yē lāxa hānx'lanowē qa's lā āxts!ālas lāxa lexa'yē. Wā, g'il'mēsē
'wīlts!ā lāxa lexa'yaxs laē hānēgwilas lāxa onēgwilasēs g'ōkwē. Wā,
60 laxaē dādanōdxa gwēk'!edzatslē lāwatsa lē'wa ōgū'lamē begwā-
nema qa's lā hānēgwilas lāx onēgwilasēs g'ōkwē. Wā, lā lā genemas
āx'ēdxa denasē qa's dzēdzēxsēndēq qa ts!ēts!ēq lās g'ilsg'ilstā. Wā,
lā dālaq qa's lā k'!wanōlilxa semyak'awayāats!ē lexa'ya. Wā, lā,
dāts!ōdxa 'nēnts!aqē semyak'awayā qa's mōg'oyōtsa denasē lāq.
65 Wā, lā ēt!ēd āx'ēdxa 'nemē qa's mōg'oyōdēs lāx ēk'!ēlēlās. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way: blubber is changed, and it
 After all this has been done, the fire of the house, and 70
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |



hanat hē gwēgilē. Wā, al^mmēsē gwālexs laē q!ūlbēda g'ilsg'ilstowē 66
 dzextek^u denasa. Wā, lā g'a gwālexs laē gwāla (*h'g*). Wā, la^mmē l!ā-
 yowē lēgemasa semyakawa^{yē} lāxēq. Laem lēgades mōm^xsemak^u
 lāxēq, wā g'il^mmēsē wila hē gwēx'idqēxs laē tēx^ustōts lāx
 neqostāwasēs lēgwilē. Wā, la^mmē x'ilāq qa lem^xwidēs. Wā, g'il- 70
 mēsē la nēmsgemgilaxa mēkūlāxs laē āx'ētse^{wa} haⁿnemē qa^s
 āxtsloyāēda nēmts!aqē mōm^xsemakwa wila lē^{wa} denasē lāq.
 Wā, lā gūq!eqasa wāpē lāq. Wā, g'il^mmēsē nēl'idēda wāpē lāx
 ōkūya^yasēxs laē hānx'lents lāxēs lēgwilē. Wā, g'il^mmēsē gagegi-
 lilela maemdelqūlāxs laē hēx'idaem hānx'sendeq. Wā, lā āx'ēdxa 75
 lālogūmē qa^s hā'nōlilēs lāx māg'inwalilasa mōm^xsemakwēlats!ē
 hānx'lanā. Wā, lā āx'ēdxa ts!ēslāla qa^s k'lip!idēs lāxa hānx'lāa-
 kwē mōm^xsema qa^s lā k'lipts!ālas lāxa lālogūmē. Wā, g'il^mmēsē
 wilo^{sta} lāxa hānx'lanowāxs laē hēx'idaem hayalemk'la q!es'ēd-
 qēxs hē^{maē} ālēs ts!elqwē qa^s telqwaaxs ts!elqwaē. Wā, lā 80
 hēx'idaem plēs'idexs laē wūdex^{ida}. Wā, g'il^mmēsē pōf'idexs laē
 g'ēxaq yix hāmx'sā^yas. Wā, g'il^mmēsē ēt!ēd hamaēxsd lāqēxs laē
 āx'ēdxēs haⁿnemē qa^s gūxts!ōdēsa wāpē lāq qa^s hānx'LENDēs lāx
 lēgwilasēs g'ōkwē. Wā, g'il^mmēsē medelx^{widexs} laē hānx'sendeq
 lāxa lēgwilē. Wā, lā āx'ēdxa wūda hānx'laak^u mōm^xsemakwa 85
 qa^s āxtendēs lāxa ts!elx^{sta} wāpa. Wā, g'il^mmēsē k'ōtaq laem
 ts!elx^{widexs} laē xwēlaqa k'lip^{wūstentsēs} ts!ēslāla lāq qa^s xwē-

places them in small dishes, and they eat it | before it gets cold.
 90 After she has eaten enough, || she puts it away, and she just heats it whenever she wants to eat of it. | This is called "eating boiled blubber tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it is fresh. When the man goes and takes | a piece of the tail, he cuts it in strips two | finger-widths thick, and he cuts it the same length, ||
 5 so that the pieces are square. The length of the square is | one span. As soon as many pieces have been cut, | the man takes his kettle and pours water into it. | When it is more than half full, he puts it on the fire of his house; and when | it is on, he takes a piece of blubber of the
 10 whale-tail, || and he bites the end of it, holding at the same time the opposite end and stretching it. | Now he pulls it; and after he has stretched it, | the blubber of the whale's tail is two spans long. | It is now as thick as the little finger. | He does this to all the pieces;
 15 and after he has done so, || he waits for the water to boil. When it boils up, | he takes the pieces one by one. He takes the stretched blubber | of the whale's tail and puts it into the boiling water. | He puts it into it quickly. When the pieces are all in the kettle, he takes
 20 the | tongs and stirs the water quickly. After doing so || he takes

ss laqē k'lipts!ālas lāxa lālogūmē. Wā, hēx'ida'mēsē hā'ya'lo'māla
 q!ēs'ēdqēxs k'les'maē 'wūdex'ida. Wā, g'il'emxaāwisē pōl'idxs
 90 laē g'ēxaq. Wā, ā'misē ts!Elx'uts!Elqwaqēxs hā'maēxsdaaq. Wā,
 hēem lēgades mōm'x'semagūg'exa hānx'laakwē mōm'x'semakwa.

1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asneg'āxa hānx'laakwē ts!as-
 nēsa gwe'yimē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda
 begwānemaxa g'āyulē lāxa ts!āsna'yē. Wā, lā bex'ēdeq qa māldenēs
 wāgwasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēem 'wadzōxs
 5 laē bex'ēdeq qa k'ewelx'ūnēs. Wā, la 'nemp!enk' lāxens q!wā-
 q!wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q!lēnemē bexa-
 'yasēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,
 la ēk'!ōlts!ēxs laē hānx'lents lāx legwīlasēs g'ōkwē. Wā, g'il'mēsē
 hānx'lālaxs laē dāx'idxa 'nemts!aqē xūsē'lakwē k'its!exsdēsa gwe-
 10 'yimē. Wā, lā q!ex'bēqēxs lāē dālax āpsba'yasēxs laē ts!ās'ēdeq.
 Wā, laem nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē ma!p!enk'ē
 lāxens q!wāq!wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'ī-
 ts!exsdēsa gwe'yimē. Wā, la yūem la 'wāg'itens selt!ax'ts!āna'yēx.
 Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'laxs
 15 laē ēsela qa medelx'widēsa 'wāpē. Wā, g'il'mēsē medelx'widēxs
 laē hēx'idaem 'nāl'nemts!aq!emk'a āx'ēdxa ts!ākwē xūsē'lak'
 k'its!exsdēsa gwe'yimē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā,
 lā hālabalaxs laē āxstālas. Wā, g'il'mēsē wī'la'staxs laē āx'ēdxa
 ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē gwāl'exs laē
 20 hānx'sendeq lāxa legwīlē. Wā, lā hālabala gūx'ēdex 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wä, g'il'mēsē 'wī'lōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālabalē k'anōlilas lāxa k'its!EXsdēg'ilats!ē hānx'lanowa. Wä,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq
lāxa lālogūmē. Wä, lax'da'xwē hēx'idaem q!Es'idqēxs hē'maē
ālēs ts!Elqwē. Wä, g'il'mēsē pōl'idēxs laē g'ēxaxa waōkwē. Wä, 25
g'il'Emxaāwisē ēt!lēd hā'm'ēxsd lāqēxs laē hānx'LENDxēs hānx'la-
nowē lāxa legwīlasēs g'ōkwē. Wä, g'il'mēsē medelx'widē 'wāpa-
sēxs laē hānx'sENDEq lāxa legwīlē. Wä, lā āx'ēdxa hānx'laakwē
xūsē'lakwē k'its!EXsdēsa gwe'yimē qa's āxstendēs lāq. Wä, g'il-
'mēsē k'ōtaq laem ts!Elts!Elq!ūx'ēdēxs laē āx'wüstENDEq qa's q!Es'ē- 30
dēq, qa's telqwaaxs ts!Elqwaē. Wä, laem k'lēs Lē'lalayo lāxa
q!lēnemē lēlqwalala'yē gwēx'sdemas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsē'lak' k'its!EXsdēsa gwe'yimē. Wä,
lāla k'lēs ts!ākwē xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wä,
lāla hēem gwālē bēxa'yasē xūsē'lakwē k'its!EXsdēsa gwe'yimē. 35
Wä, lā Lōmax'id 'nemāl'idēxs laē āxstanō lāxa medelqūla 'wāpa.
Wä, g'il'mēsē 'wī'la'staxs laē xwēlaqa hānx'sENDxa hānx'lanowē
qa's gūx'idēx 'wāpalās. Wä, ā'mēsē la t!Emkwamētalēda xūsē-
'lakwē lāg'ēsa gwe'yimaxs laē L!ōpa. Wä, laem L!ōpa yīxs laē axts!ō-
yo lāxa lālogūmē. Wä, la'mēs ēx'EM yālag'ilidēxs laē hāmx'idēq, 40
qaxs wāx'maē lā'wūdēda xūsē'lakwē lāg'a'ya. Wä, la hēwāxa p!ēs-
īda laē 'wūDEX'ida. Wä, hē'mē lāg'ilas q!lēq!ENEMxs hā'mēx'si-
lase'waē qaxs g'il'maē pōl'idēda q!Esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ēxaq. Wā, g'il'mēsē ēt'lēd q!ets!ēxsDEX'ēIDEXS laē āem āx'ēdxā
45 'wūda t!ēmgi'ik^u xūsē'lak^u lāg'ēsa gwe'yimē qa's q!es'ēdēq, qa's hewāxaē p!ēs'ēda. Wā, laem gwāl lāxēq.

1 **Boiled Devil-Fish.**—G'il'mēsē¹ gwālexs laē nēsaxa teq!wāxs laē x'ats!āesa. Wā, g'il'mēsē q!āx g'ōkwasa teq!wāxs laē sēgēlas p!ē-wayōba'yasēs nēdzayowē lāx t!EX'ilāsa tegwats!ē. Wā, g'il'mēsē p!ēx'walelaxa teq!wāxs laē xwē'idxēs nēdzayowē qa's sēgēlēs
5 lEX'ba'yasēs nēdzayowē lāxa t!EX'ilāsa tegwats!ē. Wā, lā p!ē-xwaxa p!ēsa. Wā, g'il'mēsē p!ēx'walelaxa p!ēsāxs laē sēx'ēdeq. Wā, lā yāwas'id bāsēs nēdzayowē qa selt!ēdēsa teq!wa qaxs dōqūla'maēda nēts!ēnoxwaxēs nēdzayāxs yalāē yawēx'ila. Wā, g'il'mēsē selt!ēdexs laē dāk'lindxēs nēdzayowē qa's ōdax'ēidē
10 nēx'wūlsa q lax t!EX'ilāsa tegwats!ā. Wā, g'āx'ēm āxbā'ya teq!wa lāq. Wā, lā lek'ōdxa nēdzayowē lāxa teq!wa. Wā, lā xūsxūts!ō-deq lāxa āwīnak!wa. Wā, g'il'mēsē la 'melx'ēidēda teq!wāxs laē lawayōDEX bēx'bēk'!asxa yax'yīg'ilas gwe'yāsa bāk'lūmē bēx'bēk'!a. Wā, g'il'mēsē lāwāxs laē ēt'lēd xūsxūts!ēdeq qa ā'lak'!ālēs lē'la.
15 Wā, hē'mis qa telqwēs qō lāl textax'widLEq. Wā, hēx'ida'mēsē la nū'nakwē nēts!ēnoxwē lāxēs g'ōkwa. Wā, lā āx'ālilasa teqa!wāxs laē hēx'idaem āx'ēdxā hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'!ōldza'yēs. Wā, lā hānx'lents lāx legwilasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wābets!āwasēxs laē gasx'ig'ililaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ödēs lāxa hānx'lāla lāxa legwīlē hānx'lanowa. Wā, 20
g'il'mēsē la'staxs laēda begwānemēxa teqwēlāxa teq!wa āx'ēdxa
ts!ēsLāla qa's xwēt!ēdēs lāq. Wā, g'il'mēsē gēg'ilil xwētaqēxs laē
ēt!ēd medēlx'wēda. Wā, hē'mis la gwālots xwētaq. Wā, wāla-
anawisē lō' ēnemts!agelelagila lāxa q!lāq!alak!ayaxens ēnālāqē
ēwā'waselilasas marmēlqūlaxs laē l!ōpa teqwēlāxa teq!wa. Wā, 25
lā hānx'sendxa hānx'lanowē lāxa legwīl qa's hāng'alilēs lāxa
obēx'lālaliāsēs legwīlē. Wā, lā āx'ēdxa tayax'ūsē!ats!ē lōq!wē qa's
hā'nōlilēs lāxa mag'inwalīlasa teqwē!ats!ē hānx'lanowa. Wā,
lā gūxts!ōtsa ēwūda'sta ēwēwāp!em lāxa lōq!wē. Wā, lā āx'ēdxa
ts!ēsLāla qa's k'lip!idēs lāxa teq!wa qa's lā k'lipts!ōts lāxa 30
lōq!wē. Wā, lā āx'ēdxa k'lāwayo qa's t!ōtsē'stālēx ēwaxlā'yas
dzēdelemas mā'abāla lāx bak'awa'yas. Wā, laxaē t!ōsōdex
gawās mak'abāla lāx ēk!anā'ayasa bak'awa'yē. Wā, lā gēg'a'ilil-
xēs k'lāwayuwē qa's dāg'ilts!ōdēxa dzēdzelemē qa's k'lūlpōdxa
ēnemts!aqē laqēxs hē'maē ālēs elagālasēs lēnp!ēna'yē. Wā, lā 35
x'ik'ōdex lēnp!ēna'yas wālabāla lāx ēwāx'sanōdza'yas k'lūmt!ēna-
'yas. Wā, g'il'mēsē ēwīlāwē lēnp!ēna'yasēxs laē ts!ās lāx tēxtaq-
lāq. Wā, ā'mēsē lā hē gwē'nakūlaxa waōkwē dzēdzelema. Wā,
g'il'mēsē ēwīlaxs laē āx'ēdxa gawās. Wā; lā nexālax lēnpsema-
'yas. Wā, g'il'ēmxaūwisē ēwīlāxs laē q!ēk'ōdex q!ēnxlā'yas qa's 40
kwēs'ōdēq. Wā, lā alēx'ēdxa mōts!aqē dāp!ēnk' āxāla lāx
ēwāx'sanōlema'yas gūwāsa teq!wa. Wā, g'il'mēsē q!lāqēxs laē

- 43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he- | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; || and they
call it "eating devil-fish." Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

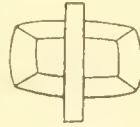
- 43 lekūmōdeq qa's ts!ex'ēdēq. Wä, lä k!ülk!ülpsedeq qa ts!ēlts!E-
q!astowēsēxs laē ts'EWanaēsasa 'nāl'nemē lāxēs Lē'lānemē. Wä,
45 lāla hēem bebāk'awēg'xa bak'awa'yaxs laē lāwiyōdex lenpse-
ma'yas. Wä, hē'mis g'il gelx'ōyosē gwāwilba'yasa teq!wa qa's
gūgwawēg'ix'īdēq. Wä, lä hām'x'īdxa bak'awa'yē. Wä, g'il'mēsē
pōl'īdexs laē hōqūwēlsa. Wä, laem lēx'aem teqwēlag'ilaxa
teq!wēda 'ne'mēmōtē. Wä, laem k'!ēs teqwēla qaēda q'!enemē
50 lēlqwālala'ya. Wä, laem gwāl lāxēq.

- Scorched Devil-Fish** (Ts!ēdzek^u teq!wa).—Wä, hē'maaxs g'ālaē
g'āx nā'nakwēda nēts!ēnoxwaxa teq!wa, wä, lä āx'ēdxēs k'!āwa-
yowē qa's t!ōsōdēxa 'nemts!aqē lāxa dzēdzelemasa teq!wa. Wä,
lä k'ādnlōlīsas lāxēs legwīlē 'wī'la Lē'wis lenp!Ena'yē. Wä, g'il'mēsē
55 k!ūmelx'īdē L!āsot!Ena'yas lāxa legwīlaxs laē lēx'īdeq qa L!āsō-
t!endēsa k'!lilx'k'!ōdena'yē. Wä, g'il'Emxaāwisē k!ūmelx'īdexs laē
āx'ēdeq qa's x'ik'ālēx lenp!Ena'yas. Wä, g'il'mēsē 'wī'lāxs laē
hām'x'īdeq. Wä, la 'nēk'ēda waōkwē bāk'lūma ts!ets!ēdzek'g'ixa
ts!ēdzekwē teq!wa wāx'ēmaē lēx'aem ts!ēsase'wē dzēdzelemas.
60 Wä, lä texteqwaxa teq!wa 'nēk'īq. Wä, laem lēx'aem hē
gwēg'ilase'wa ts!edāqasa teq!wa yīxs k'īlemaē hānx'LEntse'wa
qaxs lāxaē hēx'īdaem q!ūlē yīxs hēmena'la'maē q!ūlax lāg'aale-
lasas 'wāpalāsēs ts!ōxwāxa hānx'Laakwē ts!edāq teq!wa. Wä,
hē'mis lāg'ilas k'ēs ts!ōxwase'wēda ts!ēdzekwē teq!wa. Wä, hēem-
65 xaāwis k'!ēsēlas hānx'LEntse'wē. Wä, g'il'mēsē 'wī'la ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66 body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1 way of cooking devil-fish. When the | devil-fish hunter comes home with the devil-fish, and when he has many | devil-fish, perhaps as many as twenty or thirty, || he cooks them all at one time on his fire. 5 He | does it in the same way as I described the cooking of devil-fish before, and he | takes off the loose skin in the same manner. When all the loose skin is off, | the devil-fish hunter takes his knife and a large dish | and puts them down. He takes a small piece of wood and puts it || over the sides of the dish crosswise in the middle. 10 This is named | “the cutting-board for devil-fish.”

He takes the arms of the devil-fish and | puts them on the short board. He takes his chopping- | knife and chops the arms into pieces. Then | he takes another arm and cuts it up too. After || they have all been 15 chopped up, he takes a large kettle and | washes it out. When it is clean, he takes with his hand the chopped | arms and throws them into the kettle for cooking them. | When the kettle is almost full, he pours a little | water into it and puts it on the fire. After || boiling quite a while, it is taken off. | Then many dishes are 20



dzēdzelemasēxs laē âem ts!eqeweldzema bak'awa'yē ʔē'wa gāwa 66
lāx L'āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (TEM^xstaak^u teq!wa lāxa L'ē'na).—Wā, 1
g'aem 'nemx'īdāla hā'mēx'silaēnēxa teq!wēg'a. Yīxs g'il'maē g'āx
nā'nakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yīxs nē-
ts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqaax yūdux'semg'ustā.
Wā, lā 'nā'nemp!eng'ila hānx'LEndeq lāxēs legwīlē. Wā, lā âem 5
neqemg'iltewēx teqwēlaēna'yasen g'ālē wāldema ʔō' lawālaē-
na'yax ʔenp!ēna'yas. Wā, g'il'mēsē 'wī'lāwē ʔenp!ēna'yasēxs laē
āx'ēdēda nēts!ēnoxwaxēs k'!āwayowē, wā, hē'mēsa lōq!wa 'wālasa
qa's k'āg'alitēs. Wā, laxaē āx'ēdxa āma'yē leqwa qa's k'at!ēdēs lāx
ōgwāga'yasa lōq!wē gayāsela lāx negōyā'yas. Wā, hēem ʔēgades 10
temgūdžōxa teq!wa. Wā, lā āx'ēdxa dzēdzelema teq!wa qa's
k'adedžōdēs lāxa temgūdžowē. Wā, lā āx'ēdxēs temgwayowē
k'!āwayo qa's temtemx'salax'īdēxa dzēdzelemē. Wā, la 'wī'laxs
laē ēt!ēdxa waōkwē qa's temtemx'salax'īdēq. Wā, g'il'mēsē
'wī'la lā temtemx's'aakūxs laē āx'ēdxa 'wālasē hānx'lanowa. Wā, 15
la ts!ōxūg'indeq. Wā, g'il'mēsē ēg'īg'axs laē gūxts!ōtsa temtem-
x'staakwē dzēdzelemē lāxa temx'staakwī'lats!ē hānx'lanowa.
Wā, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!E-
qasa 'wāpē lāq. Wā, lā hānx'LEnts lāxēs legwīlē. Wā, la gēx-
lāla maemdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 āx^étse^{wē}da q^lēnemē lōelq^lwa qa mex^{al}ilēlēs lāx māgⁱⁿwalilasa
 temx^ustaakw^{il}atslē hānx^llanowa. Wā, lā āx^édxā tsēx^la qa^s
 tsēx^lidē lāxa temx^ustaakwē dzēdzelema qa^s lā tseyōselas lāxa
 lōelq^lwē. Wā, laem holēlqelaxa ^éwāpē. Wā, g^{il}mēsē ^éwilōsa
 25 hānx^llaakwē temx^ustaakūxs laē āx^édxā L^lē^{na} qa^s k^lūnq^leqēs
 lāq. Wā, ā^lmēsē gwāl k^lūnqasa L^lē^{na} lāqēxs laē t^lep^legēlēsa.
 Wā, g^{il}mēsē gwālexs laē āx^édxā q^lēnemē k^lāk^lets^lenaqa qa^s
 k^lās^lidēs lāxa tetemx^ustaag^llaxa temx^ustaakwē dzēdzelemsa
 teq^lwa. Wā, g^{il}mēsē gwālexs laē k^lax^ldzamolilasa tetemx^ustaax^u-
 30 ts^lāla lōelq^lwa lāxēs L^lē^lānemē. Wā, lax^lda^lxwē ^éyōs^lidxa temx^u-
 staakwē teq^lwa lāxa L^lē^{na}. Wā, g^{il}mēsē ^éwilaxs laē hēx^lē-
 daem hōqūwelsa qaxs ālaē ts^lenk^lūlema hē gwēk^u hā^lmēx^lsila^lyē.
 Wā, lax^lda^lxwē hē^lnākūlaem lax ālanā^lyasēs g^{il}g^lōkwē qa^s lā
 hōx^lwida. Wā, g^{il}mēsē gwāl hōqwaxs laē nax^lidxa ^éwāpē. Wā,
 35 laem gwāl lāxēq.

Steamed Devil-Fish (^éneg^lek^u teq^lwa).—Wā, hē^lmaaxs k^lūnsa-
 ēda ts^lēdāqaxa teq^lwāxs ts^lēk^laaxa g^lāwēq^lānemē. Wā, lā sex^l-
 idēq qa^s k^lwēt^lalexsēs lāxēs ts^lēg^lats^llē xwāxwagūma. Wā,
 g^{il}mēsē q^leyōlxa g^lāwēq^lānemaxs laē ^ének^laq. Wā, hē^lmis la
 40 Ingenwayaatsa teq^lwāxs laē elāq tsās^lētsa ^éwāp elāxēs ^ének^lāse^lwē.
 Wā, g^{il}mēsē tsās^lētsa ^éwāpē lāqēxs laē nānask^linaemxa teq^lwa.
 Wā, lā ^énemāx^lidaem L^lōpa L^lē^{wa} ^éneg^lekwē g^lāwēq^lānemaxs
 k^llōts^lase^lwāē qaxs k^llōmats^llēlē. Wā, g^{il}mēsē L^lōpexs laē lēt^llē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry 55 beach at || spring-tide. That is all about this. |

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks || at the end of the sea-slug spear. | He puts these near the end of the harpoon-shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: ||

ts^éwa. Wä, hē^émis g'il äx^éets^éwa ^éneg'ikwē teq!wa qa^s ts!ōx-
wītse^éwē lāxa ^éwēwap!emē. Wä, âem^éxaāwisē la negetewēx gwē- 45
g'ilasasen g'ag'ilēyē wāldemāxs laē textax^éwīdeq. Wä, laem ōgūx-
p!aemxs ^éneg'ekwaē qaxs laē gwe^éyōsē gwēp!aasasa k'!ōts!aakwē
g'āwēq!ānem lāxa ^éneg'ekwē teq!wa. Wä, laemxaē gwāla.

Hēemlās lā q!āla nanēsamensaxa teq!wāxs wāx^émaē āma^éya x'ā-
ts!a^éyēxēs āmāgawīx'demxs laē nexsa^éya ^émekūla. Wä, la^émēsē k'!ā- 50
dedze^éwē lāx k'!ādekwasā tatēlāxa teq!wā lōqwalaxa p!ā^éyē
qaxg'in senōlmēk' gwāgwēx^és'āla laqēxs laē nanēdzayowaxa g'ilt!a
nanēsamendza^éyāxa teq!wa lē^éwis gwāyilālasē. Hē^émesen lāg'ilā
^énēk'ōl laem ^éwīla q!ālelaq lē^éwa lem^éxūlēse la nēsaxa teq!wa lāxa
^éwālasē x'āts!a^éya. Wä, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēem g'il äx^éetsō^ésa 1
aelyaēnoxwaxa ālasa saents!āsa yālnek!wēnoxwaxa k'!ōk!ūtela.
Wä, lā äx^éēdxa malts!aqē wīswūl k!waxlāwa, ^énā^énemp!enk^é
āwāsgemasas lāxens ts!ex^éts!āna^éyēx. Wä, lā wāwila^éagawēsens
selt!ax^éts!āna^éyasens q!wāq!wax^éts!āna^éyēx lāxēs pēpexk'!ōt!ē- 5
nēna^éyē. Wä, lā äx^éēdxa denasē qa^s dzedzexsendēq qa ts!ēlts!ē-
q!ēs. Wä la äx^éēdxa malts!aqē gēgalbiltsa aelyayōp!ēqlē. Wä,
lā äxbents lāx māx^éba^éyasa saents!ō qa^s yil^éālelōdēsa dzexekwē
g'ilt!a denas lāq. Wä, g'il^émēsē gwālexs laē g'a gwālēg'a (fig.).

- 10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

- 25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

- 10 Wä, lä ēsela qa k'!emaqelēsēxa x'āts!aēsē. Wä, g'il'mēsē k'!emāqelaxs laē wī'x^ustendxēs aelyats!ēlē xwāxwagūmā. Wä, lä āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs t!ōt!Esemyōlē k'āwayō lāxa ālasē. Wä, hē'misēs aelyayop!ēqē. Wä, lä sēx'wida qa's lä lāxēs q!ālē q!āyatsa ālasē. Wä, lä hānx'ida. Wä, g'il'mēsē
15 dōx'walelaxa q!āēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's L!engensē lāxa demsx'ē. Wä, laēm benba'yē gēgalba'yasēs aelyayop!ēqē. Wä, lä gālelisa lāx negōyā'yasa ālasaxs g'āxaē galotawēltewē lāxa mālē gēgālbēsa aelyayop!ēqē. Wä, lä nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaats!ē xwā-
20 xwagūma qa gayalēs. Wä, lä dāx'idxa ālasē qa's āx'ēdēdxēs k'!āwayō qa's t!ōt!ets!Exōdālēq. Wä, lä x'ix'ideq qa lawāyēs yāx'yīg'ilas. Wä, lä xūsālexsas lāxēs xwāxwagūmē. Wä, lä nēg'etewēxs laē xūsālexsas:—

“Laems hēl lāxalāēnēlē Lem'ayās gāgasa.”

- 25 Wä, lä q!wālxoem 'nēk'ixs laē xūsālexsas ālasē lāxēs xwāxwagūmē. Wä, g'il'mēsē q!eyōlexs laē nā'nak^u lāxēs g'ōkwē. Wä, g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē genemas āx'ēdxaxa lexa'yē qa's lä lalala; hē'mis, qa's lä nanagwāla. Wä, lä hāng'aalexsasēs lexa'yē lāxa xwāxwagūmē. Wä, lä dāx'idēda ts!edāqaxa
30 'nemē ālasa qa's x'ix'idē 'wāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
 the | hind part, the head downward; and when what is left of the
 insides has come out, | she throws it into the basket. She does this
 to all | of them. When they are all in, she carries | her basket of
 sea-slugs up the beach and takes it || into the house. She puts it 35
 down in the corner of the house. | Then she takes a large low steam-
 ing-box and pours some | fresh water into it. When it is half full,
 she takes the basket of sea-slugs | and pours them into the water in
 the box. She leaves them there | for two nights with the water over
 them. Then they are ready || to be boiled. The man takes the 40
 kettle for boiling sea-slugs | and pours water into it until it is half
 full. | He puts it over the fire; and when the kettle for boiling sea-
 slugs | is on the fire with the sea-slugs in it, he goes into the woods
 and breaks off hemlock-branches. | He carries these back and puts
 them down where the sea-slugs are boiling || in the kettle. After he 45
 has done so, he takes the low steaming-box in which the sea-slugs
 are, | and places it by the side of the fire, | and also the tongs.
 When the water begins to boil, his wife | takes one of the sea-slugs
 and squeezes the body so that | the liquid comes out from the inside.
 Then she puts it into the boiling water. || Her husband stirs it with 50
 the tongs. The woman | squeezes out the whole number of sea-
 slugs; and when they are all | in the kettle, the man continues to

‘yax ōxsde‘yas. Wā, lā benxtāla. Wā, g’il‘mēsē ‘wīlāwē g’ēg’a- 31
 yayawa‘yas yāx’yīg’ilasēxs laē lexts!ōts lāxēs lexa‘yē. Wā, lā
 ‘nāxwa hē gwēx‘īdxa waōkwē. Wā, g’il‘mēsē ‘wīlts!āxs laē k’lox‘wūl-
 tōdxēs Elyats!ē lexa‘ya qa’s lā k’lox‘wūsdēselaq qa’s lā k’lōgwē-
 lelaq laxēs g’ōkwē. Wā, lā k’lox‘walīlas lāx onēgwīlasēs g’ōkwē. 35
 Wā, lā āx‘ēdxa ‘wālasē kūtelīl q!ō‘lats!ā. Wā, lā gūxts!ōtsa ‘we-
 ‘wāp!emē laq. Wā, g’il‘mēsē negoyoxsdālaxs laē āx‘ēdxa Elyats!ē
 lexa‘ya qa’s lā gūxtsents lāx ‘wābets!āwas. Wā, lā bās. Wā,
 hēt!a lā mālexsē gānulas q!ōgūlīlēda ālasaxa ‘wapaxs laē hētāla lāx
 hānx‘lentse‘wē. Wā, lēda begwānemē āx‘ēdxēs Eslēlats!ēlē hānx’- 40
 lanowa. Wā, lā gūxts!ōtsa ‘wāpē laq qa negoyoxsdālēs. Wā,
 lā hānx‘lents laxēs legwīlē. Wā, g’il‘mēsē la hānx‘lālē Eslē!a-
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa’s L!ex‘widē lāxa q!wāxē. Wā,
 g’āxē gēmxeleaq qa’s lā gēmxtendeq lāxēs Eslē!ats!āxa ālasē
 hānx‘lanowa. Wā, g’il‘mēsē gwālexs laē āx‘ēdxa q!ōgūlīlē Elya- 45
 ts!ē kūtelīl q!ō‘lats!ā qa’s g’āxē hā’nōlīsas lāxēs legwīlē; Wā, hē-
 ‘mēsa ts!ēslāla. Wā, g’il‘mēsē medelx‘widēda ‘wāpāxs laē gēne-
 mas āx‘ēdxa ‘nemē ālasa qa’s x’ix‘īdēx ōk!wina‘ya qa lāwāyēs
 ‘wāpaga‘yasēxs laē ts!ēmxtents lāxa māemdelqūla ‘wāpa. Wā,
 lāla lāwūnemas xwētasa ts!ēslāla lāq. Wā, lā ‘nāxwaem 50
 x’ix‘īdēda ts!ēdāqax ‘waxaasa ālasē. Wā, g’il‘mēsē ‘wīlā‘stēda
 ālasaxs laē hēmenālag’ilīl‘em xwētēda begwānemaq. Wā, g’il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 'mēsē TENX'IDEXS laēda begwanēmē k'läg'ilikxa t!EX't!eg'ilasēs
g'ōkwē, qa's k'la'stendēs lāxa la tentenk'ila. Wä, hēx'ida'mēsē
55 xūt!ēdēda tentenk'ila elsēlas qaxs xENLElaē hēmenālaem TENX'
idē 'wāpalāsa ālasaxs hānx'Lentse'wāē. Wä, lēx'a'mēs xūt!ēda-
masa t!EX't!eg'ilasa g'ōkwaq. Wä, lä, hēmenāla'ma begwānēmē
gūnx'id k'lak'!ap!ēnasa ts!ēslāla lāq. Wä, g'il'mēsē k'lip!endqēxs
laē L!ōpa. Wä, laem xūlxūnx'idEXS laē L!ōpa. Wä, lä tsāx'ENXS
60 k'ilix'aē. Wä, laem k'leās gwēx'idaats k'lip!entsēs ts!ēslāla lāq.
Wä, g'il'mēsē L!ōpEXS laē hānx'sendeq lāxēs legwilēs elsēlax'dēma.
Wä, lä āx'ēdxa 'wālasē lōq!wa qa's k'anolilēs lāxa elsēlats!ē
hānx'lanowa. Wä, lä gūxts!ōtsa 'wāpē lāq. Wä, g'il'mēsē ēk'!ōt-
dza'ya 'wāpē lāqēxs laē āx'ēdxa ts!ēslāla qa's k'lak'!ap!ēnēs lāxa
65 ālasē qa's lä k'lipstālas lāxa ts!ōts!ox'ēnats!ē lōq!waxa hānx'laakwē
ālasa. Wä, g'il'mēsē 'wi'lōSEXs laēda begwānēmē k!wag'āgelilaq
qa's ts!ōts!ox'ēnx'idē lāxēs laēna'yē L!ax'ida. Wä, g'ilna'xwa'mēsē
gwāl ts!ōts!ox'ēnaxa 'nemē ālasEX laē yax'wits lāxēs Lē'lānēmē
qa g'alq!ēsēs elsasxa ālasē. Wä, lä hēx'idaem elsas'idēda g'ālē
70 yāx'witse'wā, yixs laē hanakwila ts!ōts!ox'ēnēda begwānēmax
yaq!wēmaLasa māk'ilaq. Wä, lä hē gwe'nakūlaxa waōkwē Lē'lā-
nems. Wä, g'ilna'xwa'mēsē 'wi'lēda g'ālē yax'witsō'sa ālasEXS laē
ēt!ēd yāx'wīdeq. Wä, g'il'mēsē pōl'idEXS laē mōtelaxēs ānēx'sā'yē
qaēs genēmē, yixs lēx'a'maē elsasdēmxā ālasēda ts!āwūnxō lāx

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wä, lāla 'ya'yax'sxa hēenxē. Wä, laem gwāl lāxa 75
'nemx'īdāla hā'mēx'silaēnē'xa ālase.

Roasted Sea-Slugs (Penēdzekwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wä, hē'maaxs laē malp!enxwa'stalil q!ōgūlila ālasē
wä, lāda ts!edāqē āx'ēdxa lōq!wa qa's lā dālaq qa's lā k'anolihas
lāxa elyats!ē kūtelil q!ōlats!ā. Wä, lā āx'wüstālaxa ālasē qa's lā
āxts!ālas lāxa lōq!wē. Wä, g'il'mēsē hē'alaxs laē k'ālaxa elts!āla 5
lōq!wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wä, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wä, ā'mēsē
hēmenālaem lēx'elalēda ts!edāqaq. Wä, g'il'mēsē ālax'īd lā
L'lāx'ēdexs laē L'lōpa. Wä, g'il'mēsē L'lōpexs laē k'elts!ālasēs ts!ēs-
lala lāq. Wä, lā āx'ēdxa ōgū'lamē lōq!wa qa's gūxts!ōdēsa 10
'wāpē lāq. Wä, lā āxstentsa penēdzekwē ālasē lāq. Wä, lā
āx'ēdxa k!wa'XLādzesē qa's k'exālayōxa gūna'yaxs laē k!wē-
k!ūt!enēxa penēdzekwē ālasa. Wä, g'il'mēsē 'wī'lāxs laē q!wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wä, lā yaxts!ōts lāxa ōgū'lamē
lōq!wa. Wä, laxaē ēt!ēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k!wēk!ūt!enēxa penēdzekwē ālasa. Wä, lā q!wē-
dzēlendeq qa lāwāyēs 'wāpaga'yas. Wä, laxaē yāxts!ōts lāxa
lōq!wē. Wä, lānaḡwaem hē gwēx'īdxa waōkwē. Wä, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsasLaxa penēdzekwē ālasa. Wä,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton.**—This is called by the L!aL!asiqwāla k'!inēl, but by the Kwāgrul it is called | mē'smets!a. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hēx'ida'mēsē elsas'ideq. Wā, g'il'mēsē pōl'ideqs laē mōtelaxēs hāmx'sā'yē qaēs gēgenēmē. Wā, laem gwāl lāxēq.

Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa legwīlasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtēlilē q!ō'lats!ē. Wā, lā 'lap!ālisā lāxa ts!elqwa gūna'ya. Wā, lā LEX'walīsasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyīntsa gūna'yē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q!āq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisāq. Wā, lā k'!ip!itsēs ts!ēsLala laq qa's lā k'!ip!alī-lēlas lāxa onālisasēs legwīlē. Wā, hēem gwayi'lālē gwēg'ilasasēn wāldeme lāx māk'īlasasek' lāxa penōlidzekwē ālasa. Wā, laemxae
30 gwāla.

1 **Roasted Chiton.**—K'!inēl, hēem lēqela'yēsa L!aL!asiqwālūq; wā, lāla mēsmets!axelasō'sa Kwāgrulē.

Wā, hē'maaxs laē xwānāfelēda ts!edāqē qa's lā k'!āk'!enlaxa k'!inēlē. Lā, āx'ēdxēs k'!in'!ats!ēlē lexa'ya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux^p!enk' lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax^sēq yīxa lēgādās k'!āk'!enlayāxa k'!inēlē. Wā, g'il'mēsē lāg'aa lāx q!eyaasasēxs laē L!ōk'!ūg'īlalaq qa's ts!exts!ālēs lāxēs lexa'ya. Wā, g'il'mēsē q!eyōlqēxs laē ōxLEX'ēdxēs k'!in'!ats!ē lexa'ya qa's lā nā'nak^u
10 ōxLōsdēselaxa k'!in'!ats!ē lexa'ya. Wā, lā ōxLEG'alīlas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwiłasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa 1
 'wē'wap!ēmē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'linēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q!ōg'ilifexs laēda ts!edāqē āx'ēdxēs
 xwālayowē qa's lā k!wag'āg'ilifaxa k'linēltalilē lōq!wa. Wā, dās-
 tendxa 'nemsēmē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīlāwēsa lēnxa lāx ōsgema'yas. Wā, g'il'mēsē 'wīlāwa lēnxa
 lāx ōsgema'yasēxs laē 'melsgema. Wā, g'il'mēsē g'wālexs
 laē āxts!ōts lāxa ōgū'lamē lōq!wa laxat! negoyoxsdālaxa
 'wē'wap!ēmē. Wā, lā 'naxwaem hē gwēx'idxa waōkwē. Wā,
 g'il'mēsē 'wīlaxs laē xa'maēl q!ōgūlilxa 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'idxa gaālāxs laēda ts!edāqē āx'ēdxā q!ēxalē
 qa's q!āp!ēg'alisēq lāx L!ema'isasēs g'ōkwē. Wā, la'mē xwāl'itsa
 'nemē qa gēg'iwalitsē. Wā, lā k'āk'edenōtsa malts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lāx āwāgawa'yasa
 k'āk'edenwa'yas. Wā, lā xwāleyīndālāsa hā'yāf'astowē q!ēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lexa'yē qa's lā xeqwax t!ēsēma lāxa
 L!ema'isē. Wā, g'il'mēsē qōt!ē xegwats!ās lēxāxa t!ēsēmaxs laē
 ōxlosdesaq qa's lā ōxlanōlisas lāxēs 'neg'aslaxa k'linēlē. Wā, lā
 xeqūyints lāxa gēk'iyā'yē q!ēxāla. Wā, g'il'mēsē 'wilk'iyīndexs laē
 tsēnabotsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k!ūlx'idēxa L!esL'ekwē q!wāxa lāxa t!ēdzeq!wa. Wā, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner:
ready, and
45 takes the || When they are all on the spits, | they are
burned; | and she puts them into a basket. Then the man
takes the || as soon as all the fire has been taken away, he
puts old fern | kelp and lays it | on the red-hot stones, and he
cabbage and | over the kelp; and he takes the skunk-
spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through



- 32 ʼmēsē qōt!ē L!egwats!ēs lexāxs laē ōxlōsdēsaq qāʼs lā ōxlanōlisas
lāxa ʼnegʼaslaxa k!līnēlē. Wā, lā ālēʼsta lāxa āl!ēkʼas lā āxa
k!likʼaōk!wa, wā, hēʼmisa LEq!emsē. Wā, laem āxts!ōts lāxa
35 lexʼayē. Wā, lā ōxlālaxa LEq!emdžats!ē lexāxs laa!al gemxelaxa
k!likʼ!aōk!wāxs laē nāʼnakwa. Wā, lā gemxenōlisasa k!likʼ!aōk!wa
la magʼinwalisasēs ʼnegʼaslaxa k!līnēlē. Wā, laxaē ōxLEGʼalisasa
LEq!emdžats!ē lexā lāxaaq. Wā, lāla lāʼwūnemas k!lāxwaxa
ʼnālʼnemp!enkē lāxens q!wāq!waxʼts!ānaʼyēx wūnāgūla qa eēxʼbēs;
40 wā, hēʼmis qa lēelxʼinēs qa ōdēmsa k!līnēlē. Wā, g!lʼmēsē gwā-
lēxs laē āxʼēdxa ʼnemsgemē lāxa k!līnēlē qaʼs ōt!ēdēsa ōdemē
wūnagūl lāx nexsemaʼyas. Wā, lā ʼnaḡwaem ʼnemts!axsemālēda
k!līnēlaxa ōdemē g!a gwālēgʼaxs laē ōdekwa (*fig.*). Wā, laʼmē ʼnāḡwa
gwālālaxs laē g!its!ā lāxa lexʼayē. Wā, lā āxʼēdēda begwānemaxa
45 k!līplāla qaʼs k!līpsʼālaxʼīdēxa k!lēsē q!lūlxʼēitsa q!lēxālē. Wā,
g!lʼmēsē ʼwīlēda gūltāxs laē āxʼēdxa L!ESL!ekwē qaʼs ts!axʼālōdēs
lāxa x!ix!ixsemāla t!ēsēma. Wā, lā āxʼēdxa LEq!emsē qaʼs ts!ā-
k!iyīndēs lāxa L!ESL!ekwē. Wā, lā āxʼēdxa k!likʼ!aōk!wa qaʼs
LEpeyīndē lāxa LEq!emsē. Wā, g!lʼmēsē gwālēxs laē āxʼēdxa
50 ōdekwe k!līnēla qaʼs gʼēdzōdalēs lāxa k!likʼ!aōk!wa. Wā, g!lʼmēsē
gwālēxs laē L!enqemxʼsālaxa k!waʼxlāwē lāxa k!likʼ!aōk!wa qa
laxʼsālatsa ʼwāpē lōʼ qa k!ixʼsālatsa k!lālela. Wā, g!lʼmēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53 and he takes some skunk-cabbage | leaves and spreads them over the top; and when it is all covered, he || takes mats and covers (the 55 whole). When this is done, he | leaves it. After about four hours | (the chitons) are done. Then he takes off the cover-mats and | also takes off the skunk-cabbage cover. When the | cover is all off, he calls the people who are walking about to come and eat the chitons. || When they sit down, he gives each | one a spit with a chiton on it, 60 and immediately they | begin to eat chitons. Nobody gets two | spits of steamed chitons, for they taste very salt; | and when they eat many chitons, these cause diarrhoea. || After they have finished, 65 they all go home. They do not invite | many tribes for this, and it is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat chitons, and also the Koskimo | and Gwats!ēnox^u and G'âp!ēnox^u and the L!asq!ēnox^u. | Only those eat it. 'That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1 they are eaten in the following manner:) At once (the woman) sends her husband to go and | invite his numaym. Immediately the woman takes | her kettle and pours water into it; and when it is half full, | she puts it on the fire. When it begins to boil, || the woman takes the 5 basket of chitons by the handle and pours | them into the kettle.

lɛxs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxa waōkwē k'lik'!aō- 53
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxa lēl'wā'yē qa's nāseyīndēs lāq. Wā, g'il'mēsē gwālexs laē 55
bās. Wā, laxent!a mōts!agelelag'ila lāxens q!lāq!alak'!ayoxens
'nālāqēxs laē L!ōpa. Wā, la'mēs lēt!ēdex nāyīmas lēl'wā'ya.
Wā, laxaē lāwiyoḍxa nayīmē k'!aōk!wa. Wā, g'il'mēsē 'wīlāwē
nayīmasēxs laē Lē'lālaxa q!ūnamēsta qa lās k'linlk'!al'īdxa
k'linēlē. Wā, g'il'mēsē k'ūs'ālisēxs laē ts!ewanagemēda 'nāl- 60
'nemts!aqē ōdek^u 'neg'ik^u k'linēl lāq. Wā, lā 'nāxwaem hēx'i-
daem k'linlk'!al'īdxa k'linēlē. Wā, laem k'!eās małts!axk'!etsēxa
ōdek^u 'neg'ek^u k'linēla, qaxs Lōmaē demp!a. Wā, hē'misēxs ālaē
wulēlīselamasex q!ēk'!edzayaēda k'linēlaxs hā'ma'yaē. Wā, g'il-
'mēsē gwālexs laē 'wīla nā'nakwa. Wā, laem k'!ēs Lē'lālayo lāxa 65
q!lēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la
lēx'a'ma L!āl!asiqwāla k'linlk'!ālx k'linēlē Lē'wa Gōsg'imoḵwē
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-
noxwē. Hēem 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1
Lē'lālaxēs 'nē'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!edā'qē āx'ē'd-
xēs hānx'lā'nowē qa's gūxts!ō'dēsa 'wāpē lāq qa 'negoyā'lē-
sēxs la'ē hā'nx'lents la'xēs legwī'lē. Wā, g'il'mēsē medelx'wī-
dexs la'ēda ts!edā'qē k'!ō'qūlīxēs q!ē'nyats!ē lexā'ya qa's gūx. 5
stē'ndēs la'xa hā'nx'lānowē. Wā, la āx'ē'dxēs k'!lplā'la qa's

- 7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
 10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
 15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
 20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
 25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

- dzek'elga'yēs la'xēs q!E'nsēla. Wā, g'í'l'mēsē qūs'ē'dēs L!ētse-
 7 ma'yē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hā'n'x's'endēq.
 Wā, la āx'ē'dxa 'wā'lasē lō'q!wa qa's xelō'tsōdēsa k'ats!ena'qē
 la'xēs q!E'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k'lēs
 10 ō'gwaqa lē 'wa'palās lā'xa lō'q!wa. Wā, g'í'l'mēsē qō't!ēda lō'-
 q!wāxs la'ēda ts!ēdā'qē gū'q!eqasa ā'ta 'wā'pē lā'xa la tēx'ts!ā'la
 q!anā'sa. Wā, lē k'ax'dzamo'līlas lax Lē'lanemasēs lā'wūnemē.
 Wā, hē'x'ida'mēsē xa'max'ts!ā'naxs la'ē dā'x'idxēs hā'ma'yē.
 Wā, lae'm sēx'ā'lax xē'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
 15 lō'q!wē Lē'wēs ts!eyí'mē. Wā, g'í'l'mēsē gwāl q!E'nsq!asēxs la'ē
 hē'em ts!E'nts!ēn'x'widēdē 'wapa'lāsēs hā'ma'yē. Wā, g'í'l'mēsē
 gwā'tēxs la'ē hō'qūwēlsēda q!E'nsq!asē.

- Large Chiton** (K!āk!enot!āxa k!enōtē).—Hē'maaxs hā'ma-
 ēxsdaēda begwānemaxa k!enōtē. Wā, ā'misē wī'x'stēndxēs xwā-
 20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!lālē q!eq!ādxā k!enōtē.
 Wā, g'í'l'mēsē lāg'aa lāqēxs laē ālax!ax'ēidxēs k!āk!ent!aats!ē
 xwāxwagūma qa's lōttāwē. Wā, lā menx'idxā k!enōtaxs qep-
 qep!aē lāxa t!ēdzek!wa qa's ts!ēgēxsēlēs lāxēs k!āk!ent!aats!ē
 xwāxwagūma. Wā, g'í'l'mēsē q!eyōlēxs laē hēx'idaem lā wī'x's-
 25 tēndxēs k!āk!ent!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-
 'wida qa's lā ānēxbālx q!ēxala lāxa q!eyaasasa q!ēxalē. Wā, lā
 mōxsēlas lāxēs k!āk!ent!aats!ē xwāxwagūma. Wā, g'í'l'mēsē qō-
 t!axs laē lāxsa qa's sēx'widē; laem lāl nā'nak' lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoe. || Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it || into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down || by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back || the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alīs lāxēs L!ema'isaxs laē hēx'idaem sep'ūltōdxēs 30
q'lēxanēmē q'lēxala. Wā, lā lās'dēsa qa's lā āx'ēdex lēxa'ya lāxēs
g'ōkwē qa's g'āxē dēnts!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aatslē
xwāxwagūma. Wā, hē'mis daax'sēs ts!ēwūlēgayo k'lāwayowa.
Wā, lā hāng'aalēxsasa lēxa'yē lāxa k'lāk'!ent!aatslē xwāxwagū-
maxs laē dāx'idxa 'nemsgēmē k'!enōta qa's t!ex'ālēxsēq. Wā, 35
lā qwagēnōdzēndēx tēk'lāsēxs laē gēlx'wēqōdēx yāx'yīg'ilas
qa's ts!ēxstēndēq. Wā, lā k'ōdzēltsemdeq qa lawāyēsa gūgūm-
yemstowē āxsemēxa k'!enōtē. Wā, g'il'mēsē 'wi'lāxs laē ts!ōx'wī-
deq lāxa demsx'ē wāpa. Wā, g'il'mēsē gwālēxs laē ts!ēxts!ōts
lāxēs k'!endats!ē lēxa'ya. Wā, lā 'nāxwaem hē gwēx'idxa waō- 40
kwē. Wā, g'il'mēsē 'wi'lāxs laē k'!ōx'wēltōdxēs k'!endats!ē lēxa-
'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alīlas lāxa ōnē-
gwīlasēs g'ōkwē. Wā, lā lēnts!ēs lāxa L!ema'isē qa's lā wīx'wūs-
dēsa lāxa q'lēxalē qa's lā wīg'ilē!as lāxēs g'ōkwē qa's lā wīx'ālī-
las lāxa mag'īnwalīlasēs lēgwīlē. Wā, la lēqwēlax'ida. Wā, g'il- 45
'mēsē 'nēx' qa's k'līlx'k'lax'ēxa k'!enōtaxs laē āx'ēdxēs k'lā-
wayowē qa's t!ōsōdēx tēk'lāsa k'!enōtēxa hē gwēx'sa k'līle-
maxsa g'il'gaōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābēts!ā-
laxa 'wāpē. Wā, laxaē t!ōsōdxa māk'īldzōdalāxa xēldzēg'a'ya
hēbēndāla lāx 'wāsgēmasas ōgwīda'yasa k'!enōtē. Wā, g'il'mēsē 50
lawāxs laē hēlox'sēnd t!ōt!ēts!ēndēq qa k'!ōdenēs wīwōgwasas
lāxēns q!wāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābēts!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lögümē. Wä, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts!ēslāla qa's
 dālēqēxs laē dāx'ēdxa t!ēwēkwē k'!enōta qa's ts!ēxlālēq lāxēs
 55 lēgwilē. Wä, xwēlaqa'mēsē k'!ip!ētsa ts!ēslāla lāq qa's lā k'!ip-
 stālas lāxa lōq!wē. Wä, lā ts!ōx'wīdēq qā's k'!intk!at!ēdēq. Wä,
 laem ā'ēem gwālēxs laē pōl'ida. Wä, lā hēx'idaem ts!ēwēl'ēxō-
 tsa 'wāpē. Wä, g'il'mēsē gwāl tsewēl'ēxōdēxs laē 'wīlāwa dem-
 p!aēl'ēxawayasēxs laē nāx'ēdxa hōlālē 'wāpa. Wä, laem gwāla
 60 'nemx'idāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wä, g'a'mēsē nemx'idāla hā'mēx'silaēnēxa
 k'!enōtēg'a, yīxs ā'maē ts!ēwēlēgekwa. Wä, g'il'mēsē 'wīlāwē
 yax'yīg'ilasēxs laēda ts!ēdāqē āx'ēdxēs ts!ēslāla qa's labēsē lāxa
 ts!ēlqwa gūna'ya. Wä, lā āx'ēdxa ts!ēwēlēgekwa k'!enōta qa's
 5 mēx'ts!ōdēs lāxēs 'lāpa'yē. Wä, lā dzemsgemtsa ts!ēlqwa gūna'yē
 lāq. Wä, g'il'mēsē gwālēxs laē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē
 lāq qa negōyoxsdālēs. Wä, g'il'mēsē gwālēxs laē āx'ēdxa k'āts!ēnaqē
 qa's g'āxē g'ēg'alīlaq lāx mag'inwalīlasēs lēgwilē lē'wa lōq!wē. Wä,
 lā āx'ēdxa ts!ēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!enōta.
 10 Wä, lā k'!ip!ētsa ts!ēslāla lāxa dzamēdzekwē k'!enōta qa's lā
 k'!ipstents lāxa lōq!wē. Wä, lā āx'ēdxa k'āts!ēnaqē qa's k'ōdzel-
 tsemēdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'ūtsemēq. Wä,
 g'il'mēsē 'wīlāxs laē gēlqūlax xēldzēg'a'yas qaxs laē xās'ida qaxs
 laē ālak'lāla la l'ōpa. Wä, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 L!ayōdex 'wāpasēxs laē nēqwa. Wä, laem gūqōdēq lāx L!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wēwāp!emē lāq; lāxāē ēt!ēd 16 ts!ōx’wīdēq. Wā, g’il’mēsē ‘wīlāwa hē gwēx’s gūgūmyixs laē gwāla. Wā, hēx’ida’mēsē k’!entk’lat!ēdxa dzamēdzekwē k’!enōta. Wā, g’il’mēsē gwālexs laē tsēx’idxa ‘wāpē qa’s ts!ēwēl!EXōdē qa la-wāyēsēs demp!aēl!EXawa’yē. Wā, g’il’mēsē ‘wīlāxs laē nāx’idxa 20 ‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (Hānx’Laak^u k’!enōt).—Wā, hēm g’il āx’ētsō’sa ts!ēdāqēs hānx’lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa ēk’!ōdza’yēs. Wā, lā hānx’lents lāxēs legwīlē. Wā, lā āx’ēdxa k’!enōtē qa’s āx’ēdēxēs ts!ēwelagayo k’!āwayowa qa’s qwagenō- 25 dzendēx tek’!āsēxs laē gelxūqōdēx yax’gīg’ilas qa’s ts!ēgenōlisēs lāxēs legwīlē. Wā, g’il’mēsē ‘wīlāxs laē k’osālas āwēg’a’yasēs ts!ēwelagayu k’!āwayowē lāxa hē gwēx’s gūgūmyimē lāx ōsge-ma’yas. Wā, g’il’mēsē ‘wīlāxs laē tsōx’wīdēq lāxa lōq!wa ‘wābets!āliha. Wā, g’il’mēsē ‘wīla ts!ōkūxs laē medelx’wīdēda 30 hānx’lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il’mēsē ‘wīlāstaxs laē lēlālaxēs ‘nē’nemōkwē qa g’āxēs k’!ēk’!enōtg’ixa hānx’laakwē k’!enōta. Wā, g’il’mēsē g’āx ‘wīlālēxs laēda ts!ēdāqē āx’ēdxēs k’āk’ets!ēnaqē lē’wa lōelq!wē qa’s g’āxē k’ā-gralīlas lāxēs k’!waēlasē. Wā, lā āx’ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35 lāxēs k’!entēla k’!enōtexs hē’māē ālēs hānx’lāla lāxa legwīlē. Wā, lāxentla hāyāqax ‘nemts!agelelag’ila lāxens q!aq!alak’!a’yaxsens

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As ¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 'nālāqē 'wā'waslalasas maemdelqūlaxs laē hānx'sendeq lāxēs legwī-
 lē. Wā, laem xās'ida. Wā, laem ālak'!āla la L'ōpa. Wā, lā āx'ēdxa
 40 g'ilt!EXLāla tsēxLā qa's xālo'stendēxa hānx'Laakwē k'!enōta qa's
 lā tsēts!ālas lāxa loelq!wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamō-
 līlas lāxēs lē'lānemē. Wā, lā āx'ēdxa k'āk'ets!Enaqē qa's ts!ewa-
 naēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!Enaqaxs
 lāx'da'xwāē 'yōs'idxa hānx'Laakwē k'!enōt lē'wis 'wāpala. Wā,
 45 la'mē 'wā'wī'lāa 'yōsaxa hānx'Laakwē k'!enōta. Wā, g'il'mēsē
 'wī'laxs laē nāx'idxa hōlā!bidawē 'wāpa. Wā, lawēsLā gwāl lāxēq.

Hēem hēmawālasa wī'wosēlagēda k'!enōtē, yīxa wayapōlāla
 lāLElaxa āla'mē hēmawāla. Wā, la k'!ēs q!ūnāla hā'māsa g'ig'igā-
 ma'yē lē'wa hā'yāl'a lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'ī-
 50 daatsa g'ig'igāma'yāq lē'wa hā'yāl'ēq lē'wa ēalostāgasāqēxs lāla-
 wōl'idaē lāxa 'yax'samē 'nālāx yānemaaxs g'ayag'iliselaē lōxs
 qepaē. Wā, hē'mis la āx'ēdaatsēxa q!anasē lē'wa k'!enōtē
 lē'wa g'ilayowē, lō'ma laēsē lē'wa xōlē. Wā, hēem hēmawālasa
 lālawōl'ēdē lē'wa ts!ēts!Ek!wēmasē. Wā, hēem q!ūnāla q!ūlā-
 55 maseq. Wā, laem gwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ g'il'mēsē gwālexs laē ēsela
 qa k'!imāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'!imāqelaxa x'ā-
 ts!aēsaxa gaālāxs laē wī'x^ustendxēs māmaseq!waats!ēlē xwāxwa-
 gūma. Wā, hē'mesa māmaseq!wax'seyasē sēwayo āx'ētsōs lē'wis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5
to a place where there are many sea-eggs. | Then he takes his spear
and puts it into the | sea; and he spears the sea-eggs, and puts them
into his | sea-egg spearing-canoe. When he has many of them, | he
goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10
to come and break the sea-eggs and to eat them. | Immediately all
the men and women and | children go down to the beach where the
sea-egg spearing-canoe is, | and all the men go into the sea || and 15
stand by the side of the canoe containing the sea-eggs. | They take
out the sea-eggs, and they go and give two each | to their wives, and
they also take two each for themselves; and | all the others do the
same. As soon as | they have them, they sit down by the side of the
water. Each takes a || stone, and with it breaks one side of the sea- 20
egg at the side where the | mouth is, and they pull out the edible
insides and | wash them in sea-water; and after washing them,
they | squeeze out the sea-water and they eat them,—*lex^ewid* as the
Seaward people call the eating | of sea-eggs, while the Kwāgru^l call
the eating of sea-eggs || *memsēx^ug^exa mesēqwē*; and they all do the 25
same as | they eat the sea-eggs; namely, the good sea-eggs, which are
the female | sea-eggs. The male sea-eggs are bad. That is what the

tsūlayowē lō^e māmasēq!wayâs. Wā, lā sēx^ewida qa's lā lāx q!eyaa- 5
sasa mesēqwē. Wā, lā dāg'ilēxsaxēs māmasēq!wayowē qa's mē-
densēs lāxa demsx^e. Wā, lā sex^eidxa mesēqwē qa's k!wēt!lālex-
selēs lāxēs māmasēq!waatslē xwāxwagūma. Wā, g'il^emēsē q!eyōlēxs
laē nā^enak^u lāxēs g'ōkwē.

Wā, g'il^emēsē lāg'alis lāx L'ema^eisasēs g'ōkwaxs laē 'lāqūlaxēs 10
g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx^ugūxa mesēqwē. Wā,,
hēx^eida^emēsa 'nāxwa bēbegwānēm lē^ewis ts'lēdaqē lē^ewa g'ing'i-
nānēm la hōqūnts!ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwa-
gūma. Wā, lā 'nāxwa^emaēda bēbegwānēmē la la^esta lāxa demsx^e
'wāpa qa's lā lāx^ewag'ilisxa mesēgūxsāla xwāxwagūma. Wā 15
lax^eda^exwē dāg'ilēxsaxa mesēqwē qa's lā tsāsa maēmaltsemē
mesēq^u lāxēs gegenēmē. Wā, laxaē maltsemē āxānemas qaxs
hāē. Wā, lā 'nāxwaēm hē gwēx^eidē waōkwās. Wā, g'il^emēsē
'wilxtōxs laē k!ūdzextalisela lāxa demsx^e qa's 'nāxwē āx^eēdxa
t'lēsemē qa's tsōx^ewidēxa ēpsanā^eyasa mesēqwē lāxa g'wēnā^eyē lāx 20
semsas. Wā, lax^eda^exwē gēlx^eūlts!ōdex hāmts!āwas qa's ts!ōx^e
'widēq lāxa demsx^e. Wā, g'il^emēsē gwāl ts!ōxwaqēxs laē q!wē-
sōdxa demsx^e. Wā, lā lex^ewidēq 'nēk'a L!aL!asiqwālāxa hā^emā-
paaxa mesēqwē; wā, lālēda Kwāgru^lē 'nēk'axs hā^emāpaaxa mesē-
qwē memsēx^ugūxa mesēqwē. Wā, lā 'nāxwaēm hē gwēg'ilaxs laē 25
memsēx^ug'ixa mesēqwē lāxa eyāx^esē mesēqwa yīxa ts'lēdaqasa
mesēqwē. Wā, lā 'ya^eyax'sa begwānēmē yīx g'wē^eyāsa bāk!ūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wā, hēem k!lēs k!lilx'k!lax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wā, lā axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'īxa mesēqwē. Wā, lā q!ap!lē'nakūla ts!eqelayāsa
 memsēx'g'īxa mesēqwē, yīxa dzēdaqē. Wā, lā gwāl memsēx'g'īxa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qa's ts!ōx'g'indēxa
 'wālasē la'x'umot mesēqwa. Wā, lā āx'ēdxa dzēdaqē mesēq' qa's
 gēlx'qōdēx hāmts!āwas. Wā, lā ts!ōx'wīdeq lāxa dems'ē. Wā,
 35 g'il'mēsē gwālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wā,
 lēxts!ōts lāxa lōpts!ā la'x'umot mesēqwa. Wā, lā hana! hē gwē-
 g'ilaxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē 'nāl'nemp!ena sek'lēx-
 lēda la'x'umotē mesēq' qōqūt!axa dzēdaqē mesēq'. Wā, lā
 k'alaq qa's lā k'osdēselaq qa's lā k'aēlelas lāxēs g'ōkwē. Wā,
 40 k'anōliselas lāxēs legwīlē. Wā, laem L!ōpaq. Wā, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaq. Wā, laem hālselaem k!lēs nega-
 bālots k'āk'edenwa'yasēs legwīlē. Wā, lā 'nāl'nemp!ena hālse-
 laem k!lēs neqālag'ila k!lēs L!ōpa. Wā, al'mēsē āxsānōxs laē
 k!lūmk'iyax'ida. Wā, laem L!ōpa laxēq. Wā, g'il'mēsē L!ōpexs
 45 laē Lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ets!ēdzeg'īxa
 ts!ēdzekwē mesēqwa. Wā, g'il'mēsē g'ax k!ūs'ālila Lē'lānemaxs
 laēda Lē'lālāxēs 'nemēmōtē, āx'ēdxa tsēdzekwē mesēq' qa's lā
 k'ag'imlilēlas lāxēs Lē'lānēmē. Wā, lā maēmalēlaxa 'nāl'nēmēxla
 ts!ēdzegwats!ē mesēqwa. Wā, lax'da'xwē xamax'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50
ancient times called this | "eating roasted sea-eggs." As soon as
they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1
home, he immediately takes the | anchor-line of his sea-egg-catching
canoe and ties it to a | stone on the beach. He goes up and takes a
large || dish out of the house, and carries it down to where the sea- 5
egg | catching-canoe is. He puts it down on top of the sea-eggs,
and | he takes an elongated stone to break the shells of the sea-eggs. |
He sits in the bow of his canoe, and his wife sits in the stern. | His
wife often carries a yew-wood wedge to break the sea-eggs. || Then 10
they begin to break the mouth-side of the sea-eggs, and they | pull
out the edible insides and wash them on one side of the | canoe.
After washing them, they throw them into the | large dish, and they
do this with the whole number; | and when it has been done with all
of them, they carry the clean sea-eggs and go to put them down || in 15
the house. (The man) takes a medium-sized kettle and pours |
fresh water into it; and when it is half full, he puts it over the | fire;
and when it begins to boil, he takes the dish with clean | sea-eggs
and drains off the liquid. When the liquid is all | drained off, he
pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām^x·īdeq. Wā, la ʿnēk·ēda g·ālē begwānema ts!ēts!ēdzeg·īxa 50
ts!ēdzekwē mesēqwa. Wā, g·il·mēsē g·wālexs laē hēx·īdaem
hōqūwelsa. Wā, laem g·wāl lāxēq.

Boiled Sea-Eggs (Hānx·Laak^u mesēq^u).—Wā, hē·maaxs g·āxaē 1
nā·nakwēda māmasēq!wāxa mesēqwē, wā, lā hēx·īdaem āx·ēdex
mōgwanā·yasēs māmasēq!waats!ē xwāxwagūma qa's mōx·walīsēs lāxa
māk·libālīsē lāxa L!ema·īsē. Wā, lā lāsdēsa qa's lā āx·ēdex ʿwālasa
lōq!wa lāxēs g·ōkwē, qa's lā k'ints!ēselaq lāx ha·nēdzasasēs mesēgūx- 5
salalīsē xwāxwagūma. Wā, lā hānk·iyints lāxa mesēqwē. Wā, lā
āx·ēdxa sax·semē t!ēsema qa's tsōgwayāxa mesēqwē. Wā, lā k!wā-
g·iyōdxēs xwāxwagūmē. Wā, la gēnemas k!wāg·iwa·ya. Wā, la
q!ūnāla dālē gēnemasēxa L!emq!lē LEMg·ayo qa's tsōkūlaxa mesēqwē.
Wā, lax·da·xwē tsōx·wīdex semdzenwa·yasa mesēqwē. Wā, lax·da- 10
ʿxwē gēlx·ūlts!ōdex hām^{ts}!āwas qa's ts!ōx·wīdeq lax āpsaxdza·yasēs
xwāxwagūmē. Wā, g·il·mēsē g·wāl ts!ōxwaqēxs laē lēxts!ōts lāxa
ʿwālasē lōq!wa. Wā, lā ʿnāxwaem hē g·wēx·īdeq lāxēs ʿwāxaasē, wā,
g·il·mēsē ʿwī·laxs laē k'ōltōdxa elg·igwats!ē mesēqwa qa's lā k'āēlēlas
lāxēs g·ōkwē. Wā, lā āx·ēdxa hē!a hānx·lanowa qa's gūxts!ōdēsa 15
ʿwewāp!ēmē lāq qa ēk!ōldza·yēs. Wā, la hānx·lents lāxēs
lēgwīlē. Wā, g·il·mēsē medelx·wīdexs laē āx·ēdxa elk!ēx·ts!ālāxa
mesēqwē lōq!wa qa's x·āts!ex·īdēx ʿwāpaga·yas. Wā, lā ʿwī!ā-
wēda ʿwāpaga·yasēxs laē gūxstentsa elg·ekwē mesēq^u lāxa
maemdelqūla ʿwābets!āsa hānx·lāla lāxa lēgwīlasēs g·ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in
the evening | they are done. Then he invites his numaym to come and
eat | boiled sea-eggs. As soon as they have all come in, the man
takes | a long-handled ladle and puts it down by the side of the ||
25 kettle. He also takes many dishes and puts them down by the side |
of the kettle in which the sea-eggs are boiling; and he takes a | large
dish and puts it down on one side of the | kettle. They take hold of
it on each side, and drain off the liquid from the | sea-eggs into the
30 large dish; and when the liquid of the sea-eggs is in the dish, || they
pour it out outside of the house. (The man) takes a | long-handled
ladle and dips it into the boiled sea-eggs, and | dips them out and
puts them into the dish. When it is half full, he stops. | He takes a
cedar-stick and splits it in pieces; and these are thin. | They are each
35 one span in length, || and they are all of the same length. He gives |
one to each of his guests. Then he lifts the dish and | puts one down
in front of each four men. | When the dishes have been placed in
front of the guests, | they take their sticks and with them begin to
40 put || the boiled sea-eggs into their mouths. After they finish, |
they go out. They never drink water, | because they are afraid to
drink water after eating | the sea-eggs; for, if they drink soon after
eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lä gēx'lāla maemdelqūla lāxa legwīlē. Wā, hētla la dzāqwaxs
laē l'ōpa. Wā, lä lē'lālxēs 'ne'mēmōtē qa g'āxēs memsēx'gūxa
hānx'laakwē mesēqwē. Wā, g'il'mēsē g'āx 'wī'laēlexs laē āx'ēdēda
begwānemaxa g'ilt!EXlāla tsēx'lā qa's g'āxē hānōlīlas lāxa hānx'-
25 lanowē. Wā, laxaē āx'ēdxa q'lēxla lōelq'!wa qa's lä k'anōlīlēlas
lāx māg'inwalīlasa mesēqwē'lats'lē hānx'lanā. Wā, lä āx'ēdxa
'wālasē lōq'!wa qa's k'anōlīlēs lāx āpsanālīlasa mesēqwē'lats'lē
hānx'lanowa. Wā, lä dādanōdeq qas x'ats'losēs 'wāpalāsa mesē-
qwē lāxa 'wālasē lōq'!wa. Wā, g'il'mēsē 'wī'lōsa 'wāpalāsa mesē-
30 qwaxs laē gūqōyo lāx l'āsanā'yasa g'ōkwē. Wā, lä āx'ēdxa
g'ilt!EXlāla tsēx'lā qa's tsēx'īdēs lāxa hānx'laakwē mesēqwa qa's
lä tsēts'lālas lāxa lōelq'!wē. Wā, g'il'mēsē naengoyālxas laē gwāla.
Wā, lä āx'ēdxa k'!wa'xlāwē qa's xōxēx'sendēq qa wīswūlētowēs.
Wā, lä 'nāl'nempl'enk'ē āwāsgemasas lāxens q'!wāq'!wax'ts'lāna-
35 'yaxs laē l'EL!EX'sālaq qa 'nemēs āwāsgemasas. Wā, lä yāx'wītsa
'nāl'nemts!aqē laxēs lē'lānemē. Wā, lä k'ag'ilīlxa lōq'!wē qa's lä
k'āg'imlīlēlas lāxa mōkwē bēbegwānem lāxa 'nāl'nemēxla lōq'!wa.
Wā, g'il'mēsē la 'wī'la la k'āx'dzamālīlēda lōelq'!wāxa k'!wēlaxs laēda
k'!wēlē hēx'īdaem āx'ēdxēs k'!wēdayowē k'!wa'xlāwa qa's k'!wētq'!E-
40 selēsa hānx'laakwē mesēq' laxēs semsē. Wā, g'il'mēsē 'wī'laxs
laē hēx'īdaem hōqūwēlsa. Wā, laem hēwāxa nāx'īdex 'wāpa.
qaxs k'īlēlaē nāgēk'īlaxa 'wāpē qaxs g'il'maē nexwāg'e nāgēk'īlēda
memsēx'gūxa hānx'laakwē mesēqūxs laē hēx'īdaem newēq'!p'lēda

afraid to drink water after eating this kind of food. || That is all about 45
this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1
good sea-eggs are being broken, they take a | new dish and put it
down on the beach close to the salt water. | They pull out the edible
insides of the sea-egg and || wash them in salt water. Then (the man) 5
throws them into the new dish, | and they all do the same with the
others. As soon as they are all | washed, they are carried up the
beach; and they carry them up the river, and | pour some water into
the (dish). With his right hand (the man) stirs them so as to wash
them, | and he pours off the dirty water; and he puts the dish || into 10
the water, and puts stones on each end to keep it down. Then he
leaves | it there. For one night it remains in the river; but at noon
on the | following day (the man) walks up the river and takes out
the dish with the clean | sea-eggs, and drains off the liquid; and he
goes back carrying it down, | and takes it into his house. Then he
calls his || numaym to come to his house; and when they have all come 15
in, he takes | many dishes, and puts them down by the side of the
dish with | clean sea-eggs; and he takes a large ladle and | dips up
the clean sea-eggs and puts them into the dishes. | The depth of the
clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wā, hē^{mis} lāg^{ilas} k^{ilēla} nagēk^{ilēda} hā^{māpax} g^{wēx}s^{dēmas}. 45
Wā, laem g^{wāt} lāxēq.

Raw Sea-Eggs (K^{ilx} mesēq^u ts^{lēt}alil lāxa ^ēwūda^{sta} ^ēwāpa).— 1
Wā, hē^{maaxs} laē ts^{lōkwase}^{wa} eyāx^s mesēqwa, wā, lā āx^{ētsē}^{wa}
alōlaq lōq^{!wa} qā^s lē hāng^{alidzem} lāx awāxslalisasa dēmsx^ē.
Wā, lā g^{ilx}^{wūts}oyiwa hāmts^{!āwasa} mesēqwē. Wā, lā ts^{lōx}-
^ēwīdēq lāxa dēmsx^ē. Wā, lā lexts^{!ōts} lāxa alōlaqē lōq^{!wa}. Wā, 5
lā ^ēnāxwaem hē g^{wēx}^ēidxa waōkwē. Wā, g^{il}^{mēsē} ^ēwī^{la} la
ts^{lōkūxs} laē k^{āsdēsēlaq} qā^s lā k^{āstalaq} lāxa ^ēwā. Wā, la
gūq^{!eqasa} ^ēwāpē lāq qā^s molēxūlg^{indēsēs} hēlk^{!ōts}lāna^{fyē} a^{fyasō}
lāq. Wā, lā gūqōdxa nēqwa ^ēwāpa. Wā, lā hānensasa lōq^{!wē}
lāxa ^ēwāpē qā^s t^{lēt}lāxbendēq qa wūnsālayōs. Wā, laem bās 10
lāxēq. Wā, la xamastālis lāxa wā. Wā, hēt^{!a} la nēqālaxa la
hensexs laē qās^{id} lāq qā^s lā k^{āstendxa} elg^{ix}^{uts}!ālaxa elg^{ikwē}
mesēqwa. Wā, la x^{ats}!ex^ēidex ^ēwāpaga^{fyas}. Wā, g^{āxē} k^{ālt}lālaq
qā^s lā k^{āēlelaq} lāxēs g^{ōkwē}. Wā, hēx^ēida^{mēsē} lē^{lā}laxēs ^ēnē^{mē}-
mota qa g^{āxēs} lāxēs g^{ōkwē}. Wā, g^{il}^{mēsē} ^ēwī^{laē}lexs laē āx^ēdxa 15
q^{lē}xlā lōelq^{!wa} qā^s g^{āxē} k^{anōlilēlas} lax mag^{inwalilasa} elg^{ix}^u-
ts^{lāla} ^ēwālas lōq^{!wa}. Wā, lā āx^ēdxa ^ēwālasē k^{āts}!ēnaqa qā^s
tseyōselēsa elg^{ikwē} mesēq^u lāxa lōelq^{!wa}. Wā, la ^ēnemx^{ide}-
ts^{lāem} lāx āwāgwidasasa elg^{ikwē} mesēq^u lāxa ōts^{!āwasa} lōq^{!wa}.
Wā, g^{il}^{mēsē} ^ēwī^{la} g^ēxlālēda lōelq^{!wāxs}, wā, lā āx^ēdxa q^{lē}xlā 20

21 in all the dishes, he takes many | spoons and distributes them among
his guests. | They take up the spoons, and the host | takes up the
dishes, and places one in front of each four | guests. As soon as they
25 have all been put down, they eat with spoons || the clean sea-eggs;
and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when
they are put into cold water for one night so that they may | get
30 stiff. Some Indians call it "to get hard." || They are also afraid to
drink water after eating sea-eggs | that have been in the river; for
they really get heart-burn when they eat | this kind of food, and they
drink water after it. Therefore they are afraid of | water. That is
all about this. |

1 **Flat Sea-Eggs.**—The means of obtaining | flat sea-eggs is also the
same as that for obtaining large sea-eggs; but they do not | often
spear flat sea-eggs, because it breaks them. Therefore | they use the
5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man)
immediately goes and launches his small sea-egg scraping- | canoe.
He carries into the canoe the sea-egg-scraping paddle | and the bailer
and his scraping-net. Then he goes aboard his | canoe, and he
paddles to where he knows that there are | many flat sea-eggs. The
10 flat sea-eggs are where there is sandy and level bottom and no || eel-

21 k'āk'ets!ēnaqa qa's lä ts!ēwanaēsas lāxēs lē'lānemē. Wä, lax'da-
'xwē 'wī'la āx'ēdēda k!wēlaxēs k'āk'ets!ēnaqē. Wä, läda lē'lā-
nemē āx'ēdxa lōelq!wē qa's lä k'ax'dzamōlilas lāxa maēmokwē
lāxa k!wēlē. Wä, g'il'mēsē 'wīl'g'alitēxs laē hēx'idaem 'yōs'idēda
25 k!wēlaxa elg'ikwē mesēqwa. Wä, g'il'mēsē g'wā'etxs laē hōqūwēlsa.
Wä, laem g'wāl lāxēq.

Hēxōlēn l'ēlēwēsōxs 'nemāx'is'maē lē'wa hānx'laakwē mesēqwa,
yīxa mesēqwaxs laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
l'lāx'ida. Wāx'ida waōkwē bāk'lūma, wä, lä 'nēx'qēxs l'lāx'edaē.
30 Wä, laemxaē k'ilēla nāx'ēdxa 'wāpaxs laē g'wāl memsēx'gūxa
'wāsgēmāla mesēqwa qaxs ālak'lālaē newēq!ūpelāmasxa hā'māpax
g'wēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wä, hē'mis lāg'ilā k'ilēmasa
'wāpē. Wä, laem g'wāl lāxēq.

1 **Flat Sea-Eggs** (Xelōsāxa āmdema).—Wä, hēemxat! āemt!a-
yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wä, la k'lēs
q'lūnāla sek'as lāxa āmdema qaxs q!wēlamasaaq. Lāg'ilas hē
āxelasēda xelōdzayowē.¹ . . . Wä, g'il'mēsē k'līmāx'idxa x'āts!aē-
5 saxs laē hēx'idaem la wī'x'ustendxēs xelōdzats!ēlaxa āmdema
xwāxwagūma. Wä, laem dāxsēlaxēs xelōtsa'fyasē sē'wayowa
lē'wis tsālayuwē. Wä, hē'misla xelōdzayās. Wä, lä lāxs lāxa
xelōdzats!ās xwāxwagūma. Wä, lä sēx'wida qa's lä lāxēs q'lālē
q'lēq'lādxa āmdema. Wä, hē'misa ēx'stē'wēsē 'nemaēsaxa k'lēāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!äts!ayim q!wāxalēs lāx āxāsasa āmdema. Wā, hēem ēx' xelō- 10
 sēxa āmdemēda hē gwēx'sē. Wā, g'il'mēsē lāg'aa lāqēxs laē
 hēx'idaem dāg'ilēxsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L!Enxalisasēxs laē gwāyaxstālēda xelōdzayuwē lāxa āg'iwa'yasa
 xelōdzats!ē xwāxwagūm qa's lē hex'dzegemāla yixs laē gwēg'i-
 mālēda xelōts!ēnoxwē lāxa ōxla'yasēs xelōdzats!ē xwāxwagūma. 15
 Wā, lā L!Enk'elasēs xelōdzayowē. Wā, lā gelqelaq qa dex'uts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'il'mēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ālēxsēq lāxēs nālēlexsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, āl'mēsē gwālēxs laē elāq qōt!ēs xelōdzats!ē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak' lāxēs g'ōkwē. Wā, 20
 g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē lē'lāxaxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'ida'mēsa 'naḡwa bēbegwānem
 Lē'wis gegēnemē Lē'wis g'ing'inānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāḡwaem dādeg'ilise-
 laxa xālaēsasa met!āna'yē; wāx'ē k'leās xālaētsa met!āna'yaxs laē 25
 āx'ēdxa xōxūlk'limōtasa āwāwē g'āweq!ānema wāx'ē k'leāsa laē
 āx'ēdxa xālaēsasa xōlē qa's tsāg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alisēq
 lāxa māg'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāḡwa'ma waōkwē 30
 hē gwēx'id ōgwaqē. Wā, lāx'da'xwē k!ūdzextalixs laē dāx'idxa
 'nal'nēmsgēmē āmdema. Wā, lā tsāx'sē'stālaxa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'ayāsēxs laē āxōdxa
 35 āpsōdīlē qa's ts!EX'ēdēq, yix āxālaasas semsasa āmdema, qaxs hāē
 k'lūtālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdī-
 laxs laē ts!EX'īdēq. Wā, ā'mēsē qep!ālayōdēq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hāmx'ēdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē gwēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā gwāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōgwēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!EWēL!EXōdē. Wā, g'il'mēsē gwālexs laē nāx'idxa hōlālē 'wāpa.
 Wā, laem gwāl lāxēq. Wā, lāla āem nāqemg'iltā'yē gwēg'ilasasa
 45 ts!Edāqaxēs gwēg'ilasaxa dzēdaqē āmdema lāxēs gwēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 gwāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wīx'ustendxēs
 50 k'lāk'!elaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa mal-
 tsemē āwā lāelxa'ya LE'wīs k'lāk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'lēsē lāg'naatsa qūtāsa melasē qaxs
 ts!āwūnxaē k'lāg'ilax'demāxa āmdema. Wā, lā hēem q!āp!ē-
 yats!ē. Wā, g'il'mēsē lāg'aa lāqēxs laē āx'ēdxēs lex'a'yē qa's lā
 55 lāltā lāxēs k'lāk'!elaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k'!āk'!elaats!ē lexā'ya. Wā, g'ilēmēsē qōt!a
lexelāsēxs laē k'!ōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'ilēmēsē 60
lāg'alīs lāx L!ema'isāsēs g'ōkwē, wā, āmēsē q!elstentsa q!eltse-
masēs āmdexsāla xwāxwagūma. Wā, g'ilēmēsē gwālexs laē lāsdēsa
qa's lā laēl lāxēs g'ōkwē. Wā, lā genemas āx'ēdxēs lebēg'ayē
lē'wa'ya qa's lā lents!ēs lāxa L!ema'isē. Wā, lā ōxlex'īdxa
āmtts!āla lexā'ya qa's lā ōxlōsdēselāq qa's lā ōxlaēlelāq lāxēs 65
g'ōkwē. Wā, lā ōxleg'alilās lāx māg'īnwalīsāsēs legwīlē. Wā,
g'ilēmēsē gwālexs laē 'yālaqasa g'ayōlē lāxēs sāsēmē qa lās āxk'!ā-
laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'nāxwa āx'ēdxa laelxa'yē qa's lā hōqūnts!ēs lāxa
L!ema'isē, qa's lā heg'āgendālaxa āmdexsāla xwāxwagūma qa's 70
k'lats!ālēsā āmdema lāxēs laelxa'yē. Wā, g'ilēmēsē hayāl'ats!āwē
laelxa'yasēxs laē hōx'ūsdsēsa qa's lā hōgwīl lāxēs g'ig'ōkwē cōxla-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdsēsa 'wē'wāp!eme lāq. Wā, lā āx'ēdxa k'lāwayowē
qa's tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexa'yē qa's 'mekwāgendēs lāxa lōq!wāxs laē tsāx'itsa k'lāwayowē
lāq. Wā, g'ilēmēsē lāsta tsāk'a'yasēxs laē ts!egenōlisasa āpsōdīlās
lāxēs legwīlē. Wā, lā k'īpstents āxts!ē'wasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

‘wābets!āwasa lōq!wē qa’s ts!ōx’wīdēq qa lāwāyēsa yāx’yīg’ilas.
 80 Wā, g’il’mēsē ‘wīlāxs laē hām’x’īdxa hām’ts!āwās. Wā, lā ‘nā-
 xwaem hē gwēg’ilēda g’ōkūlōtas. Wā, g’il’mēsē gwālexslaē ‘nāxwa
 ts!ewē!exōda. Wā, g’il’mēsē gwālexs laē q!āp!ēg’ililē gēnema-
 sēxa tsāx’mōtē qa’s k’lats!ōdēs lāxa lexayē. Wā, g’il’mēsē
 ‘wīl’tlāxs laē āx’ēdxa gūlta ‘wālastōkwās qa’s ānk’iyīndēs lāxa
 85 tsāx’mōtē. Wā, lā k’lōqūlīlaq qa’s lā k’lādes lāx L!āsanā’yasēs
 g’ōkwē.¹ . . . Wā, g’il’mēsē ‘nāla tsāx’demāxa amdema lē’wa
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hēdēn L!elēwēsē’wa lēwa, yīxa hēmaxat!
 gwēx’sa āmdema, yīxs hēmaaxat! gwēg’ilasōxs laē tsāk’asewē gwē-
 g’ilasaxa āmdemāxs laē tsāk’asē’wa. Wā, lēx’a’mes ogūqālayōsēxs
 laē āxse’wa yīxs lēx’a’māc k’lāg’ilax’demqēxs ālak’lālaē ‘wālasa
 5 x’ats!a’yaxa x’āsawayāēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-
 ‘mēsē elāq wālemwaxsdelēsa x’āts!a’yaxs laēda ts!edāqē āx’ēdxēs
 k’lāg’ilaats!elē lexayā qa’s lā ōxlālaqēxs laē lents’eyala lāxa
 āwīlba’yē qaxs lēx’a’māc q!āyatsa lēwēda ēewiladāxa qūla yīx
 gwe’yāsa waōkwē t!ōxwa qaxs hē’māc dzēnaatsa lēwē lōxs
 10 q!lēnemaēda xūx’xūk’la lāxa pāspēlxela. Wā, hē’mis la al’yatsa
 ts!edāqaxa lēwa lāxēs dalaēna’yaxa k’lilākwē. Wā, g’il’mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||


Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q!āqēxs laē hēx'idaem L!enqelōtsēs k'!ilakwē lāq qa's ts!EX- 12
ts!ōdēs lāxēs k'!āg'ilaats!ē lēxa'ya. Wā, g'il'mēsē qōt!axs laē
ōxLEX'idxēs lēwaats!ē lēxa'ya qa's g'āxē ōxLōsdeyālaq qa's lā
ōxLāēLElaq lāxēs g'ōkwē qa's ōxLEG'alilēs lāxa onēg'wilasēs g'ōkwē. 15
Wā, lāxaē k'!ēts!ēnox^u hēx'id tsax'idēq yixs ālmāē tsāx'idqēxs
laē mōp!enxwa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawilālaemx gwēg'ilasasēxs laē tsāk'asō lāx tsāk'alaē-
na'yaxa āmdema Lō' tsāk'lēna'yaxa lēwa. Wā, laem gwāl lāxēq.

Barnacles (K!wētāxa k!wēt!a'yē).—Wā, hē'maaxs laē xwānafe- 1
lēda ts!ēdāqē qa's lā k!wētāxa k!wēt!a'yē, wā, hē'mis āx'ētsōsēda
q!lēnemē k'!āk'lobana, wā, hē'misa q!ēxla laēlā'ya. Wā, hē-
'misa 'nemsgēmē 'wālas nagats!ā qa's lā āx'ālēxsas lāxēs k!wēda-
ts!ēlē xwāxwagūma. Wā, g'il'mēsē x'ats!eg ātowa 'yixwūlāxs laē 5
dak'!ōtelaxēs k!wētsayasē sē'wayowāxs laē lents!ēs lāx hanaxsta-
lidzasasēs k!wēdats!ēlē xwāxwagūma. Wā, lā wi'x^ustēndēq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q!ālas q!ēq!ādēx t!ēs-
t!āla. Wā, g'il'mēsē lāg'aa laqēxs laē hāng'alisa. Wā, laem
ālaxlax'ida qa's k'lax'alīsēs ōxLā'yasēs k!wēdats!ēyē ts!āts!ag'ima 10
qaxs k'!ēsaē k!wēdats!ēxa k!wēt!a'ya ēk'ē xwāxwagūma qaxs q!ū-
nālaē hōx'widēda ēk'ē xwāxwagūmxs laē yā'yats!ā. Wā, hē'mis
lāg'ilas hē k!wēdats!ēxa k!wēt!a'ya ts!āts!ag'ima. Wā, g'il'mēsē
k'lax'alīsē ōxLā'yasēxs laē hēx'idzēm lāltāwa qa's menxsela-

- 15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
 20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
 25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on
 30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
 35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

- 15 x^éidēxa q^lāq^lēxēmē lāxēs k^lwēdats^lēyē ts^lāts^lag^līma. Wā, g^lil^lmēsē hēlōlexs laē wīqūlisasēs k^lwēdats^lēyē ts^lāts^lag^līma q^las lax-sēq. Wā, lā l^lāsta q^las hānxenselēxa dēmsx^é wāpa. Wā, g^lil^lmēsē dōx^éwalelaxa q^lāēdzasa t^lēst^llāla laē āx^éēdxēs q^lēltsemē q^las q^lēlstendēs lāxēs k^lōdlē q^lax^éwēdēlaxa lāla naēnxseg^lilalislaxa
 20 x^lāts^laxela. Wā, lā k^llāk^l!ēx^umōtilaxa lem^xwa k^lwāxlāwa. Wā, g^lil^lmēsē ēlāq lem^xwalisē k^lwēdats^lēs ts^lāts^lag^līmxs laē āx^éēdxa wālas nagats^lā q^las tsō^éstendēs lāxa dēmsx^é. Wā, g^lil^lmēsē qōt^laxs laē āem dālaq. Wā, g^lil^lmēsē hāng^lalisexs laē dawāq. Wā, g^lil^lmēsē lem^xwalisē yā^éyats^lisēxs laē mōltōdxa q^lāq^lēxēmē. Wā, lā gē-
 25 g^lalisasa g^libūlasa legwislē. Wā, lā āx^éēdxa malts^laqē q^las k^lāk^lēdenōdēs. Wā, laem k^lāk^lēdenwā^éya. Wā, lā mōmāg^lōtsa āmemā^éyastowē lāx ēk^llalisasa g^lālastoyiwē k^llāk^l!ēx^umōta. Wā, lā g^lēk^li^lyintsa hā^éyalastowē q^lēxal lāx ōkūyā^éyasa k^lāk^lēdenwā^éyas. Wā, lā menx^līdxa t^lēsemē lāx māg^linwā^éyas q^las xeqūyindalēs lāq. Wā,
 30 g^lil^lmēsē k^lōtaq laem hē^laxs laē mēnabōdeq. Wā, g^lil^lmēsē x^liqo-stāxs laē āx^éēdxēs lexā^éyē q^las mēng^lilisēxa t^lēst^llāla q^las ments^llālēs lāxēs lexā^éyē, yixs lēx^lamaē āx^éētsōsēda q^lēsgemalaēda t^lēsemāxa k^lwēt^lā^éyē. Wā, g^lil^lmēsē gwanāla lōx^lsēs lexā^éyaxs laē k^llōqūlisāq q^las lā gūgēnōlisas lāxa māg^linwalisasēs t^lēqwapā^éyē. Wā, lā
 35 hanal hē gwēg^lila menaxa t^lēst^llāla. Wā, ā^ll^lmēs gwālexs laē q^llēmēmē q^lap^lā^éyas. Wā, g^lil^lmēsē gwālexs laē āx^éēdxa malts^laqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then  she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large

‘nāl‘nemp!enk’ lāxens bālāqē āwāsgemasas. Wā, lā, q!ūnala 37
 ‘nāl‘nemp!enk’ lāxens ts!EX^{ts}!ānā‘yaxsens q!wāq!wax^{ts}!ānā‘yēx
 yix āwāgwidasasa q!ēxalē qa’s k’at!ālisēs lāx māg’inwalisāsēs t!ē-
 qwapa‘yē. Wā, lāxāē ēt!ēd āx‘ēdxa malts!aqaxat! hēem āwāgwita 40
 gālē āxānems. Wā, lāla āem neq!ēbōdē āwāsgemas s. Wā, g’il-
 ‘mēsē gwālexs laē q!ūlx‘ēdē lexk!wēdzemas t!ēqwapa‘yas. Wā,
 lā āx‘ēdxa wīlē g’ilt!a q!ēxāla qa’s k!wāk!wēt!ēqewēxa gūltā
 lāxa x’ix’ixsemāla t!ēsema. Wā, g’il‘mēsē ‘wīloqāwa gūltāxs laē
 āx‘ēdxa ‘nemts!aqē lāxa ‘nāl‘nemp!enk’ē lēelx’in q!ēxala qa’s 45
 k’adenōlisē lāxa x’ix’ixsemāla t!ēsema. Wā, lā ēt!ētsa ‘nemts!aqē
 lāxa neq!ēbōdās āwāsgemasē qa’s gēbendēs lāq. Wā, lā ēt!ētsa
 hē‘maxat! ‘wāsgem lāxa āpsba‘yasa g’iltagawa‘yē. Wā, lāxāē āx‘ēd-
 xa ‘nemts!aqē ‘nemp!enk’s ‘wāsgemsē lāxens bālax qa’s k’atlē-
 dēs lāx ēpsba‘yasa ts!ēlts!ēkwagawa‘yē. Wā, g’il‘mēsē gwālexs 50
 laē āx‘ēdxa g’ilt!a wīlto q!ēxāla qa’s golx‘ēdēs lāxa x’ix’ixsemāla
 t!ēsema qa ‘nemāk’iyas. Wā, hē‘mis qa lēlgaēs lāxa ēwanēqwasa
 ēemxēnwa‘yē q!ēxal lāx āwīstāsa ‘negasLaxa t!ēst!āla. Wā, g’il-
 ‘mēsē gwālexs laē t!āqeyundālasa t!ēst!āla lāxa x’ix’ixsemāla t!ē-
 sema (*fig.*). Wā, g’il‘mēsē lā bōleyālēda t!ēst!āla lāq qaēs laēnā‘yē 55
 wāk!wa; wā, lā āx‘ēdxa k!āk!obanē qa’s lēbenōlisēs lāq. Wā,
 g’il‘mēsē la ‘nāxwa gwālafaxs laē āx‘ēdxa ‘wālasē nagatslē qōt!a-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern-first. Then she takes the

58 lälēsxā demsx'ē 'wāpa qa's lä tsädZELEYints läq. Wä, lä ha'na-
kwila äx'ēdxā k'lāk'lobana qa's LEPEYindalēs lāxēs 'nek'ase'wē.
60 Wä, g'il'mēsē 'wī'la nādZekwē ösgema'ya LE'wēs ēwanā'yaxs laē
x'ös'ida. Wä, häyāqxent!ēx nexsēg'ilela lāxens q!aq!alak'!aya-
xens 'nālāxs laē L!ōpa. Wä, la'mē nāsōdxā nayimas. Wä, g'il-
'mēsē 'wī'lāxs laē ēsela qa lemlēm'x'stōx'widēs. Wä, hē'mis qa
k'ōx'widēsēxs laē äx'ēdxēs äwāwē lāelxa'ya qa's lä ts!ōx'widēq
65 lāxa demsx'ē 'wāpa qa lāwāyēsa ēg'itsema'yas. Wä, g'il'mēsē
'wī'lāxs laē dālaq qa's lä MEXENōlisas lāx äpsānā'yasēs 'nek'ase'wē
t!ēst!āla. Wä, lä k!wāk!wagawēxa maltsemē äwā laelxa'ya.
Wä, lä dāx'ēdxā t!ēst!āla qa gēlqālēxa k!wēt!a'yē lāxa t!ēsemē
qa's ts!eqēlēxa t!ēsemaxs laē 'wī'lāwa k!wēt!a'yē läq. Wä, lä
70 aēk'ilaxs laē äxts!ōtsa k!wēt!a'yē lāxa lēxa'yē qa k!ēsēs tētepsa-
laxs laē g'ēts!ā. Wä, lä hēx'sāem gwēg'ilāq lāxēs 'wāxaasē. Wä,
lāla mamaxūlq!axs laē äxālaxa k!wēt!a'yē lāxa t!ēsemē qaxs
q!ünālāē 'yaxānema 'nek'āxa t!ēst!ālaxs äwābalaēda 'nek'āx gwēx's-
demas. Wä, g'il'mēsē 'wī'lāxs laē k!lōqūlisxa k!wēdats!ē lēxa'ya
75 qa's lä k!lōgūxselas lāxēs nanak!aats!āxa k!wēt!a'yē ts!āts!ag'ima.
Wä, g'il'mēsē 'wīlxsaxs laē mōxsaxēs k'lāk'lobana LE'wa 'wālasē
nagats!ā. Wä, g'il'mēsē 'wīlxsaxs g'āxaē nā'nakwa lāxēs g'ōkwē,
wä, g'il'mēsē lāg'aa lāx L!ēma'isasēs g'ōkwaxs laē hēx'idaem
lōtālaxēs ts!āts!ag'imē lāxēs ālaxlālaēna'yē. Wä, la'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
the end to a stone on the beach. She goes into her house, | and imme-
diately she eats; and her husband clears up the house | and spreads
mats around the floor. When he has done so, he invites his | tribe
to come and eat the barnacles. When they come in, || the host takes 85
long narrow mats to eat from, | and he spreads them down in front
of the barnacle-eaters; | and he takes cedar-sticks, which he splits
into thin pieces, | and he breaks them into pieces four finger-widths
in length. | He distributes these, one stick || to each one of the 90
barnacle-eaters, to pull out the | edible part of the barnacles. As
soon as each has one, he goes down to the | place where the old canoe
of his wife is, and he carries on his back the basket with bar-
nacles. | He carries them into the house and puts them down by
the side of the | door of the house. Then he goes down again, and
carries on his back the || other large basket of barnacles; and he goes 95
and carries them into his house; | and he walks right back to the rear
of the house, and pours them on the | mats from which the barnacles
are to be eaten. Then he pours them out all along in front of those
who | are to eat the barnacles; and he takes the other basket of
barnacles | and goes and pours them out. Then the barnacle-
eaters || take up the barnacles with the left hand, and with the | 100
right hand they hold the cedar-stick and push at the "eye" | of the

q!Eldzanâfyases ts!äts!ag'imaxs laē lāsdēsela qa's mōx'semlēsēs 80
ōba'yas lāxa megwisē t!ēsema. Wä, lä laēl lāxēs g'ōkwē.
Wä, hēx'ida'mēsē L!EXWA. Wä, lāla lā'wūnemas ēx'ēwīdxēs g'ōkwē
qa's LEPSē'stalilēlēsā lēl'wa'yē. Wä, g'il'mēsē gwālēxs laē Lē'lāxēs
g'ōkūlōtē qa grāxēs t!ESAXA k!wēt!a'yē. Wä, g'il'mēsē g'āx 'wī'laē-
laxs laēda k!wētēlalaxa k!wēt!a'yēxa begwānemē āx'ēdxa g'ilsg'ilde- 85
dzowē lēl'wa'ya qa's lä LEpdzamōlilas lāxa t!ESālaxa k!wēt!a'yē.
Wä, lä ēt!ēd āx'ēdxa k!wa'xlāwē qa's xōxōx'sendēq qa wīswēlto-
wēs. Wä, lä k'ōk'EX's'endēq. Wä, laem maēmōdenē āwāsgemasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, lä ts!ewanaēsasa 'nāl'nemts!aqē
lāxa 'nāl'nemōkwē lāxa t!ESālaxa k!wēt!a'yē qa L!ENXSālayōsēxa 90
hāhāmastāfyasa k!wēt!a'ya. Wä, g'il'mēsē 'wīlxtōxs laē lents!ēs lāxa
ha'nēdzasas ts!agr'ōlasēs genēmē qa's ōXLōltōdēxa k!wēdats!ē lēxa'ya
qa's lä ōXLAēLElas lāxēs g'ōkwē qa's lä hāng'alīlas lāxa āwīLElās t!E-
x'ilāsēs g'ōkwē. Wä, lä ētēnts!ēs qa's ēt!ēdē ōXLEX'ēdxa 'nemsgē-
mē 'wālas k!wēdats!ē lēxa'ya qa's lä ōXLAēLElaq lāxēs g'ōkwē. 95
Wä, lä hēg'iyōlilēlas lāxa ōgwiwalilē qa's lä gūgēdzodālas lāxa t!E-
dzēdzōwē lē'wa'ya. Wä, laem gūgē'nakūlas lāx L!āSEX'dzamālīlasa
t!ESālaxa k!wēt!a'yē. Wä, lä āx'ēdxa 'nemsgēmē k!wēdats!ē lē-
xa'ya qa's lä gūgūgēqas lāq. Wä, hēx'ida'mēsēda t!ESālaxa k!wē-
t!a'yē dāg'ilīlxa k!wēt!a'yē yīsēs gemxōlts!āna'yē. Wä, lä dālasēs 100
hēlk!ōts!āna'yē lāxa L!engayowē k!wa'xlāwa qa's L!EL!ENxstowēs

- 2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

- 2 lāxa k!wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, g'il'mēsē L!enx'sōd-xa hāmts!āwasēxs laē ēp!ēdex q!eg'īmasa k!wēt!a'yaxs laē q!ēk'ō-dex ōxsde'yas qa's hāmx'īdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs
 5 k!wētk!wataaxa k!wēt!a'yē. Wā, lā hālabālaemxs hā'māpaaq. Wā, g'il'mēsē 'wī'laxs laē āx'ēdēda k!wētēlāxa k!wētā'yēxa 'wāpē qa's lā tsēx'its lāxēs k!wētēlag'ilē. Wā, lax'da'xwē ts!ewēL!exōda qa lawāyēs demp!aēL!exawa'yas. Wā, g'il'mēsē 'wī'lāwē demp!aēL!exawa'yasēxs laē xāl!EX'īd nāx'īdxa 'wāpē. Wā, hēx'īda'mēsē
 10 'nāxwa hōqūwelsa. Wā, laxaēda k!wētēlax'dē hēx'īdaem q!ap!ē-g'ililxa t!asmotē qa's k!āts!ōdēs lāxa lexa'yē qa's lā k!ōdēs lāx L!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

- 1 **Another Way of preparing Barnacles.**—Ānāxa k!wēt!a'ya lāxa k!wēdek!wa t!ēsema lāxa 'nēmaa de'nāxek!wa. Wā, hē'maaxs laē xwānatēlēda ts!ēdāqaxs lālē ānaxa k!wēt!a'yē, wā, hē'mis g'il āx'ētsō'sēs 'wālasē lexa'ya. Wā, lā āx'ēdxa ts!āts!ax'semē
 5 qa's xōxox'sendē qa yīwēs āwāgwītens q!wāq!wax'ts!āna'yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē'misa L!emq!ēk!linē k!līlākwa; wā, hē'misa k'ēdzayowā. Wā, lā ōxlālaxēs 'wālasē lexa'ya. Wā, lā wik'ilaxa mendzaakwē k!wa'xlāwa. Wā, lā dāk!ōtelaxēs L!emq!ēk!linē k!līlākwaxs laē lets!eyāla lāx
 10 L!ēma'īsasēs g'ōkwē lāx'ga Tsāxēsek'. Wā, lā alēx'īdex 'nemxsaaāsa k!wēt!a'ya. Wā, g'il'mēsē q!āxa lēxeya tasāla k!wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwe^εyōsa g'ālē bāk'lūm ^εnemxsaaatsa k'wēt!a^εyēda hē gwālē, 12
 wā, la āxālōdxa mendzaakwē k'waxlāwa, wā, hē^εmesēs k'!lāk^εwē.
 Wā, lā ōxlōsdēsela^{xēs} lexa^εyaxs laē lāsdēsela qa^εs lā āx^εd lāxa
 ts!āts!ayimē lāxa ^εya^εx^umutē qa^εs lēxts!ōdēs lāxēs lexa^εyē. Wā, 15
 g'il^εmēsē qōt!axs laē xwēlaqents!ēs lāxa L!emayaa lāx g'īyaāsa-
 sēs mendzaakwē k'wa^εxlāwa. Wā, lā ōxleg'aalōtsēs ts!ayats!ē
 lexa^εya. Wā, lā āx^εwūts!ōdxa ts!āts!ayimē lāxa lexa^εyē, qa
 bēleyīndālēs lāxa k'wēt!a^εyē. Wā, k'!ēst!a wāk!waxaē lexeyaya
 ts!āts!ayimē lāq. Wā, g'il^εmēsē gwālexs laē hēlox^usend xōxōx^u- 20
 sendxa ^εnemtslaqē lāxa mendzaakwē k'waxlāwa qa^εs g'ālastoyā.
 Wā, g'il^εmēsē gwālexs laē āx^εēdxēs k'ēdzayowē qa^εs k'ēs^εdēq.
 Wā, lā mēx'bendxa g'ālastoyowē k'wa^εxlāwa. Wā, lā āxeyīnts
 lāx naq!eq!a^εyasa lā lēx^εa ts!āts!ayima. Wā, lā k'āteyīndālasa
 mendzaakwē k'wa^εxlā lāq qa gwēlēs. Wā, g'il^εmēsē x'īqōstāxs laē 25
 k'wāgaāla lāxa t!ēdzek!wa. Wā, laem ēsela qa q!ūlx^εīdēsa
 mendzaakwē k'wa^εxlāwa. Wā, g'il^εmēsē q!ūlx^εīdexs laē āx^εdēda
 ts!edāqaxēs k'!lāk^εwē qa^εs xox^εwidēs lāxa ts!āts!ayimē lē^εwa
 q!ūq!wālemōtē. Wā, g'il^εmēsē ^εwīlaxs laē k'wētelalasēs k'!lāk^εwē
 lāxa k'wēt!a^εyē. Wā, ā^εmisē la qwāk!ūg'ilālēda la L!ōp k'wēt!a^εya 30
 lāxēs āwādzewēna^εyē. Wā, ā^εmēsa ts!edāqē la hēlox^us'alālā wewex-
 sālaq qa^εs āxts!ālēs lāxēs lexa^εyē. Wā, g'il^εmēsē ^εwīlāwa la L!ōpexs
 laē ōxlex^εīdxā k'wēdats!ē lexa^εya qa^εs lā na^εnakwa lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hēx¹ida¹mēsē lē¹lāxēs lā¹wūnemē lē¹wis sāsēmē. Wä, g'il-
35 mēsē k'leās sāsēmxs laē lē¹lāxēs nē¹nēmōkwē qa g'āxēs t'esaxa k'wēt¹la¹yē. Wä, g'il¹mēsē g'āx k'lūs¹alitēxs laē lēpdzamōlilema lē¹wa¹yē lāxa t'esālaxa k'wēt¹la¹yē. Wä, lēda ts!edāqē lents!ēs lāxa l!ema¹isāsēs g'ōkwē qa¹s xex^uwīdēxa t!ēsemē qa¹s lā xex^usdēse-
40 laq. Wä, lā xegwīlelaq lāxēs g'ōkwē qa¹s lā xex^uwalīlas lāxēs k'waēlasē. Wä, lā ts!āsa maēmaltsemē t!ēsem lāxēs k'wētēlag'ilaxa k'wēt¹la¹yē. Wä, lā gügedzōtsa k'wēt¹la¹yē lāx l!āsex¹dzamā¹yasēs lē¹lānemē. Wä, hēx¹ida¹mēsa k'wētk!watlaxa k'wēt¹la¹yē mēxwa-
līlasa nēmsgēmē t!ēsema qaxs hē¹maē t!esdēmalxa k'wēt¹la¹yē. Wä, lā dāx¹itsēs gemxōlts!āna¹yē lāxa k'wēt¹la¹yē qa¹s āxsemdēs lāxa
45 t!esdēma t!ēsema. Wä, lā dāx¹itsēs hēlk!¹ōts!āna¹yē lāxa t!āyowē t!ēsemxs laē t!es¹its lāxa k'wēt¹la¹yē. Wä, hē¹mis lā tep!ēdāmasxa xālaēsasa k'wēt¹la¹yē. Wä, lā hām¹x¹idēx hām¹ts!āwas. Wä, āx¹sā-
mēsē hē gwēgilaxs k'wētk!wataaxa k'wēt¹la¹yē. Wä, g'il¹mēsē gwālēxs laē āem la negeltewēxen g'ālē wāldēm¹xg'in lā gwāgwēx-
50 sēāla laqēxs laē gwāl k'wētk!wata lē¹lānemasa k'wētēlāxa k'wē-
t!a¹yē. Wä, laem gwāl lāxēq.

1 **Cryptochiton.**—Wä, g'il¹mēsē x'āts!aēsēxs laēda genemas āx¹ēdxēs lālaxamē lē¹wis q!enyayāxa q!anasē. Wä, lā lents!eyāla lāxa l!emayaa. Wä, lā hēx¹idaem dōdegūpaxa mēx¹mēk!wa t!ēsema. Wä, g'il¹mēsē dōx¹waLelaxa q!anasē laē l!enqelōtsēs q!enyayowē

¹Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | “berries” on the back,—these are of red color and soft,—

lāx āwābā⁴yas. Wā, g'il⁴mēsē NELElaxs laē dāx⁴ideq qa⁴s ts!EX- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx⁴sā⁴mēsē hē gwēg'ilaxēs q!āsewē q!anasa. Wā, g'il⁴mēsē qōt!ē q!enyats!ās lālaxamaxs laē lāsdēsa qa⁴s lā laēL lāxēs g'ōkwē.

Wā, hēx⁴ida⁴mēsē āx⁴ēdxēs ha⁴nemē qa⁴s ts!ōxūg'indēsa ⁴wāpē lāq. Wā, g'il⁴mēsē gwālexs laē gūxts!ōtsa ⁴we⁴wāp!emē lāq qa 10 neḡoyoxsdālēs. Wā, lā hānx⁴lents lāxēs legwīlē. Wā, g'il⁴mēsē medelx⁴wīdexs laē āx⁴ēdxēs q!enyats!ē lālaxama qa⁴s gūxstendēsa q!anasē lāxa maemdelqūla ⁴wāpa. Wā, g'il⁴mēsē ⁴wīla⁴staxs laē āx⁴ēdxēs ts!ēslāla qa⁴s xwēt!ēdēs lāqēxs laē gwā! medelqūla qaēda q!anasaxs ⁴wūdaē lāg'ilas hēx⁴idaem gwā! medelqūlē. Wā, lā 15 xwētax⁴sāemqēxs laē g'ēstalēda q!anasē lāxa hānx⁴lanowē. Wā, g'il⁴mēsē ēt!ēd medelx⁴wīdexs laē hēx⁴idaem hānx⁴sendxa hānx⁴lanowē lāxa legwīlē. Wā, lā āx⁴ēdxa lōqlwē qa⁴s hālabalē gūxts!ōtsa ⁴we⁴wāp!emē lāq. Wā, lā āx⁴ēdxa ⁴wālasē k'ats!enaqa qa⁴s xalōstendēs lāxa q!ānsēlāsēda q!anasē qa⁴s lā xelts!ōts lāxa 20 ⁴wābets!ālēlē lōqlwa. Wā, g'il⁴mēsē ⁴wīlosexs laē hēx⁴ida lē⁴laxēs lā⁴wūnemē qa g'āxēs q!ensq!asxa hānx⁴laakwē q!anasa. Wā, hēx⁴ida⁴mēsē la k!wāg'āgelilxa q!ensq!ayats!ē lōqlwa. Wā, lā dāx⁴ēdxa ⁴nemsgemē q!anasa qa⁴s sex⁴ālēx xeldzēg⁴āyas qa⁴s ts!exts!ālēs lāxa q!ensēlats!ē hānx⁴lanowa. Wā, lā gelx⁴ūqōdex 25 yix'yig'ila qa⁴s ts!exts!ōdēxaas⁴lāxa hānx⁴lanowē. Wā, g'il⁴mēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!Emdzegwēk'ilaxa L!ax^ustowē telkūxs laē ts!ōq!ūsa lāxēs sēmsē
 qa's hām^xē'idēq. Wā, lā ts!ōx^ewīdxa sēnkwē q!anasa lāxa
 q!ensq!ayats!ē lōqlwa. Wā, g'il^mmēsē gwāl ts!ōxwaqēxs laē
 30 hām^xē'idēq. Wā, lā 'nēkēd'a waōkwē bāk!ūma q!ensq!asēdxa
 q!anasē. Wā, g'il^mmēsē 'wīlaqēxs laē ēt!ēd dāx^eidxa 'nemsgemē
 q!anasa qa's ēt!ēdē sēx^eideq lāxēs g'ālē gwēgilasxēs g'ālē sēx^a-
 se'wa. Wā, g'il^mmēsē sēnkūxs laē ts!ōx^ewīdēq. Wā, lāxaē
 q!ensq!asēdēq. Wā, lā 'nāxwaem hē gwēgilaxs q!ensq!asaē.
 35 Wā, g'il^mmēsē gwālexs laē tsēx^eitsō'sa 'wāpē. Wā, lā ts!ewēl!E-
 xōda. Wā, g'il^mmēsē gwāl ts!ewēl!exōdexs laē xāl!ex^eid nāx^eēd-
 xa hōlalbida'wē 'wāpē. Wā, g'il^mmēsē gwālexs laē āem k!ūs^eālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē'maē āx^eēdēda ts!E-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!ābōlisēs lāxēs
 legwīlē lāxa k'āk'ēdenwa'yas yīxs laē gōlx'aakwēda ts!Elqwa gūna'yā.
 Wā, g'il^mmēsē la k'!ag'ilisa q!anasē lāxa gūna'yaxs laē āx^eēdxēs ts!ēs-
 5 lāla qa's gōli^elālēq qa gwē'idēs. Wā, la hēmen^eem gōlg'Elgēq. Wā,
 k'!ēstla ālaem gaēsexs laē k!wēk!ūmēlsgemx^eida. Wā, ā'mēsē
 gōlx'sentsēs ts!ēslāla lāq qa g'āxēs k'!anālēs lāx māg'inwalisasēs
 legwīlē. Wā, lā āx^eēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'!āg'ililxa ts!ēdzekwē q!anasa qa's
 10 lā k'!āstents lāxa 'wābets!āwasa lōqlwa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il^mmēsē 'wīl'āwē gwēgūnēsgema'yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gūqōdxa nēqwa 'wāpa. Wā, lā et!ēd gūq!Eqasa 'wāpē lāq qa's L!ā- 12
yōdēq. Wā, laemxaē xwētelg'intsēs a'yasowē lāq. Wā, lāxaē et!ēd
gūqōdxa nēqwa 'wāpa. Wā, la'mē ēx'semx'ida. Wā, lāxaē et!ēd
gūq!Eqasa 'wāpē lāq. Wā, lā sēx'āla xeldzēg'a'ya lāxēs gwēg'i- 15
lasaxen g'ālē wāldemx'g'in lāk' gwāgwēx's'ālalak'ēxs laē q!ensq!as-
xa hānx'Laakwē q!anasa. Wā, laem āem neqemg'iltewēqēxs laē
hā'māpeq. Wā, laemxaē gwāl lāxēq.

Winkles (G'elayo).—Āemlēda ts!Edāqē āx'ēdxēs lālaxamē qa's lā
lents!ēsela lāxa L!emāyaāsēs g'ōkwaxa x'āts!aēsē lāxs laē mem- 20
waēL!enx lax Dzāwadē qaxs hē'maē la q!ap!ēx'īdex'demsa g'ē-
layowē lāxēs wasēlaslē. Wā, hē'mis la ālāso'sa ts!Edāqē. Wā,
g'il'mēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa g'ē-
layowē qa's gōlts!ōdēsa g'ēlayowē lāxēs lālaxama. Wā, g'il'mēsē
qōt!ē lālaxamāsēxs g'āxaē lālsdēyala k'!ōxk'!ōtelaxēs g'ēlayoats!ē 25
lālaxama qa's lā hā'nōlilas lāxēs lēgwilē. Wā, lā āx'ēdxēs hā'ne-
mē qa's hā'nōlilēs lāxēs g'ēlayoats!ē lālaxama. Wā, lā dādanōdeq
qa's gūqōsēsa g'ēlayowē lāxa hā'nemē. Wā, g'il'mēsē 'wī'fāxs laē
āx'ēdxa 'wāpē qa's xal!aqē gūq!Eqas lāq. Wā, lā āx'ēdxa k'!ā-
k'!obana qa's dzōpeyindēs lāq. Wā, lā hānx'Lents lāxēs lēgwilē. 30
Wā, la gēx'Lāla lāxa lēgwilē yāla maemdelqūla. Wā, laxentē
mōts!agelelag'ila lāxens q!āq!alak'!ayaxens 'nālāxs laē L!ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lā hānx'sendeq qa's x'ats!EX'īdē 'wāpalās. Wā, g'il'mēsē 'wī'lāwē
'wāpalāsēxs laē laweyōDEX dzōpeya'yas k'lāk'lobanē. Wā, lā
35 āx'ēdxa maltsemē tlēsēma qa's t'lāyoxa g'ēlāyowē. Wā, lā āx'ēd-
xa t'lēdzā lē'wa'ya qa's LEPlālilēs lāxēs L'lāsālilāsēs k'l'wāclāsē.
Wā, lā āx'ēdxa g'ēlayots'lāla hānx'lanowa qa's gūgedzōdēsā g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wā, lā āx'ēdxa 'nemsgēmē tlēsēma
qa's 'megūdzōdēs lāxa t'lēdzā lē'wa'ya. Wā, lā dālasēs hēlk'ō-
40 ts'lāna'yē lāxa 'nemsgēmē t'lāyo tlēsēma. Wā, lā dāx'īdxa 'nems-
gemē g'ēlayo qa's 'mē'x'sēmdēs lāxa t'lēsēma t'lēsēma. Wā,
lā t'lēs'ēdeq yīsēs dāsgēmēsēwē t'lāyō tlēsēma. Wā, hē'mis la
tētpsaatsa xeltsema'yasa g'ēlayowē. Wā, lā āx'ēdex hām'ts'lā-
was qa's hām'x'īdēq. Wā, ā'misē hē g'wēg'ilaxa wāōkwē. Wā,
45 g'il'mēsē 'wī'laxs laē ts!EWIL!EXōda qa lawāyēs demp!aēL!EXawa-
'yas. Wā, lā xal!EX'īd nāx'īdxa 'wāpē. Wā, lā q!ap!ēg'ilixēs
t'lāsēsawa'yē qa's lā 'wī'ladzōts lāxēs t'lēdzā lē'wa'ya qa's lā
k'lāts lāx L'lāsanā'yasēs g'ōkwē, yīxs k'lēsāē k'l'wēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē LE'wa q!anasē LE'wa k'!enōtē.
50 Wā, lāla lēx'ama g'ig'igāma'yē LE'wis sāsēmē hā'māpxa g'ēlayowē.
Wā, len k'lēs q!ālelax hēg'ag'ilmas hā'māpeq. Wā, laem g'wāl
lāxēq qaxs 'nemx'īdālamaē hā'mēx'silaēna'yāq.

1 **Eel-Grass** (K'ilpāxa ts'lāts'ayīmē).—Wā, hē'maaxs laē q!waxenxa
laas hāyāqaxa ts'lāwūnxē laē xwānal'īdēda 'nāxwa ts'lēdaqa qa's

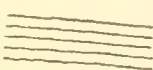
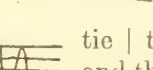
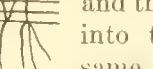
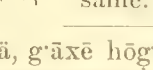
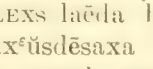
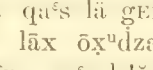
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'lipēlxa ts!āts!ayimē.¹ . . . Wā, laem lālē genemasa begwā- 3
nemē k'lipalxa ts!āts!ayimē. Wā, hē^εmis g'il āx^εētsō^εsēs k'lipa-
yasē sē^εwayowa lē^εwēs q!eldzana^εyē densen denema. Wā, hē- 5
^εmisēs k'lipemlē letemla qaxs hēmenāla^εmaē letemālēda k'lipāxa
ts!āts!ayimē qaxs hēmenāla^εmaē kūsx^εegemālaxa demsx^εē ^εwa-
pexs laē nēxōstōdēda ts!edāqaxēs k'lipba^εyāxs laē x'ilk'lūtba^εya
ts!āts!ayimē lāx ōba^εyas. Wā, hē^εmis lā kūsx^εegemālatsēxs laē
ts!ōts!exōdxa ts!ātsayimē. Wā, hēem lāgilasa k'lipemlē letem- 10
la. Wā, lā ^εwīla dents!ēselaqēxs laē lents!ēsela lāxa l!ema^εisē
lāx hā'nēdzasasēs k'lipbats!ēlē ts!āg'ōl xwāxwagūma. Wā, hē-
^εmisēs tsālayowe lē^εwis k'elbayowaxa ts!āts!ayimē. Wā, lā wix^u-
stendxēs ts!āg'olē xwāxwagūma. Wā, lā āx^εātexselaxen lā lēlēqela-
se^εwa. Wā, g'il^εmēsē ^εwilxsexs laē k!waxlendxēs k'lipbats!ēlē xwā- 15
xwagūma. Wā, lā dāx^εidxēs k'lipsayasē sē^εwayā qa^εs sēx^εwidē
qa^εs lā lāxēs q!ālē wāx^us ts!āts!ayimē. Wā, hē^εmisa telgwēsas ēg^εrisē
q!waxasasa ts!āts!ayimē. Wā, g'il^εmēsē lāg'aa lāxa k'lipbadaxa
ts!āts!ayimaxs laē āx^εēdxa densenē denema qa^εs mōx^ubendēsa
t!ēsemēlāq qa^εs q!elstendēs. Wā, ā^εmēsē a^εwenenselaxs laē mōx- 20
^εwalēxsas lāxa lēxexstewēlexsē. Wā, g'il^εmēsē gwālalexsexs
laē dāg'ilēxsxēs k'lipbayowē qa^εs mētsendēs wīlba^εyas qa^εs mē-
densēs lāxa demsx^εē ^εwāpa qa^εs l!enxalisēs lāxa ēg^εēdzegwisē lāx
q!ayasasa ts!āts!ayimaxs laē k'lip!ida. Wā, la^εmēda ts!āts!ayimē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'lip!enēxa k'libayowē. Wā, g'il'mēsē gwāl se^x'ts!a k'lipē-
 lēda k'libayāxs laē nēxōstodēda k'lip!ēnoxwē ts!edāqxēs k'liba-
 yowē. Wā, g'il'mēsē g'āx nēl'ēdēda ts!āts!ayimāxs laē aōdzaaqa
 qwēlk'!ewēsēdxēs k'libayowē. Wā, hēmī la lāwiyatsa ts!āts!a-
 yimē. Wā, lā q!wēs'idxa 'nemp!enk'ē lāxēns q!wāq!wax'ts!āna-
 30 'yēx g'āg'ilela lāxa ōgūma'ayas yixēns g'wē'yōwē L'ōp!ek's. Wā,
 lā ts!ōx'wēltālaq lāxa demsx'ē 'wāpa qa lawāyēsa ēg'isē. Wā,
 g'il'mēsē 'wīlāxs laē bāl'idxa malp!enk'ē lāxēns q!wāq!wax'ts!ā-
 na'yēx g'āg'ilela lāx āwanā'yasa L'ōp!ek'sēxs laē p!ōqālax ēwaxsda-
 'yas. Wā, g'il'mēsē 'wīwūlx'sēxs laē g'ig'aalexsa lāxēs nalēl'ēxsē.
 35 Wā, lā xwēlaqa mēdensasēs k'libayowē. Wā, ā'mēsē neqemg'il-
 tewēxs g'ālē gwēg'ilasa. Wā, g'il'mēsē q!eyōlēxs laē 'yixwa
 qaxs lēx'a'maē k'lipdema 'wālasē x'ats!a'ya. Wā, g'il'mēsē k!wa-
 yōsdēsa 'yixwāxs laē denx'ēidxēs q!eltsemē qa's lā nā'nakwa.
 Wā, g'il'mēsē lāg'alis lāx L'ema'isasēs g'ōkwaxs laē lōltālxēs k'lip-
 40 bats!ē ts!ag'ōla qa's dāg'itēxsēxs q!eltsemē qa's lā dāsdēse!aq.
 Wā, g'il'mēsē lēk'lūt!ēdē q!eldzaanāyasēxs laē 'mēx'wālisaq. Wā,
 hēx'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās L'ēlālaxēs g'ōkūlōtē qa
 'g'āxēs sēx'axā ts!āts!ayimē. Wā, hēx'ida'mēsē nānageg'a'ya be-
 gwānemax wāldemasēs genēmē. Wā, lā L'ēlālaxēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx'ida'em ēx'widxēs g'ōkwē
 qa's lēpsē'stalilelēsa lēl'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayimē. Wā, g'il'mēsē gwālālilexs laē āx'ēdxēs ts!ēts!ebats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner:  Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner,  and they hold them at | 1.
 Then they dip (the bundle)  into the oil and eat it,
 and | all the others do the same. After they have

LE^{wa} L^lē^{na} qa g^āxēs g^wālīla. Wā, g^āxē hōgwīlēlēda sēx^ālaxa 48
 ts!āts!ayīmē. Wā, g^īl^mēsē ^{wi}lālēlexs laēda begwānemē hēlaxa
 hā^yāl^{ās}ēs ^{ne}mēmōtē qa lās gemx^ūs^dēsaxa ts!āts!ayīmē. Wā, 50
 hēxⁱda^mēsē lāxⁱda^{xw}ēda hā^yāl^a qā^s lā gemx^ūs^dēsaq qā^s lā
 gemxēlelaq qā^s lā gēmxemlīlēlas lāx ōx^udzamālīlasa sēx^ālaq.
 Wā, lā āx^ēdēda begwānemaxa L^lē^{na} qā^s k^lūnxtslālēs lāx ts!ē-
 ts!ēbats!ē. Wā, g^īl^mēsē q^lwālxots!ewakūxs laē k^{ax}dzamolīlas
 lāx sēx^ālaxa ts!āts!ayīmē lāx L^lasālīlas. Wā, lā maēmālēda bē 55
 begwānemaxa ^{nā}lⁿemēxla ts!ēts!ēbats!ā. Wā, lāla gwēfemalīlēda
 ts!āts!ayīmē lāx sēx^ālaq. Wā, g^īl^mēsē g^wāl^{al}ilexs laē hēxⁱ-
 da^{ma} bēbegwānemē dāxⁱdx maēmots!aqē ts!ats!ayīma qa k^lūl-
 wālēxa ām^āma^yē L^lōp!ek^s. Wā, g^īl^mēsē ^{wi}lāxs laē sēx^ālaxa
 wīwakūya^ya ōgwida^yas ōxsda^yas g^ūg^īlēlālax āwānā^yasa L^lekwē 60
 L^lōp!ek^s. Wā, g^īl^mēsē lāg^{aa} sēx^ayas lāx telteq!ūq!a^yasa
 ts!āts!a^yīmaxs laē ēt!ēd hē gwēxⁱdx yūdux^uts!aqē. Wā, g^īl-
^mēsē ^{wi}lā la hē gwēkūxs hē q^lap!ēxⁱdex L^lōp!ek^{as}ēxs laē yaē
 dux^uden lāxens q^lwāq!wax^{ts}!āna^yēx yīx āwāsgemasasēxs laē k^ō-
 k^{ex}sendeq. Wā, lā ēt!ēd k^ōk^{ex}sendeq qa ^{nem}ēs āwāsgemasa 65
 g^a g^wālēg^a (*fig.*). Wā, lā hāmalgūnāts!aqālaxs laē yiltsemīs qwē-
 qūL^lexsda^yas lāq g^a g^wālēga (*fig.*). Wā, hē^{mis} la dālasōsēda
 (1) axs laē ts!ēplēts lāx L^lē^{na} qā^s ts!āsts!ēs^ēdēq. Wā, ^{nā}-

70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

1 Seaweed.—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

xwaem hē gwēg'ilē waōkwās. Wā, g'il'mēsē gwāl ts'lāsts!esexs laē
70 āem gēmxełixēs k'lets!āyawayē qa's lā hōqūwēsa. Wā, lā hōgwīl lāxēs g'ig'ōkwē qa's gēgēmxełilēlēsēs mamutē ts!āts!ayīm lāxēs gēgenēmē. Wā, laem hēwāxa nāx'idex ēwāpaxs laē hōqūwēsa lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilaxa ts!āts!ayīma q'lēnemē lēlqwālāla'ya qaxs hēmawalaasa g'alē begwānema
75 g'ālāōlex bekūmg'alisa ēnāxwa nuḡ'nemisa. Wā, hē'mis lāg'ilas awilax'selakwa ts!āts!ayīmxs ts!āsēlaēda begwānemē. Wā, laem gwāla ts!āts!ats!alāxa ts!āts!ayīmē qaxs ēnemx'īdālā'maē ts!āts!E-ts!ēna'yaq lē'wa lālelaēna'yaq.

1 Seaweed (lēqaxa lēq!este'nē).—Wā, hē'ēmaaxs la'ē gwāl hā-
ēma'pa k!wē'laxa xa'mā'sē, wa, la āx'ē'dēda ts!ēdā'qaxēs lēq!este'nē
qa's k'lūk!lūpsa'lēq. Wā, lā ts!awanaqas lā'xa ha'ya't'a. Wā,
lēda waō'kwē āx'ē'dxa k'īmlayowē qa's pā'xbendēsa lēq!este'nē
5 lā'xa hēkwila'yē te'mk'!ewē q!waxasa. Wā, lae'm ē'seg'eyō la'-
xens q!wā'q!wax'ts!āna'yēx. Wā, lā yū'dux'p!ēnx'sē'sta lā'xens
q!wā'q!wax'ts!āna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa g'ō'-
kwaxs la'ē pagētālilēda lēq!este'nē la'qēxs la'ē tsetsex'salēda
hā'yā't'āq. Wā, lēda waō'kwē hā'yā't'a mā'lekwaq qa's āxts!ā'lēs
10 lā'xa ēwā'lasē lō'q!wa. Wā, g'il'mēsē hē'ē'da malēg'ekwē lēq!es-
te'nxs la'ē gwāl malē'kwa lē'wa waō'kwaxs tsek'aa'sa k'ī'm-
layo. Wā, lae'm āx'ē'tse'wēda hānx'lanowē qa's gūxts!ō'tse-
ēwēsa ēwā'pē qa ēnegoyā'lēs. Wā, la k'!esta'nowēda malē'g'ekwē
lēq!este'nē lāq. Wā, lā xwē'tasa g'elt!ēxlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
does not become too thick when it is | on the fire. They keep on
stirring it while it is on the fire; | and after it has been boiling for a
long time, oil | is poured on the seaweed. It is stirred again a long
time, | so that it becomes well mixed. When it is really mixed, ||
the kettle is taken off the fire. Then it is done, | when the oil 20
disappears from the top of the seaweed. Immediately | a food-mat is
taken and is spread before | those who are to eat the seaweed. Then
spoons are given to the | guests. Then the small kettles are lifted
by the handle, and || are put down at the outer edge of the food-mat, 25
and they begin to eat with spoons | the seaweed. They do not drink
water before they eat it, | because they drank water before they ate
dried salmon. | After they have finished eating with spoons the
seaweed, they cool themselves | by drinking fresh water; and after they
have finished they go out. || They eat seaweed at all times, in the morn- 30
ing and at | noon and in the evening; but only in the morning they
eat | dried salmon first; and when there is no dried salmon, then they
eat | dried halibut in its place. They do not eat dried salmon first,
at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
the owner wants to eat some of it; | and they do it in the same way
when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwaläq qa hēlā'les genk'alaēna'yasēxs la'ē hä'nx'LEnts 15
lä'xa legwī'lē. Wä, lä hē'mēnalag'ililēm xwētē'da hä'nx'Lāla.
Wä, hē't!a la gē'g'ilil mae'mdelqūlaxs la'ē äx'ē'tsē'wa L'ē'na qa's
k'lūq!egēmē lä'xa leq!ESTē'nē. Wä, lä'xaa. ē't!ēd gē'g'ilil xwē'-
tase'wa qa lelgowēs. Wä, g'il'mēsē la ā'lak'lāla le'lgoxs la'ē
hä'nx'sanō lä'xa legwī'lēda hä'nx'LANowē. Wä, lae'm L'ō'pexs 20
la'ē x'is'ī'dēda L'ē'na lāx ō'küya'yasa leq!ESTē'nē. Wä, hē'x'id-
mēsē äx'ē'tsē'wa hä'madzowē lē'wa'ya qa's lē lepdzamolilas
lä'xa lexla'qlē. Wä, la ts!awanaē'dzema k'ak'ets!ena'qē lä'xa
k!wē'lē. Wä, lä k'ō'küliase'wa hēha'nēmē qa's lē hānēm'g'ā'lilem
lāx L'ā'sENxa'yasa hä'madzowē lē'wa'ya. Wä, lax'da'xwē 'yō's- 25
'idxēs lexla'qse'wē. Wä, lae'm k'lēs nanaqa'giwalax 'wā'pa
qaxs la'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hä'ma'pxa xa'ma'sē.
Wä, g'il'mēsē gwāl 'yō'saxēs le'x!EXSE'waxs la'ē k'ō'xwaxōd nā'-
x'idxa a'lta 'wā'pa. Wä, g'il'mēsē gwā'lexs la'ē hō'qūwelsa.
Wä, k'leā's k'lēs hä'mā'pDEMxa leq!ESTē'nē Lē'wa gaā'la Lē'wa 30
'neqā'la Lō'ma gā'nULē. Wä, lē'x'a'ma gaā'la ha'ha'mal'giwala-
tsēxa xa'masē. Wä, g'il'mēsē k'leā's xa'masEXS la'ē hē'dēda
k'lā'wasē hä'mā's. Wä, lä k'lēs hahā'mal'giwalaxa xa'masaxa
'neqā'la Lē'wa dzā'qwa.

Powdered Seaweed.—Wä, ā'ē'mēsē la äx'ē'daasEXS lexlaqlēxsdaēda 1
āxnōgwadās. Wä, la hē'emxat! gwē'g'ilasōxs la'ē hä'mēx'sila-
se'wē gwē'g'ilasaxa tseg'ekwē Lē'wa malē'g'ekwē. Wä, g'il'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wüDEX'í'dēda lēq!ESTE'naxs la'ē lēxla'qa k!wē'fāxs la'ē
 5 āx'ē'tSE'wa k'!lplā'la qa's k'!lplēda'yuwē lā'xa x'ixSEMāla t!ē'-
 SEMa qa's lē k'!lplsta'no lā'xa ha'nēmē. Wā, hē'x'ida'mēsē la
 gū'la ts!E'lqwxax la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k'!ē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hānx'Lano lā'xa lēq!ESTE'nē hē'ē
 hā'nx'LEndaa'ts!ēda EM'ema'yē hā'nx'LANāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k'!ē'saē 'nē'mplēna lō'xts!oyo lā'xa lō'q!wēda lēq!ES-
 TE'nē, qaxs k'!ē'saē ē'k'EXS 'wūda'ē yixs lē'x'a'maē ē'g'asEXS
 ts!ē!lxstaē. Wā, lae'mxaa gwāl lā'xēq.

Salmon-Spawn with Seaweed (Lē'q!Eqēlaxa gē'nē).—Hē'den L!E-
 lē'wēSE'wa gē'nāxs hā'nx'LEntSE'waēda mā'lEXLa gwē'lēdzē gē'nēsā
 15 gwa'xnīsē lā'xa k'ā'ts!Enaqē. Wā, g'í'l'mēsē elā'q L!ō'pEXS la'ē
 hā'nx'sanowēda hā'nx'LANowē lā'xa lēgwī'lē. Wā, gūq!Eqasōsa
 'wūda'ēsta 'wā'pa qa ē'k'!ōldza'yēs lā'xa hā'nx'LANowē. Wā, lē
 k'!a'stanowēda tseg'E'kwē lēq!ESTE'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'í'l'mēsē hē'lāfē gē'nk'āfāēna'yasēxs la'ē xwē'lāqa hā'nx'LEN-
 20 dayo lā'xa lēgwī'lē. Wā, la'mēsē gē'g'ilīl qa's mā'mdelqūlaxs
 la'ē hā'nx'sanō lā'xa lēgwī'lē. Wā, lā k!ū'nq!Eqasōsa L!ē'na.
 Wā, ā'mēsē la 'yō's'ētsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsā mō'sgemē awā' g'ā'wēq!ā-
 nema yixs āx'ē'tSEwaē. Wā, lā k'!ō'x'wītSE'wa. Wā, la men-
 25 wā'lase'wēda ē'g'isē. Wā, g'í'l'mēsē 'wi'ēlāxs la'ē āxts!ō'yo lā'xa
 hā'nx'LANowē. Wā, g'í'l'mēsē 'wi'ēla la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēq!ānema la'ē gūq!Eqasōsa 'wā'pē. Wā, la k'!ēs ā'laem
 q!ē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back |and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!edāqē dā'x'itsēs e'eyasōwē lā'xa E'lg'ekwē g'a-wēq!ānema qa's q!wē'q!ūlts!ālēq. Wā, a'f'mēsē gwāl q!wē'q!ūl- 30 ts!ālāqēxs la'ē ā'em la dze'mx'stowēda 'wā'pas. Wā, lē hā'nx'-Lentsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'e'g'ilil'em la ma'e'mdelqūlaxs la'ē k'lū'nq!eqasa L'lē'na lāq. Wā, g'il'mēsē gwāl'lexs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa 'wūda'ēsta 'wāp lāq, qa ēk!ō'ldza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' leq!este'na qa's k'lā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs gen'kalaē'na'yas. Wā, lē hā'nx'-Lents la'xēs legwī'lē. Wā, lē g'e'g'ilil'em ma'e'mdelqūlaxs la'ē ē't!ēd k'lū'nq!eqasa L'lē'na lāq. Wā, lā'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, lae'm L!ō'pa. Wā, ā'emēs la 'yō's'itse'wa. Wā, 40 lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwāl'lexs laē ōxlex'ēidxēs tsāg'ats!ē lexa'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'ēidxa la lēnsa yīxs ēk'aēda 'nāla, la āx'ēdxa 'wālasē lē'wa'ya qa's lā lep!elsas lāx L!āsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats!ē lexa'ya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāxa 5 lep!esē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx'semx'ēidēs. Wā, la xwēlaqelaem lēx'ēideq. Wā, g'il'mēsē 'nāxwaem la lemlemx'semx'ēidexs laēda ts!edāqē āx'ēdxa k!wa'xlāwē qa's mens'ēidēq qa 'nemp!enk'ēs 'wāsgemasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, la k!ōdenē wāgwasas lāxens 10

¹ Continued from p. 196, line 12.

- 11 of a finger, | and it is one finger-width wide; | and she whittles down
the end of it until it is thin. As | soon as she has finished this, she
takes the root and holds it bottom up in her | left hand; and the woman
15 holds the cleaner, the cedar-stick, in the middle || and scrapes off
the dirt that is on the fern-root, and the | small roots that are on its
surface. As soon as | the dirt and the roots that were on the out-
side of the fern-root are all off, she | puts them on the mat again;
and she only stops doing so when | all the fern-roots have been
20 cleaned. As soon as this is done, she takes || her basket and puts the
cleaned fern-roots into it; | and when they are all in, she takes up the
basket of fern-roots and hangs | it up in the rear of the house, behind
the fire. They are kept twelve | days drying in the rear of the house.
When this is done, the woman | gets some fire-wood, and makes every-
25 thing ready. When she || has the fire-wood, the woman takes a rest
and when the fern-roots have been drying for eleven | days, the
woman takes her large basket | and looks for good hemlock-branches
and also wet leaves; that is to say, the | leaves of the salmon-berry
bush and of the thimble-berry bush. These are referred to by the
Indians as "wet leaves." | As soon as she finds them, she puts the
30 wet leaves into her basket; || and when it is full, she breaks off hem-
lock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna'yēx. Wā, la 'nemdenē 'wādzewasas lāxens
q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-
'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gemxōlts!āna la-
qēxs laē ēk'laxsdāla. Wā, lā q!wēdzoyāyēda ts!Edāqaxēs k'imda-
15 yāxa k!wa'xlāwaxs laē k'imtālx dzex'sema'yasa tsāk'usē Lē'wa
L'ōp!ek'menēxwē lāx ōsgema'yas. Wā, g'il'mēsē 'wī'lāwēda dzex'-
sema'yas Lē'wa L'ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-
laqa āxdzōts lāxa lē'wa'yē. Wā, la āl'em gwāl hē gwēg'ilaxs laē
'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
20 xēs lex'a'yē qa's xex'ts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā,
g'il'mēsē 'wī'laxs laē k'!ōqūlsxēs tsāg'ats!ē lex'a'ya qa'sl ā tēx'wa-
lilaq lāxa ōgwiwēwalilases legwīl. Wā, laem malēxsag'iyogwilalxa
'nāla x'ilēlālelā lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-
x'ēdēda ts!Edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
25 leqwāxs laē x'ōs'idēda ts!Edāqē. Wā, g'il'mēsē 'nēmxsag'iyowē
'nālāsa tsāk'usē la x'ilalaxs laēda ts!Edāqē āx'ēdxēs 'wālasē lex'a'ya
qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa Lēq!emsē yix māmā-
mamōtasa q!wāhmesē Lē'wa tsegeimesē, gwe'yāsa bāk'lūmē Lēq!-
ēmsa. Wā, g'il'mēsē q!āqēxs laē mōts!ālāsa Lēq!emsē laxēs lex'a'yē.
30 Wā, g'il'mēsē qōt!axs laē L'ēx'wīdxa q!waxē qa's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32 the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket || and 35 goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; || and she also takes tongs made on purpose to use 40 with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45 the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ||

g'āxē ōxlalaxa LEq!Emdzadzē lexā'yaxs g'āxaē nā'nakwa. Wā, 31 lā ōxLEG'alilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē tsēnabōtsa gūlta laxēs t'lē-qwapa'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'ya qa's lā k'lūlg'ilaxa L'ESL'ekwē qa's āxts'lālēs laxēs lexā'yē. Wā, g'il- 35 'mēsē qōt'lē lexā'yasēxs laē ōxLEX'īdeq qa's lā ōxLEG'alilāq lāxa nexwāla laxēs kūnyasLaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē āwā naengatslā qa's lā tsēx'its lāxa āltā 'wāpa. Wā, g'il'mēsē g'āxexs laē hāng'alilēlas lāxa nexwāla laxēs kūnyaslē. Wā, la-xaē āx'ēdxa k'īplāla hēkwēlē qa k'īpelēxa x'ix'ixsemāla t'lēsema. 40 Wā, lā āx'ālilas lax la hēnelatsa maltsemē naengatslā. Wā, laxaē āx'ēdxa gēmasē lē'wa'yā qa g'āxēs g'aēla. Wā, laxaa āx'ēdxēs L'Emq!ek'linē k'lilākwa qa g'āxēs g'aēla. Wā, laem 'wīla la gwālila.² . . .


Wā, g'il'mēsē 'wīlōlts'lāwēda gūltāxs laē k'īplēdxa x'ix'exsemala 45 t'lēsema qa's lā k'īplents lāxa la lāqawalila. Wā, mālgūnāltsemēda t'lēsemē la xex'lalalit lāxa lāqawalilē qaxs laē q!ap'lēsgēmilitēda gūlta yix k'īpwūlts'lālayās laxēs kūnyaslē. Wā, lā 'nemāk'iyindxa t'lēsemē lāx ōts'lāwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

- 50 As soon as she has done so, she takes a large clam-shell | and scrapes up the soil with it, and she puts it over the red-hot | stones; and she only stops doing so when (the soil) is four fingers | thick on top of the red-hot | stones. Then she takes the seaweed and throws
 55 it on top of the soil, || and it is of the same thickness as the soil; and she takes | hemlock-branches and puts them on the seaweed, and she puts them carefully | on top of the seaweed so that none of it shows. | Then she takes the wet leaves and puts them on top of the hemlock-
 60 branches, | and these are also four finger-widths thick. || Then she takes the fern-root and puts it among the wet leaves. She | places (the fern-roots) bottom upward, and they are close together. | First they are put on the right-hand side of the hole, turning the face to the | rear of the house. And when they are all in, the woman | takes wet
 65 leaves and throws them over the fern-roots; and || these are also the same thickness as the thickness of those underneath the fern-roots, namely, four | finger-widths. As soon as this has been done, she levels down the top. | Then she takes hemlock-branches and places them over them, the | same amount as was first put into the hole. Then she takes seaweed | and throws it on top of the hemlock-
 70 branches, and this is also four || finger-widths in thickness. Then she takes an old mat | and spreads it over the seaweed. Then she takes her

- 50 Wä, g'il'mēsē gwālexs laē āx'ēdxā. 'wālasē xalaētsa met!āna'yē qa's xelx'idēs lāxa dzeqwa. Wä, la k'!ak'iyindālas lāxa x'ix'ix-semāla t!ēsema. Wä, āl'mēsē gwālexs laē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla t!ēsema. Wä, lā āx'ēdxā L!ESL!ekwē qa's lexeyints lāxa dzeqwa.
 55 Wä, hēemxaawisē wākwē wāgwasasa dzeqwa. Wä, laxaē āx'ēdxā q!waxē qa's LEXwūyindēs lāxa L!ESL!ekwē. Wä, laem aēk'!a LEXwas lāx ōkūya'yasa L!ESL!ekwē qa k'!eāsēs la nēlālas. Wä, lāxaē āx'ēdxā LEq!emsē qa's lex'ēdēs lāx ōkūya'yasa q!waxē. Wä, laemxaē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa.
 60 Wä, lā āx'ēdxā tsāk'usē qa's k!ūts!eqelēs lāxa LEq!emsē. Wä, laem ēk'!axsdātaxs laē āxts!ālayā. Wä, laxaa tasāla. Wä, la hēemxat! g'il k!wats!ōdaatsa tsāk'usa hēlk'!ōdenēx'ts!ā gwēg'imāla lāxa ōgwiwalilasēs g'ōkwē. Wä, g'il'mēsē 'wilt's!āxs laēda ts!edaqē āx'ēdxā LEq!emsē qa's lexeyōdālēs lāxa tsāk'usē. Wä, laxaē
 65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwālexs laē 'nemāk'iyindeq. Wä, laxaē āx'ēdxā q!waxē qa's LEXūyindēs lāq. Wä, laxaē hēem waxē waxaasasa g'ilx'dē lats!oyos. Wä, lā āx'ēdxā L!ESL!ekwē qa's lexeyindēs lāxa q!waxē. Wä, g'il'emxaawisē mōden laxens
 70 q!wāq!wax'ts!āna'yaqē wāgwasasēxs laē āx'ēdxā gēmasē lē'wa'yā qa's LEpeyindēs lāxa L!ESL!ekwē. Wä, lā āx'ēdxēs L!emq!ek'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
being baked by her. | She pokes it through the middle of the mat;
and after she has done so, | she takes a large clam-shell, scrapes up
some soil with it, || and throws it on top of the mat. When this is 75
level with the | floor of the house, she calls a woman who has had just
one husband, | and whose husband is still alive, and who has never
been | a widow, and whose monthly period terminated at least eight
days before. | This woman is called to come and stamp down the
soil || on top of what is to be baked. The woman continues for a long 80
time to tread down the soil, | and she only stops when the soil on top
of the baking-place is very hard. | Then the owner of the fern-roots
takes her tongs | and takes the red-hot stones which she had put into
the | fire in the middle of the house, and puts four of them into ||
each of her buckets. As soon as she has done so, the | water in the 85
buckets gets hot. When this has been done, | the woman again
throws soil upon the baking-place which has been stamped down;
and she | only finishes throwing soil on it when it
is piled up over the baking-place, in this manner: |  90
Now the root-digger stands out from it. After this
is done, || she takes up the buckets by the handles,
and she puts the two buckets | containing the hot water near to
the baking-place. Then she pulls out the | root-digger and puts

k'!ilākwa qa's L!ENxbetendēs lāx neqeya'yasēs kūnsasowē. Wā, 72
laem L!ENxsōdex negedzāyasa lē'wa'yē. Wā, g'il'mēsē gwālexs
laē āx'ēdxa 'wālasē xālaētsa met!āna'yē qa's xelx'īdēs lāxa dzeqwa
qa's k'!āk'iyīndālēs lāxa lē'wa'yē. Wā, g'il'mēsē 'nemākīya lē'wa 75
āwīnagwīlasa g'ōkwaxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-
nemasa ts!edāq yīxs hē'maē ālēs q!ūlē lā'wūnemas, yīxs k'!ēsāē
aemyōla. Wā, hē'mēsēxs laē maḡūnālexsē 'nālās gwāḷ ēxenta.
Wā, hēem lē'lalasō'sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx
ōkūya'yas kūnsasē'was. Wā, lēda ts!edāqē gēg'ilīl t!ēpaxa dze- 80
qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa
kūnyasē. Wā, lālēda āxnōgwadāsa tsak'usē āx'ēdxēs k'!īplāla
qa's lā k'!īplēdxa x'ix'ixsemāla t!ēsem, yīx āxlālayōx'dās lāxa
laqawalīlasa g'ōkwē, qa's lā k'!īpstālasa maēmōsgēmē lāxa 'na-
'nemsgēmē nagats!ā. Wā, g'il'mēsē gwālexs laē tsēts!elx'stēda 'wī- 85
'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwālexs laē ēt!ēdēda
ts!edāqē k'!āk'iyīntsa dzeqwa lāxa la t!ēbek' kūnyasa. Wā,
āl'mēsē gwāḷ k'!āsa dzeqwāxs laē tenk'iyalēda kūnyasē g'a gwā-
lēg'a (*fig.*). Wā, laem ḷak'eyalītxa k'!ilākwē. Wā, g'il'mēsē gwālexs
laē k'!ōkūlītxa nagats!ē qa's lā hānōlīlēlasa maḡsemē ts!ēts!elx'- 90
sats!āla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'wīdxēs
k'!ilākwē qa's k'at!alīlēs. Wā, la āx'ēdxa 'nemsgēmē nāgats!ā

93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

93 qa's qepts!ödēsa 'wāpē lāxa kwaḡūya'fyaša kūnyasē yix lala-
asdaša k'ilākwe. Wā, g'il'mēsē 'wilg'ilts!āxs laē ēt!ēd āx'ēdxā
95 'nemsgemē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaḡūya'fye. Wā,
g'il'mēsē 'wilg'ilts!āxs laē dzemstōtsa dzeqwa lāxa kwaḡūya'fye.
Wā, laem dzāqwaxs laē g'wāla. Wā, g'il'mēsē p!edegī'nakūlaxs
laē āx'ēdxēs k'ilplāla qa's k'ilplidēs lāxa lāqawalilē qa's lā k'il-
peyendālasa gūlta lāx ōsgema'fyašēs kūnsasē'wēda tsāk'usē. Wā,
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'lūnqē leqwa lāq qa 'nag'ilisles
x'iqelāl.

Wā, g'il'mēsē g'wālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'leā-
sēs nexwālas lē'wēs gēgenemāxa ganolē. Wā, g'il'mēsē 'nāx'ēdxā
gaālāxs laē lāx'widēda ts!edāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wīla q'lūlx'ēidēda leqūya'fyašēs laē hēx'ēda'em 'lā-
p!eqōdeq. Wā, g'il'mēsē k'!ēs q'lūlx'ēidexs laē hēx'ēda'em k'il-
x'ēdxā leqūya'fyaš. Wā, la ēselaemq qa k'ōx'widēsa dzeqwāxs
laē 'lāp!eqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'fyaš lāxa lepeya'fye lē-
'wa'fya laē āem dādenxendeq qa's 'nemāg'ilts!ōdē wēx'ideqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'ilplāla qa's k'ilpwūlts!ālēs
lāxa l!esl!ekwē lē'wa q!wāxē lē'wa leq!emsē. Wā, g'il'mēsē 'wīla
la nēeltsemx'ēidēda tsāk'usaxs laē āx'ēdxēs 'wālasē lexa'fya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgēmasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē äxts!lālas lāxa lēxa'yē. Wä, g'í'f'mēsē 'wí'lōlts!āxs laē xwēlaqa dzemts!ōtsa dzeqwa laxēs kūnyasdē. Wä, laem âem 15 dzemēg'intsa dzeqwa lāxa t!ēsemē. Wä, lāla k'lātsa L!ēsl'ekwē lē'wa q!wāxē lē'wa lēq'emsē yix ēk!ēlts!āx'dāsa tsāk'usē lāxa L!āsanā'fyasēs g'ōkwē. Wä, laem L!ōpēda tsāk'usē lāxēq. Wä, laem g'wāla laxēq.

Eating Fern - Roots. — Wä, g'í'f'em mō'p!enxwa'sē 'nā'lāsa 20 tsā'k'usē la äxē'l lā'xa g'ō'kwaxs la'ē L!ō'pa. Wä, lē lē'elalayoem lā'xa g'ō'k'ülōtē. Wä, la hē q!ūnala mek'a'xa tsā'k'usēda g'í'g'igūma'yasa lē'lqwāla'ayē qaxs ā'laē lā'wēnē hē'maō-masa. Wä, hē'emaaxs la'ē k'lūs'ā'lila lē'elanemē lā'da ts!edā'qē äx'ē'dxa ha'ēmadzowē lē'ewa'ya qas lē Lepdza'molilas lā'xa me- 25 k'a'laxa tsā'k'usē. Wä, lā klū'nxts!odālxēs ts!ē'ts!ebats!āsa L!ē'ēna. Wä, g'í'f'mēsē 'wí'ēla klū'nxts!ewakwa ts!ē'ts!ebats!āxs la'ē äx'ē'dxa lallemwēts!aakwē gē'ēnēsa dza'wū'nē qas lē äxdō'ts lā'xa ha'ēmadzowē lē'ewa'ya. Wä, lē k'ax'dzamōlil'elasa ts!ē'ts!ebats!ē lā'xēs lē'elanemē. Wä, la äx'ē'd lā'xa tsa'k'usē qas lē 30 xex'walil'elasa māē'maltsemē qaē'da 'nā'f'nemōkwē bē'begwānema. Wä, hē'x'ida'mēsēda klwē'lē dā'x'idxa 'nā'f'nemsgemē qas sē'x'idēxēs la klūlpōyo lāx ō'xsda'yasa tsā'k'usē. Wä, g'í'f'mēsē lā'wāyēda ts!ō'la xex'wūnē'sēxs la'ē ts!ep!ē'ts lā'xa L!ē'ēna qas hām'x'ī'dēq. Wä, g'í'f'mēsa wāō'kwē hē äx'ē'tse'wa lemō'kwē 35 gē'ēnā, wä, la hē ma'yimsē. Wä, la k'lēs ts!epa'xa L!ē'ēna. Wä,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lā 'wī'elāwē q!wa'sgema'yasa tsā'k'usē la'ē â'em la meg'ē'sē da-
akwasa g'ī'gāma'yē la q!ūnā'la k'lēš hā'mx'ē'i'deq. Wā, â'ē'misē ts'lās
la'xēs gwē'yō' qas ts'lewats qaxs 'nē'k'aēda bā'k'lūmaqēxs g'ī'l'maē
40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlaē hē'menalaēm
mā'g'isi'lālē nā'qā'yas qā's p!es'ī'dē loxs bela'ē āpsa'nēgwisē nā'qē's
qā's k'lē'sē p!es'ī'da. Wā, hē'ēmēs lā'g'ila k'lēš hā'māsa xa'mage-
ma'yē g'ī'gāmaēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wī'elēda
k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qā
mō'dōlts qāēs gegene'mē. Wā, hē'x'īda'ēmēsē hō'qūwelsēda
k!wē'ldē lā'xēq. Wā, lae'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'enolisas
lāx legwilasēs g'ōkwē. Wā, lā leqwēlax'ēid qā l!agawaslalisēs
legwilē. Wā, g'ī'l'mēsē q!wāla'nākūlaxs laē qwēlōdxa l!ōp!ek'ē
qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qā naenqeles.
5 Wā, lā k'at!endālas lāxa q!ūq!wālemōtas legwilas. Wā, lā
lēx'īlālaq qā 'nema'nakūlēs k'lūmelx'ēidē ōgwida'yasa sagumē.
Wā, g'ī'l'mēsē 'naḡwa k'lūmelx'ēidē ōgwida'yasēxs laē āxsendeq
lāxa q!ūq!wālemōtasēs legwilē. Wā, g'ī'l'mēsē 'wī'laxs laē āx'ēdxa
ts!ek!wa lem'g'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qā's
10 lā g'īyīng'alilas lāxa mag'īnwalisas l!enāsasēxa sāgumē, yīxs la-
'maalal k'līlx'ēdē l!ex'damasēs legwilē. Wā, lā dāx'īdxa g'ilt!a
l!enk' sāguma qā's gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

¹ Continued from p. 516, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. || She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three || finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, || dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, || chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōlts!ānaʼyē lāq. Wā, lā dāxʼīdex ēxʼbaʼyasa 13
lēm̄gʼāyāxs laē tʼel̄xwīts ōxtāʼyas lāxa Lʼenk̄wē sāguma lāxēs
kʼl̄ets!ēnaʼyē eāłtsēlaxs tʼel̄xwaaq, la lābendāłax ʼwasgēmasas tʼel̄ō- 15
ʼnākūlaq. Wā, gʼil̄mēsē lā pexʼēna tʼel̄ōkwē Lʼenk̄ʷ sāgumxs laē
āxʼēdxēs xwāłayowē qaʼs gʼapōdēs ōxłāʼyas lāxēs qōmaxʼsīdzaʼyē
l̄ewēs q!wāq!waxʼsīdzaʼyē lāx ēkʼ!exʼālaēnaʼyasa xwāłayowē. Wā,
lā āxʼēdxa tʼel̄ōkwē Lʼenk̄ʷ sāguma qaʼs mēnsʼīdēsa yūduxʼdenē
lāxēns q!wāq!waxʼts!ānaʼyēx lāxa tʼel̄ōkwē Lʼenk̄ʷ sāgumaxs laē 20
laxxwālabēnts lāxa ēkʼ!exʼāla xwāłayowa. Wā, laʼmē tʼl̄ōts!ēndeq.
Wā, āʼmīs lā hē gwēgʼilaxa waōkwē. Wā, gʼil̄mēsē ʼwīʼla la tʼewē-
kūxs laē āxʼēdxēs ts!ēbats!ē qaʼs kʼ!ēnxts!ōdēsa Lʼēʼna laq. Wā,
lā sāxʼsēxʼwīdxa tʼel̄ōkwē Lʼenk̄ʷ sāguma. Wā, laem q!wāłxoem
ts!ep!ēts lāxa Lʼēʼna qaʼs ts!ōq!ūsēs lāxēs sēmsē. Wā, lā gēgʼlīl̄ 25
malēkwaq qaʼs kʼl̄ūmtēq. Wā, gʼil̄mēsē ʼwīʼla kʼl̄ūmtāłax ēgʼimas
laē kwēsōdxēs kʼ!wāxʼmote yīx dōdeq!ūgaʼyasa sāgumē. Wā, laxaē
ēt!ed dāxʼīdxa tʼewekwē tʼel̄ok̄ʷ Lʼenk̄ʷ sāguma qaʼs ts!ep!ēdēs
lāxa Lʼēʼna. Wā, laxaē ts!ōq!ūsas lāxēs sēmsē. Wā, laxaē gegʼlīl̄
malēkwaq qaʼs kʼl̄ūmtēq. Wā, laxaē kwēsōdxēs kʼ!wāxʼmotē. Wā, 30
āxʼsāʼmēsē hē gwēgʼilaxs sāxʼsekwaaxa tʼewēkwē Lʼenk̄ʷ sāguma.
Wā, gʼil̄mēsē pōl̄īdexs laē gʼēxaxēs ānēxʼsāʼyē. Wā, lā nāxʼīdxa
ʼwāpē. Wā, laem gwał lāxa sāgumē qaxs ʼnēmxʼīdālaʼmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

ˢmēxˢsilaēnaˢyaq, yīxs kˢlēsaē ēkˢ lāx kˢlīlxˢkˢlaxˢsewē kˢlēs kˢlīwē-
35 ladzema qaxs lēxˢaˢmaē sāxˢsekwa qˢlūlsqˢlūlyakwē.

1 **Fern-Root (3).**¹—Wā,² lā āxˢēdxēs tsˢlēslāla qaxs kˢel̥tsˢlālēxa gūl̥ta qa
gˢāxēsē qˢapˢlēsgemlēs lāxa onālisasēs lēgwīlē; wā, lā LEXˢūl̥tsˢlōdxā
lēkˢlwaˢyē lāxēs lēgwatsˢlēˢyē lēxaˢya qaxs LˢEXˢLēndēs lāxēs
LˢENasē lēgwīla. Wā, lā kˢēl̥l̥lālasēs tsˢlēslāla lāq qa ēkˢēs kˢlūm-
5 laˢnakūlaēnaˢyas. Wā, gˢil̥mēsē Lˢlēˢl̥dēxs laē Lˢlōpa. Wā, lā
kˢel̥tsˢLēndēq lāxēs LˢEXˢdēma lēgwīla. Wā, lā hānaˢl hē gˢwēgˢi-
laxa waōkwē. Wā, gˢil̥mēsē ˢwīˢlala Lˢlēnkwa lēkˢlwaˢyaxs laē
āxˢēdxēs lālōgūmē qaxs tsōxūgˢīndēq. Wā, gˢil̥mēsē ēgˢīgˢaxs
laē āxˢēdxā Lˢlēnkwē lēkˢlwaˢya qaxs pˢlōxtsˢlālēs lāxa lālōgūmē.
10 ˢnāl̥ˢnemdenē āwasgemasas pˢlōqwaˢyasēda lēkˢlwaˢyē. Wā, gˢil̥-
mēsē hēˢlē pˢlōqwaˢyasēxs laē āxˢēdxā Lˢlēˢna qaxs kˢlūnqˢlēqēs lāq.
Wā, āˢlēˢmēsē gˢwāl kˢlūnqˢlēqēxs laē tˢlēpˢlēgelisa. Wā, lā āxˢēdxā
kˢatsˢlēnaqē qaxs lēxˢlāˢxˢwidēxa tˢlēpˢlēgelisē Lˢlēnkˢ lēkˢlwaˢya.
Wā, laem ˢyōsasa kˢātsˢlēnaqē lāxa Lˢlēˢna Lˢlēˢwa Lˢlēnkwē lēkˢlwa-
15 ˢya. Wā, gˢil̥mēsē gˢwālā laē gˢēxaxēs ānēxˢsāˢyē. Wā, lā
xāl̥LEXˢīd ˢnaxˢīdxā ˢwāpē qaxs gˢwaqˢlēlaē tsˢlēnkˢlūˢl̥īda qaxs
qˢlēkˢlēsaaxā Lˢlēˢna lāgˢilas kˢlēs qˢlēkˢlēsa ˢwāpaxs laē nāxˢīda.
Wā, laemxāē ˢnemxˢīdālāˢmē hāˢmēxˢsilaēnaˢyaxa lēkˢlwaˢyē. Wā,
lāxāē kˢlēs kˢlīwēladzema lāxa lēlqwālāˢyē. Wā, gˢil̥mēsē hāna-
20 Lˢlēda hānenLˢlēnoxwē laē hāmsgēmēxa kˢlīlxˢē lēkˢlwaˢya qaxs

¹ *Dryopteris spinulosa*.² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lesē pōsq!a lō^e qa^s k'lesē naq!ēxsdxā 'wāpē. Wā, lāxaē 21 hām̄sgēmēsō^ssa Elkwāla. Wā, laēm gwāl lāxēq.

Cooking Clover.—Wā,¹ la^mmēSEN gwāgwēx^s'alal laqēxs laē LEX^k-ē- 1 laxēs LEX^sSEMē. Wā, hēEM g'il āx^eētsō^ssa la^wūNEMasa ts!Edāqaxs laē ānēqax leqwā qa^s LEX^kēlax^dEMaxa LEX^sSEMē. Wā, g'il^mmēsē qōt!ē xwāxwagūmasēxs g'āxaē nāⁿakwa. Wā, hēxⁱida^mmēsē SEP^wūltōdxēs ānēganEMē leqwa. Wā, g'il^mmēsē 'wī^lōltāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēxⁱida^m yīl^xē^sdēselaq qa^s lā yīl^x-^walītelas laxēs g'ōkwē. Wā, g'il^mmēsē 'wī^lōlsdēsa leqwāxs laē āx^eēdxā lEXa^yasēs gēNEMē qa^s lā lents!ēs lāxa L!EMaⁱsē qa^s lā xEX^uts!ālasa t!ESEMē lāq. Wā, g'il^mmēsē gwānāla lōkūsēxs laē ōXLōsdēSEQ qa^s lā ōXLaēLElas laxēs g'ōkwāxs laē ōXLEG^alilas lāx 10 māg'inwalisasa laqwawalilasē. Wā, al^mmēsē gwāl ōXLosdēsElaxa t!ESEMāxs laē k'ōtaq laēm hēlala. Wā, lā āx^eēdxā leqwa qa^s k'at!ālīlēsa 'nEMts!aqē lāx ōgwiwalīlasa laqwawalilas. Wā, lāxaē āx^eēdxā hēlagritē qa^s k'atbēndēs āpsba^yas lāq. Wā, lā xa^ma-stalīlē āpsba^yas lāxa āwīnagwīlasa g'ōkwē. Wā, lāxaē hēEM 15 gwēxⁱdxā āpsanā^yas. Wā, mēndzixⁱdxā lēm^xwa leqwa qa^s k'ak^etōdālēs lāxa k'ak^eEDENwa^yē. Wā, g'il^mmēsē 'nEMākⁱyēda mēndzaakwē LEX^wa k'ēk^ak^aEDENwēxs laē āx^eēdxā hā^yaastowē leqwa qa^s gēkⁱyīndālēs lāxa k'ēk^ak^aEDENwas lāxēs q!asālaēna^yē. Wā, g'il^mmēsē gwāLEXs laē xEX^wīdxā t!ESEMē qa^s lā xEQyīndālas 20

¹ Continued from p. 188, line 60.

- 21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
 25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
 30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
 35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
 40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

- 21 lāq. Wā, g'il'mēsē 'wilk'eyintsa t'lēsemaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'iqostāxs laē 'yālaqas g'ayōlē lāxēs 'nē'mēmōtē qa lās lē'lālaq g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yāla-gēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx t'EX'ilāsēs lē'lālase-
 25 'waxs laē 'nēk'a: "Lē'lalēnlōl qa's laōs LEX'lak'xa LEX'sēmē lāx . . ." ('nēx' LEX'ēdex lēgēmasēs lē'lālēlē). Wā, la hēx'sāem wāldemsēxs lābelselaaxa g'ōx'demsē. Wā, lālēda LEX'ēlaLaxa LEX'sēmē āxwūlt'lalilēlaxa lēlēg'ats'lē l'lālēbata qa's g'āxē āxstō-lilēlaq lāx gēmxōtstālilas t'EX'ilāsēs g'ōkwē. Wā, lāxaē ēt'lēd
 30 āx'ēdxa 'wālasē q'lō'latslā qa's hāng'alilēs lāxa ōbēx'lālililasēs lāqawalilasēs g'ōkwē. Wā, hē'misa malts!aqe g'ilsg'ilt!a k'liplā-laa. Wā, hēemxaāwis āx'ētsō'sēda maltsemē āwā naengatslā, hē'misa 'wālasē lex'a'ya lē'wa k'lāk'!ek'lobanā. Wā, lā 'yālaqa ēt'lēd qa lās ētsē'stēda lax'dē g'il lē'lalelg'isa. Wā, g'il'mēsē lāxs
 35 laē 'yālaqasa ōgū'lamaxat! g'ayōl lāxēs 'nē'mēmōtē begwānem qa lās tsēx'itsa maltsemē āwā nagats'lē lāx 'wē'wāplema qa tsayimltsa LEX'ēlās LEX'sema qō lāl lāg'aalal lāxa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē g'āxa tsāx'dāxa 'wē'wāplemaxs laē hā'nōlilas lāxa q'lō'latslē. Wā, g'āx'mē hōgwilelēda LEX'lax'laxa LEX'sēmē.
 40 Wā, lā hē'nakūlaem lāxa ōgwiwalilasa g'ōkwē qa's k'lūs'alilē. Wā, g'il'mēsē 'wī'laēLEXs laē hēem g'il hāmx'itse'wa ts'lēnkwē xa'māsa. Wā, g'il'mēsē xemsxas'idēxs laē āx'ēdēda ma'lōkwē g'a'yōl lāx 'nēmēmōtasa LEX'ēlāxa LEX'sema āx'ēdxa k'liplālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wā, lā 'nemāx'īd
k'lip!ēdxa x'ix'EXSEMāla t!ēsema qa's lā hanax'wid k'lipstents 45
lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wā, lā xwēlaxūs-
tenda'mēsēq qa's lā k'lipst!ōts lāxa q!ō'lats!ē. Wā, hēt! hēg'ilt
gwēg'ilaq qa's ts!oxālēxa gūna'yē k!wēk!ūtsemēq. Wā, lā hēx'sāem
gwēg'ilaq lāxēs wāxaāsa x'ix'EXSEMāla t!ēsema. Wā, g'il'mēsē
'wīlaxs laēda ts!edāqē āx'ēdxa 'wālasē lexā'ya qa's gūgēltsem- 50
dēsa 'wāpē lāq qa k'lūnqēsē hamEXSEma. Wā, lā āx'ēdxa
k'limyaxlā qa's gūxts!ōdēsa 'wē'wāp!emē lāq, xa k'lēse q!ēnema.
Wā, lā lēxstālasa LEX'sEMē lāq qa's ts!oxālēxa ēg'isē k!wēk!ūt!ē-
nēq. Wā, g'il'mēsē 'wīlāwa ēg'isena'yasēxs laē lēxts!ālas lāxa
hēlosgema'yē lexāsa 'nek'axa LEX'sEMē. Wā, g'il'mēsē 'wīlts!owēda 55
LEX'sEMē lāxa k'limyaxlā laē ts!ōkwa. Wā, lāda ma'lōkwē bēbe-
gwānem dādanōdeq qa's hānk'iyīndēs lāxa x'ix'EXSEMāla t!ēse-
maxa la xEX'utslā lāxa q!ō'lats!ē. Wā, lā lāq waxalts!ōdxa LEX-
ts!āla 'wālas lexā'ya qa q!ēs'alēs lāxa x'ix'EXSEMāla t!ēsema.
Wā, g'il'mēsē q!ēs'alēxs laēda ts!edāqē āx'ēdxa k'lāk!ēk!obanē 60
qa's lā LEP'lāilēlas lāx 'wāx'sanā'yasa 'neg'ats!āxa LEX'sEMē,
laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats!ā
qa's lā tsēx'īdex altā 'wē'wāp!ema. Wā, g'il'mēsē g'āxēxs laē
lēx'īdaem tsādZELEYintsa 'wē'wāp!emē lāxa LEX'sEMāxs laē
l'lāk'imts!ā lāxa 'neg'ats!āq. Wā, g'il'mēsē 'wīlg'iltslāwēda nāga- 65
tslāxa 'wē'wāp!emāxs laē āx'ēdxa k'lāk!ēk!obanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. || She picks
up some clover-roots and puts them into a small dish, and | she
pinches them with her fingers; and if they break in two, | they are
done. Then the man takes off the | old-mat covering and spreads
the mats on each side of the steaming-box. | When this has been done,
75 two men take up || each one clam digging-stick and push it through |
each side of the clover-basket in which the clover has been steamed, |
and they lift it up out of the | steaming-box. Then they put it
down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, || they put the basket down at
the left-hand side of the house. | Then the woman spreads the hot
clover over the | old mats, so that the steam comes out and so that
they get cool. | After this has been done, the woman takes the dishes
and | puts them down. Then the two men take the steamed ||
85 clover-roots and put them into the dishes; and when all | the dishes
are full, they begin at one end of the dishes and go to the other,
breaking up | the roots with their hands. When all the clover-roots
are in pieces in the | dishes, the woman takes oil and pours it over
them; | and when they are covered over with oil, they mix (the roots

67 yîndēs lāq. Wā, la^émē k'!ēs hēlq!alaq k'ex^usālēda k'!alēla. Wā,
k'!ēst!a ālaem geyaxs laēda ts!edāqē āx^éēdxa ts!ēslāla ts!ek!wa
qa^s k!wētostōdēx āpsānā^éyasa nayîmē k'!āk!ek!lobanā. Wā, lā
70 k'!îp!léd lāxa LEX^ssemē qa^s āxts!ōdēs lāxa lālōgūmē. Wā, lā
ēp!lētsēs q!wāq!wāx^ts!āna^éyē lāq. Wā, g'îl^mēsē hēx^éidaem k'!EX^u-
sexs laē L!ōpa. Wā, hēx^éida^mēsā begwānemē nās^éōdex nayîmas
k'!āk!ek!lobanā qā^s LEP!ālilēlēq lāx ^éwāx^ssanāliḥasa ^éneg^{ats}!lē.
Wā, g'îl^mēsē gwālexs laēda ma^élōkwē bēbegwānem āx^éēdxa ^énāl-
75 ^énemts!aqē k'!ilākwa yîx dzēg^{ay}āxa g^{aw}ēq!ānemē qa^s L!ENXSōdēs
lāx ^éwāx^ssanā^éyasa helōsgema^éyasa la L!ōp ^éneg^{ek} LEX^ssema.
Wā, lax^{da}xwē k!wāk!wēdāanōdeq qa^s k!wēt^éwūlts!ōdēq lāxa
^éneg^{ats}!āxa LEX^ssemē qa^s lā k!wēdēdzōts lāxa la LEBēl k'!āk!ē-
k'!lobanā. Wā, lā qēbedzōts lāq. Wā, g'îl^mēsē ^éwîlōlts!āxs lāē
80 hānstoliḥsa lex^{ay}ē lāx gēmxōtstāliḥasa LEX^slag^{ats}!lē g'ōkwa.
Wā, lālēda ts!edāqē lēndzodālasa ts!elqwa LEX^ssem lāxa LEBilē
k'!āk!ek!lobanā qa lawālēsa k'!alēla. Wā, hē^émis qa k'ox^éwidēs.
Wā, g'îl^mēsē gwālexs laēda ts!edāqē āx^éēdxa lōelq!wē qa^s g^{ax}ē
mēx^{al}ilēlaq. Wā, lā āx^éēdēda ma^élōkwē bēbegwānemxa ^éneg^{ek}wē
85 LEX^ssem qa^s lā lēxts!ālas lāxa lōelq!wē. Wā, g'îl^mēsē ^éwîl^éwel-
ts!ewakūxs laē g^{ab}ēndxa lōelq!wē qa^s p!ōp!oxsalēxa LEX^sse-
masēs ^éeyasowē. Wā, g'îl^mēsē ^éwîla la p!ōgekwxaxa LEX^sts!ālāsa
lōelq!wāxs laēda ts!edāqē āx^éēdxa L!ē^{na} qa^s k'lūnq!eqēs laq.
Wā, g'îl^mēsē la t!ep!egēlīsxā L!ē^{na}xs laē xwētēlg^{ints}ēs ^éeya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way: After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |



sowē lāq. Wā, g'il'mēsē lelgoxs laē genk'a. Wā, g'il'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAX'LAX LEX'SEMē. Wā, maēmālēda
LEX'Lak'axa 'nāl'nēmēXLA lōq!wa. Wā, laem xāmax'ts!ānalēda
LEX'Lak'axs laē LEX'LAX'idxa LEX'SEMē. Wā, g'il'mēsē gwāl
LEX'Lak'axs laēda ma'lokwē bēbegwānem āx'ēdxa q!oyaakwē
k'ādzekwa qa's lā ts!ewanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!elq!elts!ānalaē. Wā, g'il'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē gwālexs laē
hōqūwelsa. Wā, hēem k!wēladzem lāxa q!ēnemē lēlqwālaLāya
'neg'ikwē LEX'SEMA. Wā, lā 'wā'wilaasōxs LEX'LAX'SE'wāēda
'neg'ikwē LEX'SEMA. Wā, laem gwāla 'nemx'idāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nemx'idāla hā'mē- 1
x'silaēnēxa LEX'SEMēg'a yīxs āx'ēdaēda ts!edāqaxa ha'nēmē qa's
hāng'alilēs lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa k!wa'XLāwē qa's
xōxox'sendēq qa wīswūltowēsē. Wā, lā mens'idEX 'wādzeq!EXsda-
asasa ha'nēmē, yisa xōkwē k!wa'XLāwa. Wā, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wa'XLāwē qa's k'at!EXLēndalēs lāxa ha'nēmē. Wā, g'il-
'mēsē la hamelq!EXsdēq lāē galōteyīndālasa waōkwē lāq g'a gwā-
lēg'a (fig.). Wā, g'il'mēsē gwālexs laē āx'ēdxēs Lēg'ats!ē L!ābata
qa's g'axē hāng'alilās lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa lālogūmē
qa's g'axē hā'qōlilās lāxa Lēg'ats!ē L!ābata. Wā, hē'mesa 'wābets!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagats!ä. Wä, lä qwēleyindxa ɽeg'ats!ē L!ābata qa lāwāyēs t!e-mak'iyā'yas. Wä lä ɽex'wūts!ōdxa ɽEX'sēmē qa's lä ɽexts!ōts lāxa ɽalogūmē. Wä, g'il'mēsē k'ōtaq laēm hēɽ'ats!ä lāxa ha'nē-maxs laē gūq!eqasa 'wāpē lāq qa's tsloxālēxa ēg'isē lāq. Wä,
 15 g'il'mēsē 'wīlāwēda ēg'is'ēna'yasēxs laē ɽEXeyindalas lāxa hēlots!āwē k!wa'xlā lāx ōxsda'ayasa ha'nēmē. Wä, lä k'lēs laqwaxa ɽEX'sēmē qaxs 'nēk'aē qa hasdēxwālēs lāx ōts!āwasa ha'nēmē qa lālaqēsa k!lāhela. Wä, g'il'mēsē qōt!axs laē āx'ēdxa q!oyaakwē k'adzekwa qa's t!āk'eyindēsēxs laē hāpstaak' lāxa 'wāpē. Wä, g'il'mēsē
 20 g'wāl dzōp'īlālax āwē'stāsa ha'nēmamaxs laē xāl!EX'īd gūxsē'stālāsa 'wāpē lāxa āwē'stāsa t!āk'eyā'yē wālaanawisē ɽō' negoyāla dēda-g'aats!ē 'wāpalāsa ɽEX'sēmamaxs laē hānx'lanō lāxa legwīla. Wä, lä k'lēs gēg'ilil medelqūlaxs laē hānx'sanō lāxa legwīlasēs g'ōkwē. Wä, ā'mēsē la hā'nēla qa hē'mis la L!ōbē'nākūlayōsēxs laē kūnya-
 25 tasa k!lāhela. Wä, g'il'mēsē g'wāl k!lāhelaxs laēda ts!edāqē āxōdxa t!āk'eyā'yas. Wä, lä āx'ēdxēs ɽalogūmē qa's ha'nōlilēs lāxēs ɽEK'ē-lats!ē ha'nēma. Wä, lä āx'ēdxēs ts!ēslāla qa's k!līp!ēdēs lāxa hānx'laakwē ɽEX'sēma qa's lä k!līpts!ālas lāxa ɽalogūmē. Wä, g'il'mēsē 'wīlōsēxs laē āx'ēdxēs ts!ēbats!ē qa's k!lūnxts!ōdēsa
 30 L!ē'na laq. Wä, lawēs!ē Lē'lālaxēs lā'wūnēmē ɽE'wis sāsēmē qa g'āxēs k!ūs'ālila. Wä, g'il'mēsē k!ūs'ālilēxs laē k'āgēmliłtsa sen-yenk!ēnālats!älāxa hānx'laakwē ɽEX'sēm ɽalogūm lax'da'xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is 10 off, she goes back || to her camp, carrying the clover, and she sits down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and 15 puts the || clover-roots into the skunk-cabbage leaves, which she

LE^{wa} ts!ebats!âla L!ê^{na} lâx L!âsalilas. Wâ, hêx^{idax}da^{xu}- 33 ê^{mêsê} dâx^{id} lâxa LEX^{semê} qa^s ts!ep!îdês lâxa L!ê^{na} qa^s ts!ô-q!ûsês lâxês semsê. Wâ, âx^{sâ}mêsê hê gwêg'ilaxs laê LEX^{lak'a}. 35 Wâ, g'il^{mêsê} wî^{laxs} laê nâg'ik'elaxa wâpaxs laê gwâl LEX^{lak}-k'âxa hân^xLaakwê LEX^{sema}, yîxs lêx^amaêda hayasêk'âla LEX^{wis}sâsemê LEX^{lak}-xa hân^xLaakwê LEX^{sema}. Wâ, la k'!ês k!wêladzem lâxa q!ênemê lêlqwâlala^{ya}. Wâ, laem gwâl lâxa hân^xLa- 40 akwê LEX^{sema}.

Baked Clover-Root. Wâ, la^{mêsen} êdzaqwaitsa dzamêdzekwê lâxa 1 ts!elqwa gûna^{yaxa} LEX^{semê}. Wâ, hê^{maaxs} k!eâsaê hâ^{ma}ya ts!edâqê LEX^{wis} lâ^{wünemê} Lõxs k!eâsaê hânâgêxs grayag'iliselaê. yîxs yâx^{sâ}maêda nâla, wâ, hê^{mis} la g'ôlêlose^{watsêxs} g'iwûlkwê, wâ la k!eâs k!ês q!wâxatsa LEX^{semê}. Wâ, lâ alêx^{idêda} 5 ts!edâqaxa LEX^{anowasa} LEX^{semê}. Wâ, g'il^{mêsê} q!âqêxs laê hêx^{idaem} ts!ôs^{êdeq}. Wâ, g'il^{mêsê} q!eyôlqêxs laê lâxa wâpê hânqelaxês LEX^{semê} qa^s lâ ts!ox^{wûltalaq} qa lawâyês êg'esena^{yas}. Wâ, g'il^{mêsê} wî^{lâwê} êg'esena^{yasêxs} laê nâ^{nak} lâxês g'ig'ô^{k!walê} hânqelaxês LEX^{semê}. Wâ, lâ k!wanôlisaxês 10 legwîlaxs laê yâlaqasês lâ^{wünemê} qa lās lâxa âl!ê âx^{êdex} k!aôk!wâ. Wâ, g'il^{mêsê} k!eâs k!aôk!wâxs laê hê âxse^{wêda} gems. Wâ, g'il^{mêsê} lōlxa k!aôk!wâxs g'âxaê dâlaxa malêxa qa^s ts!âwês lâxês genemê. Wâ, lāda ts!edâqê âx^{êdeq} qa^s lēxdzōdêsa LEX^{semê} lâxa k!aôk!wê. Wâ, lâ q!ênêpsemts lāq. Wâ, g'il^{mêsê} 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |


16 gwālexs laē āx'ēdxā xōkwē k'wa^xxlāwa qa's ēlāp'ēdēxā ts!elqwa gūna'ya lāx āwābalisasēs legwīlē. Wā, g'il'mēsē hē'abetalisexs laē āx'ēdxā q!enēpsemālāxā k'!aōk!wē lex'sema qa's 'mex''ts!ōdēs lāq. Wā, lā āx'ēdxā xōkwē k'wa^xxlāwa qa's gōlēx lāxā ts!elqwa gūna'ya
20 qa's gōlsgemdālēs lāxēs dzamēsase'wē lex'sema. Wā, g'il'mēsē wāx''semālāxā ts!elqwa gūnēxs laē mōsgemdālāsa gūlta lāq. Wā, g'il'mēsē gwāla laē ēsela qa L'ōpēs. Wā, k'!ēst!a ālaem gūlaxs laē k'ōtaq laem L'ōpaxs laē āx'ēdxā xōkwē k'wa^xxlāwa qa's gōlaxelēxā gūlta lex'wa gūna'yē. Wā, lā k'!wēt!eqālisāxā q!enēpsemālāxā
25 k'!aōk!wa lex'sema. Wā, lā dzax''semdeq qa's lep!ālilēq. Wā, ā'misē la mōdzāya dzamēdzekwē lāxā ts!elqwa gūnē lāx negedzā'yasa k'!aōk!wa. Wā, laem hamadzōnox'sēxs laē welwa'fidexs laē lex'lax'ēidxā dzamēdzekwē lex'sema. Wā, la'mē āem lex'lax'ēideq lex'wis lā'wūnemē. Wā, lax'da'xwē āem nāxnaqaxa 'wāpaxs
30 lex'lak'aē hē gwēg'ilēda dēdag'āxā dēyēxā māma'fa. Wā, g'il'mēsē pō'fidexs laē ālax'ēid nāx'ēidxā 'wāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la'mēsen ēdzaqwał gwāgwēx's'ālāl lāxā k'!ilx'k'!ax'axā lex'semē yīxs k'!ēsaē 'nāxwēma bāk'lūmē k'!ilx'k'!ak'eq. Wā, hēt!a q'lūnāla k'!ilx'k'!ax'qēda ts!edāqaxs laē ts!ō-
35 saq yīxs laē pōsq!ex'ēida qaxs k'!ēsaē hēlqalā lāk'imx'ēida qa's lā hām'ēid lāxēs g'ōkwē. Wā, hē'mis āem la k'!ilx'k'!ax'ēida-atsēxā lex'semē; lēx'aem hā'māpdēmxa k'!elx'ē lex'semēq. Wā, laem 'wīla gwāla gwayi'lālasaxā lex'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way:¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^mēSEN gwāgwēx^sālāl lāxa begwāNEMaxs 1
laē t!eqwēlaxa t!EX^sōsē qaēs g'ōkūlōtē. Wä, hēEM g'il āx^sētsosēda
ēwālasē k'limyaxlā qa g'āxēs haⁿēla lāx hēlk'!ōtstālīlāsa āwēLElās
t!EX^silās g'ōkwas. Wä, lā āx^sēdxā ēg'aqwa lāx xāSE^wē k'wa^x-
lāwa qa^s xōxō^xSEndēq qa yūwēs āwāgwītENS selt!ax^sts!āna^syēx. 5
Wä, g'il^mēsē k'ōtaq laEM hē^faxs laē āx^sēdxā dENasē qa^s dZE-
dzEXs^sālēq qa ts!^lēts!EQ!astowē Lō^s g'ilsg'ildEDzowa. Wä, g'il^sEM-
xaūwisē k'ōtaq laEM hē^faxs laē āx^sēdxā k'wa^xXLāwē qa^s mEN-
s^sīdēs lāx ēwāsgEMasas ōts!āwas g'ildōlasasa k'limyaxlā. Wä, lā
āx^sēdxēs k'!āwayowē qa^s k'limts!^sEndēq. Wä, laxaē āx^sēdxā ōgū- 10
ēla^mē xōk^u k'wa^xXLāwa qa^s mENS^sīdēx ts!Eg'ōlās ōts!āwasa k'lim-
yaxlā. Wä, laxaē k'limts!^sEndeq. Wä, lā āx^sēdxā waōkwē
k'wa^xXLāwa Lē^wis MENyayōx g'ildolasasa k'limyaxlā qa^s mENSēs
lāxa k'wa^xXLāwē. Wä, lā āx^sēdxēs k'!āwayowē qa^s k'limk'limts!^sla-
lēS lāq qa ēnē^sNEMasgEMēs. Wä, g'il^mēsē k'ōtaq laEM hē^faxs laē 15
āx^sēdxēs MENyayowaxa ts!Eg'ōla. Wä, lā mENS^sits lāxa ōgū-
ēla^mē k'wa^xXLāwa laxaē k'limts!^sEntsēs k'!āwayowē lāq. Wä, laEM
malts!aq^mēda ts!Eg'ōla k'wa^xXLāwa qaēda k'limyaxlā. Wä, lā
āx^sēdxā ēNEMts!aqē lāxa mENēkwē k'wa^xXLāwa qaēda g'ildōlāsa
k'limyaxlā. Wä, hē^misa ēNEMts!aqē lāxa mENēkwē k'wax^sLāwa 20
qaēda ts!Eg'ōlāsa k'limyaxlā qa^s k'āk^sEtōdēx ōba^syasga gwāleg'a.¹
Wä, lā āx^sēdxā dZEXEkWē dENasa qa^s yālōdēs lāq. Wä, g'il^sEM-
mēsē Elgaalela yilāyasēxs laē ēt!^sēd āx^sēdxā ēNEMts!aqē g'a^syōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
- 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'ālelōdāyosēxs laaxat! yil'ālelōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēbā'yē. Wā, g'il'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k'!wa^xlāwa qaēda āpsbā'yē. Wā, laxaē yil'ālelōts yīsa
 denasē lāq. Wā, g'il'mēsē gwāla t'lak'!alē 'neg'idzōxa t'ex'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!exlents lāxa k'!emyaxlā. Wā,
 30 hē'mis lā ēt'ēd āx'ētsō'sēda hē'fa lexa'ya qa's lā lāxa āl'ē ālāx
 gēmsa. Wā, g'il'mēsē q'lāqēxs laē k'ūlx'ēideq qa's dzopts!ālēs lāxēs
 gagemyaatslē lexa'ya. Wā, g'il'mēsē k'ōt!axs laē ōxlex'ēidxēs
 gēmdzats'ē lexa'ya qa's lā ōxlōt!ālaq qa's lā ōxlaēlelaq lāxēs
 g'ōkwē qa's lā ōxleg'alilaq lāx māg'inwalilasa k'!imyaxlā. Wā,
 35 g'il'mēsē gwālexs laē āx'ē'dxa lēkwē densem denemaxa g'ilt!a.
 Wā, lā q'elxwalaq qa's lā hāpstendeq lāxa 'wapasa l'ema'isē.
 Wā, g'il'mēsē 'wī'lāwē q'ēk'!elsās laē xwēlaqaem la q'elxwalaq
 qa's lā laēl lāxēs g'ōkwē. Wā, hēx'ida'mēsē qex'semts lāxa k'!im-
 yaxlā qa hamelxsemayēsēq lāxēs ālaēna'yē lēk'ūtālēda denemē
 40 qa k'!ēsēs yimxsēda k'!imyaxlā qō lāl k'!īpts!ālayola x'ix'exse-
 māla t'lēsem lāq qaxs q'lūnālāē yimxsēda k'!imyaxlāxs q'!emq'!em-
 dzaakwēlaē qex'semdēda t'!eqwēlāxa t'ex'sōsē. Wā, g'il'mēsē
 gwāla begwānemaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 lila qaēda lēx'semē, lē'wa t'lēsemaxs laē ts!āts!elq'!wase'wa. Wā,
 45 g'il'mēsēla 'nāxwa 'mē'menitsemx'ēidēda t'lēsemāxs laē āx'ētse'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt!a k'lek'!Eplālaa yisa ma'lokwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwēla lāxa t!Eqwēlats!ē g'ōkwa. Wā,
laem lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t!Ext!aqwa lāxēs q!wāl-
xoēnēmē la lāxaxstōltslax t!ēt!Ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!Eqwēlats!ē g'ōkwa laē ha'nākwēla
LEplālilēlaxa k'wālaxa t!Ext!aq'!Laxa t!EX'sōsē. Wā, g'il'mēsē
g'wālexs laē hōgwīlēlēda lē'lānemē. Wā, g'il'mēsē 'wīlāēlexs laē
hēx'ida'ma ma'lokwē bēbegwānem āx'ēdxa k'limyaxlā qa's hā'nō-
lisēs lāxa laqwawalīlaxa t!Eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'ī-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'litk'!edēsē paq!EXlēxa
k'limyaxlā qa's tsāgenōlilēs lāxa k'limyaxlā lāx ālanālīlaxa
k'limyaxlā lāxa laqwawalīlaxa t!Eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
g'wālexs laē āx'ēdxa 'nāl'nemsgemē naengats!ē lāxēs ma'lokwēna'ya
bēbegwānemē lā lāx'LEwīl lāx 'wāx'sanālīlaxa k'limyaxlā dedālaxa
'nāl'nemts!aqē k'līplālaa. Wā, hē'misē hāng'alīlaxa naengats!ēs
g'ēgenaxagawalilē. Wā, la hēm g'il āx'ētsō'sēxs bē 'wax'sē'stēndxa
gūlta qa lās āxēl lāx 'wax'sbalīlaxa lēgwīlē. Wā, g'il'mēsē 'wīlx'- 65
saxs laē 'nemāx'īd'ma k'lek'!līpelg'isē bēbegwānem L'lenxstents
ōba'yasēs k'lek'!līplālaa lāxa naengats!ē lāxēs 'wī'wābets!ālaē-
nā'yaxa 'wāpē. Wā, āx'sū'mēsē hē g'wālēlē qā LEX'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlag'itē densen denema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qex'sē'stendēs lāxa k'limyaxlā qa k'lē'sēles yimxsāl 'wī'lal k'lip'ts'ōyola x'ix'exsemāla t'lēsem lāq. Wā, la q'lūnāla geyōl qex'semtse'wa k'limyaxlāxs k'lē'smaē hōgwīla lē'lānemē. Wā, g'il'mēsē gwālexs laēda ma'lōkwē k'lēk'lepel'gis bēbegwānem āxwūstendex ōba'yasēs k'lēk'lip'lālaa qa's k'lip'lidēs lāxa x'ix'ex-
 75 semāla t'lēsema qa's lā k'lip'ts'lālas lāxa t'leqwē'lats'lē k'limyaxlā. Wā, g'il'naxwa'mēsē x'ix'ēdē ōba'ya k'lip'lālaasēxs laē hēx'idaem l'ēnxstents ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt'lēd k'lip'lēts lāxa x'ix'exsemāla t'lēsema laalasa genemasā t'leqwēlaxa t'lex'sōsē āx'ēdxa ēg'idzowē eldzō lē'wa'ya qa's
 80 lep'lālilēs lāx ālanālilasa t'leqwēlats'lē k'limyaxlā. Wā, lā āx'ēdxa 'nemsgemē t'legwats'lē l'ābata qa's qwēleyīndēx t'emāk'iyā'ya. Wā, lā belx'ūlts'lōdeq qa's lā belxedzōts lāxa lēbēlē lē'wa'ya. Wā, lā bēlēdeq qa hasdēxwālēs. Wā, 'nāxwaem hē gwēx'idqēxs mōsgemaēda t'lēt'legwats'lē l'lā'lēbata. Wā, g'il'mēsē 'wī'la la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgemē lāxabats'lē l'ābata. Wā, hē'misa eldzō'maxat! lē'wa'ya. Wā, lā lep'lālilasa lē'wa'yē. Wā, laxaē qwēleyīndēx t'emāk'iyā'ya. Wā, laxaē aēk'ilaxs laē belx'ūlts'lōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēlēdeq qaxs gwaq'lēlaaq aēlts'lāla qa senālēs lāxēs āwāsge-
 90 masē. Wā, g'il'mēsē 'wī'la la bēlkwaxs laē āx'ēdxa gem'sē qa's g'āxē lēx'ālilās laxa nexwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'lo-banē qa g'āxēs āxēl lāx māg'īnwalilasa t'leqwēlats'lē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and


g'il'mēsē gwāla laēda ma'lōkwē k'lek'lipelg'is bēbegwānem āx'ēdxa 93
gēmsē qa's lexeyīmdāles lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-
mēsē gwālexs laē āx'ēdxa k'litk'lidēsē qa's pāqeyīndēs lāxa gēmsē. 95
Wā, lā belx'idxa t'ex'sōsē qa's lāxat! belxts!ālas lāxa k'limyax-
lā. Wā, laem belxedzōdalas lāxa k'litk'ledēsē. Wā, g'il'mēsē
wiltslāwēda t'ex'sōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzexek'
denas lāxa begwānemē. Wā, k'āteyīndālas lāx ōkwa'yaya
t'ex'sōsē. Wā, lā belxelilaxa laxabālisē qa's lā belxeyīndēs lāxa 100
t'ex'sōsē. Wā, laem āwūlgawa'yaya mōts!aqē denatsa t'ex'sōsē
lē'wa laxabālisē. Wā, g'il'mēsē wī'la la belxa'yaya laxabālisaxs
laēda ts!edāqē āx'ēdxa k'lāk'ak'lobana qa's lā lep!ālilēlas lāxa
mag'inwalilasa t!eqwēlats!ē k'limyaxlā. Wā, g'il'mēsē wī'la la
gwālilaxs laēda ma'lōkwē bēbegwānem k'lōqūlilaxa nāl'nemsgēmē 5
nēnagats!ā qa's lā lax'walil lāx wax'sanālilasa t!eqwēlats!ē k'lim-
yaxlāxs laē tsādzeleyīntsa wāpē lāxa ōkūya'yaya laxabālisē.
Wā, g'il'mēsē wilg'its!āwēda wāpē lāxa nēnagats!āxs laē dādenxend-
xa k'lāk'ek'lobanē qa's naseyīndēs lāx ōkwaya'yaya lā k'lāle-
yāla laxabālisā. Wā, āl'mēsē gwāl nasaqēxs laē wī'lēda q'lēnemē 10
k'lāk'ek'lobanē nās'idayoq qa k'lēsēs k'ex'sālēda k'lālela lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē
lāx onēgwilasēs g'ōkwē qaxs hē'maē q'lūnāla k'ax'k'āēlatsa lōel-
q!wē qa's lā k'olts!ālilēlaq. Wā, lāda nēmōkwē begwānem

- 15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

- 15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilēlaq lāxa gēm̄xotstālilasa t!ex'ilāsa t!eqwē'lats!ē grōkwa. Wā, lālēda 'nēmōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx q!lēq!alalase'wa 'nāl'nēmēxla lōelq!wāsa bēbegwānemē. Wā, g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alēlēmsa ts!edāqē. Wā, g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal'nēmē 'wā'wadē l!ē'na qaēda maēma'ēxla lōelq!wa. Wā, g'il'mēsē 'wī'lōlt!alilēda 'watts!āla l!ē'na lē'wa lōelq!wāxs laēda 'nēmōkwē begwānem āx'ēdxa k'lip'lālaa qa's kwēxsem̄dēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'īdexs laē l!ōpa. Wā, g'il'mēsē k!ēs xūta'yax'īdexs laē k!ilx'a. Wā, lā hēx'īdaem lēt!etse'wē naseya'yas. Wā, laxaē Lep!ālilema Eldzōwē lē'wa'ya. Wā, ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlgawa'yē denasa lē'wa t!ex'sōsē qa's wēg'ilēlōdēq qa's lā belxē-
 30 dzōts lāxa lēbēlē Eldzo lē'wa'ya. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs k'lek'lip'lālaa qa's l!enq!eqēsēxs laē āqālē 'wax'sanōdzexsta'yasa k'lip'lālaāxs laē k'lip!lēts lāxa ts!elqwa t!ex'sōsa qa's lā k!ēbedzōts lāxa ōgū'la'maxat! lēbēl Eldzo lē'wa'ya. Wā, āl'mēsē gwāl k'lipwūlts!ālaqēxs laē 'wī'lōlts!āwēda t!ex'sōsē lāxa
 35 k'limyaxla. Wā, lax'da'xwa ma'lōkwē bēbegwānem g'il'alilaxēs k'lek'lip'lālaa qa's k!ūdzēnolilēx 'wāx'sanā'yasa t!ex'sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

belxedzâlîlxa eldzowē lē'wa'ya. Wä, dōx'mē k'!älōdex k'!älēlas. 37
Wä, laem dāx'itsēs 'wāx'sōlts!āna'yē lāxa t!ex'sōsē qa's k'!līlēs laē
dzōxwālas. Wä, hē'mis la ts!älts!anemk'ilatsa t!ex'sōsaxs laē tēq!E-
laxes waōkwē. Wä, k'lēts!emēsē gēg'ilīla ma'lōkwē bēbegwanemxs 40
laē g'wāl k'lālela. Wä, lāla hē'ma ts!edāqē hē gwēg'ilaxa laxabā-
lisē. Wä, g'il'mēsē g'wālexs laē āx'ēdēda ts!edāqaxa lōelq!wē qa's
bēlts!ālēsā laxabālisē lāq. Wä, lēda ma'lōkwē bēbegwānem bēl-
ts!ālāsa t!ex'sōsē lāxa lōelq!wē. Wä, g'il'mēsē 'wīlaxs laē āx'ētse-
'wēda 'watts!āla L'lē'na qa's k'lūngeleyindālēxa laxapts!āla lōelq!wa 45
lē'wa t!ex'uts!āla lōelq!wa. Wä, laem menēkwa 'nemē 'wā'wadē
L'lē'na lāxa mālexla lōelq!wa. Wä, g'il'mēsē g'wālexs laē k'ax'-
dzamōlīlaxa laxapts!āla lōelq!wa lāxa g'ig'igēma'yē lāxēs q'lēq!la-
lālaēna'yaxa 'nāfnēmēxla lōq!wa. Wä, g'il'mēsē 'wīlxtowa g'ig'i-
gāma'yaxs laē k'ax'itsē'wa begūlīda'yē; laemxaē q'lēq!lālalaxa 50
'nāfnēmēxla lōq!wa. Wä, g'il'mēsē 'wīlgalīlēda lōelq!wāxs laē
hēx'ida'ma g'ig'igāma'yē L'lēp!ex'idēx ōbalts!āna'yasēs q'lēq!ESE-
na'yē. Wä, g'il'mēsē g'wālexs laē dāxa, wā, la'mē dāsgēmdxa
lāxabālisē yīsēs hēlk'!ōts!āna'yē. Wä, lā k'!ōk'!oxsemasēs qōma
lāq. Wä, g'il'mēsē lōxsema lāxabālisaxs laē tsōq!ūsas lāxēs 55
semsē. Wä, lā 'nāxwaem hē gwēg'ila lē'wa begūlīda'yaxs laē
t!ex'utlak'xa t!ex'sōsē gwēg'ilasasa lēlāxapg'āxa lāxabālisē. Wä,
g'il'mēsē pōl'idēxs laē 'wīla'ma lēlāxapg'āxa lāxabālisē lē'wa
t!extlakwaxa t!ex'sōsē tēxsemdxēs ānēx'sā'yē qa's lā mōtelaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed the small kettle, | she takes  in the bottom of the small the sticks in the bottom of her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gegenemē. Wā, ālēmēsē nāx'idxa 'wāpē lāxēs g'ig'ōkwē. Wā, laem gwāl lāxēq. Wā, laem k'wēladzema lāxabālisē Lē'wa t!EX'sōsē lāxa 'wālasē k'wēlasxa q!ēnemē lēlqwālaLā'ya yixs Lāyāasa g'ig'egāma'yaxs lāp!aasēs k'wēlats!Ets!a'yē.

- (2) Wā, g'amēs 'nemx'idāla hāmēx'silaēnēxa t!EX'sōsē Lē'wa
- 65 Lāxabālisē, yixs hānx'LEntse'wāē qaēda hayasek'āla Lē'wis sāsēmē Lōxs Lē'lālayā'e lāxa 'nāl'nemweyōtē. Wā, hēm g'il āx'ētsō'sa ts!Edāqaxs laē āx'ēdxēs Lāxapē!ats!ēLē ha'nema Lōxs t!Eqwē!ats!ēLa ha'nemē qaxs 'nemaē gwālaasas; yixs laē aēk'!a ts!ōxū-g'indxa ha'nemē. Wā, g'il'mēsē ēg'ig'axs. laē āx'ēdxā xōkwē
- 70 k!wa'XLāwa. Wā, lā mens'idex 'wādzeq!EXsdaasasa ha'nemē, yīsa xōkwē k!wa'XLāwa. Wā, lā k'ōk'oxsendeq qa's xūlxLēndalēsa q!EL!ets!aqē lāx ōxLā'yasa ha'nemē. Wā, lāxāē gēk'iyindālasa hēmāxat! 'waxēda g'ilx'dē xūlxLēndālayosēda q!EL!ets!aqa. Wā, lāg'a gwāla'x laē gwāla k'laat!EXLā'yasa t!Eqwē!ats!ē ha'nema
- 75 (fig.). Wā, g'il'mēsē gwāla k'laat!EXLā'yasa t!Eqwē!ats!ē ha'nema laē āx'ēdxēs Lāxabats!ē L!ābata qa's qwēleyindēx t!Emak'iyā'yas. Wā, lā āx'ēdxā lālogūmē qa's gūxts!ōdēsa 'wāpē lāq qa negoyoxs-dālēs. Wā, lā belx'ūfts!ōdxa Lāxabālisē lāxa lāxabats!ē L!ābata qa's belxstendēs lāxa 'wābets!āwasa lālogūmē. Wā, lā bēlētālaqēxs laē
- 80 ts!ōx'wīdeq. Wā, g'il'mēsē gwālexs laē belx'ūstendeq qa's lā bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes || the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ||
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. || They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'!aat!EXLafyasa lāxapē!ats!ē ha'nema. Wā, ā!mēsē 81
gwāl belxts!ālaxa ha'nemaxs laē L!āk'emāla. Wā, lā xal!EX!id
gūq!Eqasa wālaanāwisē Lō negoyālāda 'wāpē lāxa dēdag!aats!ē
k'!wa'sta. Wā, lā āx'ēdxa k'!āk'!obanēdzēsē qa's nāsemdēs lāq.
Wā, laem dzōpax ewanā'fyas qa āmxēs qa k'!ēsēs xenlela k'!altsā- 85
lēda k'!ālela lāq qō medelx'widelō. Wā, g'il'mēsē gwālexs laē
hānx'lents lāxa legwīlē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxēs
ts!ēslāla qa's kwēxsemdēxa nāseya'yē k'!āk'!obanā. Wā, g'il'mēsē
xūteyax'!idexs laē hēx'!idaem hānx'sendeq lāxa legwīlē qa's nāsō-
dēx nāseya'fyas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa lāxa- 90
pē!ats!ē ha'nema. Wā, lā āx'ēdxa ts!ēslāla qa's L!enq!Eqēs lāxa
lā L!ōpa laxabālisaxs laē k'!ip!ēdeq qa's lā k'!ipts!ōts lāxa lālo-
gūmē. Wā, ā!mēsē gwālexs laē 'wilg'ilts!āwa ha'nemē, wā, lā
dāx'!idxa k'!ālela laxabālisaxs qa's dzōx'ōstālisēxs laē k'!ilēlāq qa
lawālēsa k'!ālela laq. Wā, g'il'mēsē gwāl k'!ālelaxs laē āx'ēdxa 95
ts!ēbats!ē qa's k'!ūnxts!ōdēsa L!ē'na lāq. Wā, g'il'mēsē gwālexs laē
k'!agēmliasa lāxapts!āla lālogūm lāxa lēlaxapp'ilaxa laxabālisē.
Wā, lā k'!āg'alitsa ts!ēbats!ē L!ē'na lāx L!āsaxdzafyasa lālogūmē.
Wā, hēx'!ida'mēsē dāxwēda lāxapēlag'ilaxa hānx'!aakwē laxa-
bālisaxs. Wā, lā dāx'!itsēs hēlk'!ōts!āna'yē lāxa laxabālisē qa's 200
k'!ōxwisēs qoma lāq. Wā, g'il'mēsē lōxsemx'!idexs laē ts!ēp!ēts

- 2 Then they dip (the ball) | into the oil and put it into the mouth.
They keep on doing this | until they have had enough. Then they
drink some | water after eating the boiled long roots. ||
- 5 There are only two ways of cooking the long and short cinquefoil-
roots. | Only this teaches the common people their low station, |
when it is given in a feast, for the long roots are given to the chiefs
and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about
this.

- 1 **Erythronium.**—If the woman has many Erythronium plants, she
takes a large dish | and puts it down at the place where she | always
sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to
get water in her bucket, and pours it into | the large dish contain-
ing the roots, and she moves them with her hands so that the |
earth comes off. She washes them; and | after moving them with
her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into
the small-meshed flat-bottomed basket. When | the roots have all
been taken out of the washing-dish, she takes up the | washing-dish
at each end and pours out the dirty water outside of | the house;
and she brings it back again and puts it down | where it was before.

- 2 lāxa L^lē^{na} qa^s ts^lōq^lūsēs lāxēs sēmsē. Wā, āx^sāmēsē hē gwē-
gīlē. Wā, ā^lmēsē gwā^lēxs laē pō^lida. Wā, laem nāxⁱdxā ēwā-
paxs laē Lēlāxap^gēxa hānx^lLaakwē Laxabā^lisa.
- 5 Wā, mālēdala^mē hā^mmēx^silaēna^yaxa Laxabā^lisē Lē^wa t^lēx^sōsē.
Wā, laem lēx^aem q^lāl^faLēlatsa begū^lida^yaxēs āwālox^ēūnasaxs
hāngēlilaē Lē^wa gⁱgⁱgāma^yē lāxa Laxapē^laxa Laxabā^lisē Lē^wa
t^lēq^wēlāxa t^lēx^sōsē, qaxs lēx^amaēda gⁱgⁱgāma^yē Lēlaxap^gēxa
Laxabā^lisē. Wā, lā t^lēx^laqwa begwū^lida^yaxa t^lēx^sōsē. Wā,
10 laem gwā^l lāxēq.
- 1 **Erythronium.**—Wā,¹ lā āx^ēdxā ēwā^lasē lōq^lwaxs q^lēyō^lāēda ts^lē-
dāqaxa x^aasx^ēnt^lē. Wā, g^axē k^ag^alilās lāxēs hēmenā^la^mē
k^lwāēlasa. Wā, lā k^llōqū^lilaxa x^aasx^ēnt^lāats^lē t^lō^lt^lōx^ēsem Lē-
q^lēx^sd lēx^aya qa^s lā qepō^sasa x^aasx^ēnt^lē lāxa ēwā^lasē lōq^lwa.
- 5 Wā, lā tsēx^ēidxa ēwā^pē yīsēs nagats^lē qa^s g^axē gūq^lEqas lāxa
x^aasx^ēnt^lts^lālēda ēwā^lasē lōq^lwa. Wā, lā golg^ēlgēq qa lawāyē
dzēdzēx^ēsema^yas. Wā, laem ts^lōxwaq lāxēs gwēg^ēlilasaq. Wā,
gⁱl^fmēsē gwā^l golg^ēlgēqēxs laē ts^lōx^ēsemdxa Lēq^lēx^sdē lēx^aya.
Wā, gⁱl^fmēsē ēx^tts^lāxs laē gōlostēndālaxa x^aasx^ēnt^lē qa^s lā
10 k^lats^llālas lāxa t^lō^lt^lōx^ēsem Lēq^lēx^sd lēx^aya. Wā, gⁱl^fmēsē
ēwⁱlōstēda la ts^lōk^u x^aasx^ēnt^l lāxa ts^lāts^llāq laē dādebēndxa
ts^lāts^llē ēwā^las lōq^lwa qa^s lā gūqō^dxa nēqwa ēwā^pa lāx L^lāsanā-
ēyasēs g^ōk^wē. Wā, g^axē xwēlaqa k^aēLēlaq qa^s lā k^ag^alilās
lāx gⁱlx^ēdē k^aēlats. Wā, laxaē gūx^tts^lōtsa ēwā^pē lāxa ts^lāts^llē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k!lōqūlīxa x’aasx’ent!aats!ē LEq!EXsd le- 15
xa’ya qa’s gūxstendēs lāxa lōq!wa. Wā, ā’mēs la hē gwēstalīla
laē xwānātelax L!ōbaslas, yīxs lamaa!al L!ayōdeq lāxa ‘x’stowē
‘wāpa yīx la āxstālīlatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x’ēidxēs legwīlē. Wā, lā lents!ēs lāxa L!ema’isāsēs g’ōkwē dāk!lō-
telaxa lexa’yē qa’s tlāgats!ēxa t!ēsemē. Wā, lā tlāxts!ālasa t!ē- 20
semē lāq. Wā, lā qōtlaxs laē ōxlōsdēsaq qa’s lā xex!lālas lāxēs
legwīlē. Wā, lā hanālexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, g’il’mēsē hēfē xegwānemas t!ēsemāxs laē āx’ēdxēs q!ōlats!ē
qa g’āxēs gwālīt hānōlīxa legwīlē. Wā, lā tsēx’ēidxa ‘we’wāp!emē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25
‘mēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx’ēitsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!ālītse’wa. Wā,
g’il’mēsē gwālexs laē āx’ēdxēs k!līplālaa qa g’āxēs k’adēla. Wā,
la’mē ‘nāxwa gwālīla. Wā, g’il’mēsē mēmentsemx’ēidēda xē’x!lāla
t!ēsemāxs laē āx’ēdxa k!līplālaa. Wā, hē’mesa ‘wābets!ālīlē naga- 30
ts!ā qa lās ha’nālīxa legwīlē. Wā, hēem hābasLESēxa x’ix’EXse-
māla t!ēsema. Wā, lā k!līplīdxa x’ix’EXsemāla t!ēsema. Wā, lā
hanax’wīd hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
gūnā’yē k!ūtsemēq. Wā, lā k!līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sū’mēsē hē gwēgīlaq. Wā, g’il’mēsē medelx’wīdēda q!ōla- 35

- 36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

- 36 ts!äxs laē äx'ēdēda ts!edāqaxa LEq!EXSDē lexā'ya qa's lä k'!ästalaxa ts!ökwē x'aasx'ent!a qa's lä k'!ats!älas läxa LEq!EXSDē lexā'ya. Wä, g'il'mēsē 'wī'lōsa x'aasx'ent!ē läxa LEq!EXSDē lexā'ya laē hāntstentsa x'aasx'ent!ets!äla LEq!EXSD lexā'ya läxa maemdelqūla
40 'wāpa. Wä, g'il'mēsē gwāhexs laē ētlēd äx'ēdxēs k'!ip!älāa qa's ētlēdē k'!ip!ēdxa x'ix'EXSEMāla t!ēsema qa's hāpstendēs läxa 'wābets!āwasa nagatslē. Wä, k'!ipstalēs lāx ewanā'yasa x'aasx'ent!ets!äla LEq!EXSD lexā'yē. Wä, k'!ēst!a ālaem q!ēnemēda k'!ipstanās x'ix'EXSEMāla t!ēsemaxs laē ālax'īd maemdelqūlēda 'wāpē.
45 Wä, k'!ēst!a ālaem gēg'ilil maemdelaqūlaxs laē xas'īdēda q!ölkwē x'aasx'ent!a. Wä, ā'mēsē la k'!äk'!ögwaanōdēda ts!edāqaxa q!ölkwē x'aasx'ent!ets!äla LEq!EXSD lexā'ya qa's hānts!ōdēs läxa 'wālasē löq!wa, yixs laē güqewakwē q!ōts!äx'dāq 'wāpa. Wä, la'mē x'āts!ax 'wāpaga'yas lāxēs la gwēts!āwas läxa 'wālasē löq!wa. Wä,
50 lä äx'ēdxa lälögūmē qa's g'āxē k'āg'alilas. Wä, hē'misa L!ē'na L!ē'wa k'āk'ets!ēnaqē. Wä, g'il'mēsē 'wī'la gwalila laē k'!ox'wūlts!ōdxa x'aasx'ent!aatslē LEq!EXSD lexā'ya läxa 'wālasē x'āts!aatslē löq!wa. Wä, lä qepāsasa q!ölkwē x'aasx'ent!a läxa x'aasx'entg'aatslē lalogūma. Wä, g'il'mēsē qōtlaxs, laē gwāl güqa. Wä, lä
55 äx'ēdxa L!ē'na qa's k'lūnq!eqēsa q!ēnemē L!ē'na lāq. Wä, āl'mēsē gwāl k'lūnqasa L!ē'na lāqēxs laē genk'axs laē xwētelgēsa k'āts!ēnaqē lāq. Wä, la'mē ts!awanaēsasa k'ats!ēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q'olkwē x'aasx'ent!a. Wā, lax'da'xwē 'yōs'itsa k'āk'ets!e- 58 naqē lāq. Wā, laem hēq!ek!edzēsēda L!ē'na qaxs mālaēda x'aasx'ent!āxs q'olkwaē. Wā, hē'mis lāg'ilas q'lēqelaxa L!ē'na 60 qa k'lēsēs p!egēla malp!aēna'yas. Wā, g'il'mēsē pō'ēdexs laē xāl!EX'īd nāx'īdxa hōlalē 'wāpa. Wā, hēem hā'mēx'silaēnēsa g'ildzesē bāk'lūmxa x'aasx'ent!ē. Wā, la k!wēladzemxa q!ēnemē lēlqwālala'ya yīsa g'ildzesē bāk'lūma. Wā, laem g'wāl lāxa 'nem- 65 x'īdala hā'mēx'silaēnēq.

Boiled Erythronium.—Wā, la'mēsen ēdzaqwa! gwāgwēx's'ālāl 1 lāqēxs hā'mēx'silase'waasa ālē 'nāla, yīxs hānx'Lendaaxa x'aasx'ent!ē qaxs axēlasō'maēda ts!ōyanemasa ts!edāqē qa's lā āxemts!ō lāxa L!āl!Ebatē, yīxs ēx'maē x'īlasō'sa q!eyalaqēxs laē ts!ōsax q!ayayas. Wā, hē'mis g'il āx'ētso'sa ts!edāqēs hānx'lanowē qa's 5 ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē ēg'īg'axs laē ax'ēdxēs x'aasx'ent!aats!ē L!ābata qa's qwēley'indēq. Wā, lā, āxōdex ts!āk'īya'yas lēlxlō k'lēt!ema. Wā, lā āx'ēdxa lōq!wē qa's k'āg'alilēs lāxēs k!waēlasō. Wā, lā k'lāts!ōtsa x'aasx'ent!ē lāq. Wā, lā gūq!eqasa 'wāpē lāq. Wā, g'il'mēsē t!epelē ōkūya'ayasa 10 x'aasx'ent!āxs laē g'ōlg'elgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'sema'yas. Wā, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa x'aasx'ent!ē qa's lā goltslōts lāxa ōgū'la'mē lōq!wa k'aēla. Wā, g'il'mēsē 'wī'lōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wā, lā, ts!ōxūg'intsā 'wāpē lāxa ts!āts!ē lōq!wa. Wā, 15

- 17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

- 16 gril'mēsē la ēg'ig'axs laē xwēlaqa gōlts!ōtsa x'aasx'ent!ē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē gōlg'elgēsēs ē'eyasowē lāq. Wā, la'mē L'lāyōdeq laxēq yīsa ālē gūq!egems 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.
 20 Wā, lā gūxts!ōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalīsēxa 'wāpaxs laē hānx'lents lāxēs legwīlē. Wā, gril'mēsē medelx- 'widexs laē k'ūg'ililxa lōq!wē la gr'its!ewatsa x'aasx'ent!ē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'īlats!ē hānx'lanowa. Wā, gril'mēsē 'wīlastaxs laē wax'dzāla maemdelqūla.
 25 Wā, lā āx'ēdxa k!wa'xlāwē qa's xwētēs lāq. Wā, gril'mēsē xās'īdexs laē hānx's'endeq lāxēs legwīlē qaxs le'maē L!ōpa. Wā, lā āx'ēdxa L!ēna qa's k!ūq!eqēsa q!ēnemē lāq. Wā, lā āx'ēdxēs k'ats!enaqē qa's xwēt!ēdēs lāq qa ālak!alisē lelgowa L!ēna Lē'wa 'wāpalūs Lō'ma xāsa x'aasx'ent!a. Wā, gril'mēsē gwāl
 30 xwētaq laē āx'ēdxa k'āk'ets!enaqē qa's ts!ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlīlaxa x'aasx'entē!ats!ē hānx'lanowa lāxa Lē!lānemē. Wā, lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wā, gril'mēsē gwā!hexs laē xāl!ex'īd nāx'īdxa 'wāpē. Wā, laem gwāl lāxēq. Wā, laemxaē Lē!alayoxa q!ēnemē lēlqwālala'ya hē gwēkwē hā'mēx'silaēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēs!a k!elx'k!ax'sō'sa waōkwē ts!ēdaqa Lē'wa bēbegwānema, yīxs ts!elqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

‘wūdāqaēda x’aasx’ent!äxs q!emkwase‘waaxs k’!elx’aē. Wä, lä 3
dzemx’p!a. Wä, la‘mē lēx’aem q!emkwax’demq. Wä, laem gwāl
laxēq. 5

(2). Wä, g’a‘mēs ‘nemx’idāla gwēgilaseq yīxs dzamēsase‘waē lāxa
ts!elqwa gū‘na‘ya. Wä, la k’!ēslā! ts!oḡwase‘wēda x’aasx’ent!äxs
dzamēdzekwaē lāxa gū‘na‘yē. Wä, hē‘em äx‘ētsō‘sēs ts!ēslāla qa’s
‘lap!alisēxa āwabā‘yasa k’ādenwa‘yasēs legwilē. Wä, g’il‘mēsē
wūnqelē ‘lāpa‘yasēxs laē k’!ax‘id lāxa x’aasx’ent!ē qa’s k’!ats!ōdēs 10
lāxēs ‘lāpa‘yē. Wä, g’il‘mēsē elāq ‘nemāk’eya lē‘wa ēwanēqwasēs
‘lāpa‘ya ōkūya‘yasa x’aasx’ent!äxs laē äx‘ēdxēs ts!ēslāla qa’s
dzemk’eyindēsa gū‘na‘yē lāq. Wä, k’!ēst!ē ālaem gāēsexs laē
lot!ēdeq yīsa ts!ēslāla qa’s k’!āg’alilelēq lāxa onālisasa legwilē.
Wä, g’il‘mēsē ‘wi‘loqālisa lāx dzamēdzasaq laē äx‘ēdxēs ts!ēbats!ē 15
qa’s klūnts!ōdēsa l!ē‘na lāq. Wä, lä k’āg’imlilas lāxēs x’aas-
x’entg’ōtlaxa dzamēdzekwē x’aasx’ent!a. Wä, lä k’!adzātsa dza-
mēdzekwē x’aasx’ent! lāxa ha‘mādzowē lē‘wa‘ya qa’s lepdzamō-
lilēs la k’!adzāyaats. Wä, lä dāx‘id lāxa x’aasx’ent!ē qa’s
dēwālēxa gū‘na‘yē k’!wēk!ūtsemēq yīsēs qōma. Wä, g’il‘mēsē 20
gwālexs laē ts!ēplits lāxa l!ē‘na qa’s ts!ōq!ūsēs lāxēs semsē.
Wä, äx’sā‘mēsē hē gwēgilaxs laē x’aasx’entg’ēxa dzamēdzekwē
x’aasx’ent!a. Wä, g’il‘mēsē gwālexs laē nāx‘idxa ‘wāpē. Wä,
g’il‘mēsē gwāl nāqaxs laē hāmsgemd lāxa ‘wāpē qa’s hāmxts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e'eyasowē qa's ts!ents!enx'wīdē. Wā, lawēs!a gwāl lāxēq. Wā, laem k'!ēs k'!wēladzem lāxa lēlqwāla!yē.

1 **Boiled Lupine-Roots** (Hānx!Laak^u q!wa'nē).—Wā, hēem āx'ētsō'sa ts!edāqēs ha'nemē qa's ts!oxūg'indēq yīsa 'wē'wāp!emē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa lālxamē qa's lā dālaqēxs laē |ents!ēs lāx L!ema'isasēs g'ōkwē. Wā, lā xex'wīdxa ā!exsemē
5 hā'yā!a t!ēsema qa's xex'uts!ālēs lāxa lālxamē. Wā, g'il'mēsē k'ōtaq lāem hēlala lax xeq!ūx!a'yasēs ha'nemāxs laē k'!ox'wūsdē-selaq qa's lā k'!ōgwēlelaq lāxēs g'ōkwē, qa's k'!ōgūnōlilēs lāxēs q!ūnsē!ats!ēlē ha'nema. Wā, lā xex'wūts!ōdxa ā!exsemē t!ēsema qa's lā xeq!ūx!endālas lāxa ha'nemē. Wā, g'il'mēsē 'wūts!āxs
10 laē āx'ēdxēs q!ūnyats!ē L!ābata qa's qwēleyindēx t!emāg imas. Wā, lā lex'wūts!ālaxa q!wa'nē lāxa q!ūnyats!ē L!ābata qa's lā lex'ūyindālēs lāx xeq!ūx!a'yēxa q!ūnsē!ats!ēlē ha'nema. Wā, lā hana! lex'ts!ālas. Wā, ā!mēsē gwāl lex'ūyindalasēxs laē L!āk'emāla. Wā, lā āx'ēdxa lēlxlō k'!ēt!ema qa's ts!āk'eyindēs lāq.
15 Wā, lā dzōpax āwē'stās qa k'!ēsēs ālaem k'ex'sālēda k'!āhela laq qō medelx'wīdlō. Wā, lā āx'ēdxa xālaēsasa 'wālasē met!āna'ya qa's tsēx'idēs lāxa 'wāpē qa's gūgeleyindēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēda 'wāpē lāxa 'wālasē xālaētsōx met!āna'yēx
Wā, g'il'mēsē gwā!exs laē hānx!ents lāxēs q!ūnsē!ax'dema!ē
20 legwila. Wā, hēem lāg'ilis gūqasa 'wāpē lāxa ts!āk'ema'yas 'nēkaē qa k!ūnqēs qa k'!ēsēs x'ix'ēda. Wā, la medelx'wīda:

and she lets it boil until the liquid is almost dried up. | They know 22
that the liquid has dried up when | the steam ceases to come through.
Then she takes the small kettle off the fire, || and they are done. 25
She does not take off the cover immediately, | because she wishes the
roots to be steamed. When the steam stops | coming through, she
takes off the top covering, takes her small dish | and puts it down
close to her seat, where she has been cooking the roots. | She takes
the tongs, picks up the lupine-roots which are in the || small kettle, 30
and she puts them into the small dish. | As soon as all the roots are
out of the kettle, | she takes her oil-dish and pours some oil into it. |
After doing so, she puts it into the small dish containing the lupine-
roots, and | places it in front of those who are to eat the boiled
roots. || Then they take out the roots, one each, for | they are long 35
pieces; and they do not boil to pieces, although the roots in the
kettle have been boiling a long time, | for they always remain whole. |
They put the lupine-roots lengthwise into the dish, and | they dip
one end into the oil in the oil-dish, and they bite off || the ends when 40
they are eating the lupine-roots. They continue doing so while |
they are eating; and after they have finished, they drink water.
Now | they do not get drunk and they do not get sleepy | after
eating lupine-roots. That is all about this. |

Wā, hē^{mis} wāwaselil maemdelqūlaxs k'lē^smaē lem^xwidē 'wapa- 22
lās. Wā, hē^{mis} mā^{malt}lēk'lē^sēxs laē lem^xwidē 'wāpalāsēxs laē
gwāla k'laēla. Wā, hē^xida^{mēsē} hān^xsendxa q'lūnsēlatslē
ha^{nema}. Wā, laem lōpa lāxēq. Wā, lā k'lē^s hē^xida lāweyō- 25
dex tāk'ema^{yas} qaxs 'nēkaē qa kūnyadilēs. Wā, hēt^{la} la gwāl
k'laēlaxs laē laweyōdex tāk'ema^{yas}. Wā, lā āxēdxēs lālogūmē
qa^s gāxē k'āg'alilās lāxēs k'waēlasaxs q'lūnsēlaxa q'wa^{nē}. Wā,
lā āxēdxēs tslēslāla qa^s k'lip^lidēs lāxa q'wa^{nāxs} LEX^{ts}lāē lāxa
q'lūnsēlatslē ha^{nema} qa^s lā k'lipts^lālas lāxa lālogūmē. Wā, 30
g'il^{mēsē} 'wilg'ilts^lāwēda q'wa^{nē} lāxa q'lūnsēlatslē ha^{nemaxs} laē
āxēdxēs tslēbatslē qa^s k'lūnxts^lōdēs^l Lē^{na} lāq. Wā, g'il^{mēsē}
gwālexs laē k'anēqwas lāxa q'lūnsq^lwayatslē^l lālogūma. Wā, lā
k'agēmlilās lāxēs q'lūnsq^lwaswūtlaxa hān^xlaakwē q'wa^{nē}. Wā,
hē^xida^{mēsē} dāx'idex^{da}x^{xa} 'nā^{nemts}laqē lāxa q'wa^{nē} qaxs 35
g'ilsg'il^lāē qaxs hewāxāē xās'idexs wāx^{maē} la gēg'ilil maemdel-
qūlēda q'lūnsēlatslē hān^xlanowa, yīxs āx^{sā}maē senālēs ōgwi-
da^{yē}. Wā, ā^{mēsē} dōlts^lōyo lāxa q'lūnsq^lwayatslē lālogūma qa^s
L'ENxstanowē lāxa tslēbasts^lāla Lē^{na}. Wā, ā^{mēsē} q'lēg'ēx^{bē}-
sōxs laē q'lūnsq^lwasēda. Wā, āx^{sā}mēsē hē gwēg'ilaxs laē 40
q'lūnsq^lwasā. Wā, g'il^{mēsē} gwāla laē nāx'idxa 'wāpē. Wā, laem
k'leās gwēg'ilats k'lē^s wūnāl'ida. Wā, lāxāē k'lē^s beq^lul'ida yīxs
laē gwāl q'lūnsq^lwasā. Wā, laem gwāl lāxēq.

- 1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

- 1 **Steamed Lupine-Roots** (°neg·Ek^u q!wa°nē).—Wā, hēemxaa gwēg·ilaxs laē leqwēla lōxs laē xē°x^ulentsa t!ēsemēs gwēg·ilasaxs laē leqwila qa °neg·asxa t!ex°sōsē. Wā, lēx·a°mē ōgūqalayosēxs laē āx°ēdxa hēnēnxexlō k!ēt!ema lē°wa k!ēk!aōk!wa qa ts!āk!ēs
5 lāxa x·ix°exsemāla t!ēsemxs laē k!līpts!ō°yo lāxa q!ō°lats!ē. Wā, hē°maaxs laē k!līpts!ālayowa x·ix°exsemāla t!ēsem lāxa q!ō°lats!ē. Wā, g!il°mēsē hēlats!āxs laē āx°ēdēda ts!ēdāqaxa hēnēnxexlowē k!ēt!ema qa°s hēx°alōdālēs lāxēs x·ix°exsemāla t!ēsema. Wā, g!il°mēsē wāk!waxs laē āx°ēdxa k!ēk!aōk!wa qa°s pāqūyindālēs lāxa
10 hēnēnxexlowē k!ēt!ema. Wā, g!il°emxaāwisē q!lēx·dzekwalaxs laē āx°ēdxēs k!līlākwxēs dzēg·ayāxa g·āweq!ānemē qa ts!ex°wūm·x°solēs lāxa pax°ts!ā k!ēk!aōk!wa. Wā, g!il°mēsē q!lēdzeqē ts!ex·wa°yasēxs laē āx°ēdxēs q!lūnyats!ēyē l!ābata qa°s qwēleyindēx t!emak·eya°yas. Wā, lā lex°wūlts!ālāxa q!wa°nē qa°s lā lex°uts!ō-
15 dālas lāxa pax°ts!ā k!ēk!aōk!wa. Wā, g!il°mēsē hēla lāx nāqa·yasēxs laē āx°ēdxa °wābets!ālilē nagats!ā qa°s tsādzeleyindēs lāq. Wā, g!il°mēsē °wilg!lts!āxs laē āx°ēdxa k!lāk!ēk!ōbanē qa°s nāseyindēs lāq qa k!lēsēs k!ex°sālē k!lālela lāq. Wā, la gāēl hē gwaēlē. Wā, lā °nāknemp!ēna neqālag·ila hē gwaēlē, yīxs gag·aa-
20 lōdaaqēxa gāāla. Wā, lā nāsōdex nāsema°yas. Wā, lā āx°ēdxēs lālogūmē qa°s k·ag·alilēs. Wā, lā āx°ēdxēs ts!ēslāla qa°s k!līplīdēs lāxa °neg·ekwē q!wa°nā qa°s lā k!lēpts!āla lāxa q!lūnsq!wayats!ēlē lalogūma. Wā, g!il°mēsē hēlats!āxs laē āx°ēdxēs ts!ēbats!ē qa°s

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!üntslodēsa L!ēna lāq. Wā, lā gwālexs laē kāk'eyints lāxa 25 'neg'ekwē q!wa'nā. Wā, lā k'ax'ɔzəmolilas lāxēs q!ünsq!waslaxa q!wa'nē. Wā, lā 'nemāx'id dāx'idēda q!ünsq!waslaxa q!wa'nē lāxa q!wa'nē qa's L!enxstendē ōba'yas lāxa L!ēna. Wā, lā L!engēlas lāxēs sēmsēxa L!ēnabalāxs laē q!ek'ōdeq qa's malēx- 30 'widēq. Wā, g'il'mēsē nex'widqēxs laē ēt!ēd L!enxstents ōba'yas lāxaaxa L!ēna qa's L!engēlēs lāxēs sēmsē. Wā, laxaē malēx'wi- 30 deq. Wā, g'il'mēsē 'wi'la q!ünsq!was'idxa 'nemts!aqaxs laē ēt!ēd dāx'idxa 'nemts!aqē g'ilt!a q!wa'nā. Wā, āemxaāwisē nāqem- g'iltowi'lāxēs g'ilx'dē gwa'yilālasa yixs lā g'il q!ünsq!was'idxa q!wa'nē. Wā, g'il'mēsē gwāla laē nāx'idxa q!ēnemē 'wāpa. Wā, 35 lāwisla gwāl lāxa q!wa'nē.

Carrots (1).¹—Wā, lā āx'ēdxa leqwa qa's leqwēlax'idēxēs legwīlē. 1 Wā, g'il'mēsē gwāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā xeqwas t!ēsēma lāxa L!ema'isē. Wā, lā xex'uts!ālasa t!ēsēmē lāxēs xegwats!e lālaxama. Wā, ā'misē gwa'nāla qa's lōkwēsēxs laē gwāl xex'uts!ālasa t!ēsēmē laq. Wā, lā ōxlex'idēq qa's lā 5 ōxlōsdēselāq qa's lā ōxlaēlelāq lāxēs g'ōkwē qa's lā ōxlenōlisas lāxēs legwīlē. Wā, lā xex'wūlts!ālaq qa's lā xex'ulālax'idē lāxēs leqwēla'yē. Wā, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'em- xaēda t!ēsēmē. Wā, g'il'mēsē hēfala t!ēsēmasēxs laē āx'ēdxēs 10 'wālasē lexafya qa's lā lāxa L!ema'isē qa's lā lexaxa ts!āts!es-

¹ This follows the description of the gathering of roots, p. 201, line 21.

11 dead eel-grass, | which she puts into her large eel-grass-carrying
 basket. | As soon as the large basket is full of | dry eel-grass, she
 carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large
 basket and goes into the woods, looking for dry fern. | When she
 finds it, she picks it off and puts it into | the large basket. When it is
 full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-
 grass basket. | She takes her tongs and the small-meshed large
 basket, | and also old mats, and keeps them in readiness. | Then she
 takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the
 carrots. Then she goes to get her basket with carrots, | and pours
 them out into the large | dish. She takes the bucket with water and
 pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she
 has done so, she takes the small-meshed basket and puts it down |
 close to the dish in which she washes the carrots. She takes out the |
 washed carrots and puts them into the flat-bottomed, small-meshed,
 large | basket. When it is full, the woman rises. | By this time the

11 motē qa's lä lēxts!ālas lāxēs ts!ats!ayaats!ē 'wālas lexā'ya lāxa
 'yax'mōtasa 'yexwa. Wā, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas
 lexāxa lem'xwa ts!ātsesmōtēxs laē ōxLEX-'ideq qa's lä ōxLōsdē-
 selaq qa's lä ōxLaēLElaq lāxēs g'ōkwē. Wā, lä ōxLEG'alilaq lāxa
 15 k'lēsē qwēsala lāxa legwilē. Wā, lāxaē āx'ēdxa ōgū'la'maxat!
 'wālas lexā'ya qa's lä lāxa āL!ē. Wā, laem ālāx gemsa. Wā,
 g'il'mēsē q!āqēxs laē k'lūlx-'ideq qa's lä k'lūts!ālas lāxa gemdza-
 ts!ē 'wālas lexā'ya. Wā, g'il'mēsē qōt!axs lae ōxLEG'ililaq qa's
 |ā ōxLōlt!ālaq, qa's lä ōxLaēLElaq lāxēs g'ōkwē. Wā, lä ōxLE-
 20 g'alilaq lax hā'nēlasasa ts!āts!esmōdats!ē 'wālas lexā'ya. Wā, lä
 āx'ēdxēs k'!lplālaa Lē'wa t!ōlt!ōx'sema'yadzewālē 'wālas lexā'ya.
 Wā, hē'misa k'lāk!ēk!obanē lēel'wa'ya qa g'āxēs gwalila. Wā,
 lä āx'ēdxēs 'wālasē nagats!ā qa's lä tsāx 'wāpa. Wā, g'il'mēsē
 g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āg'alilas
 25 lāxēs 'neg'aslaxa xetxet!a. Wā, lä āx'ēdxēs xedats!ē L!ābata
 qa's gūx'wūts!ōdēxa xetxet!a. Wā, laem qepāsas lāxa 'wālasē
 lōq!wa. Wā, lä āx'ēdxa 'wābets!āla nagats!ā qa's lä gūq!ēqēs
 lāxa xetxet!ats!āla 'wālas lōq!wa. Wā, lä LEqelgēsēs 'ēyasowē
 lāq qa lawāyēs dzēdzex'ūna'yēs Lē'wa ēg'is'ēna'yas. Wā, g'il'mēsē
 30 gwālēxs laē āx'ēdxa t!ōlt!ōx'semē 'wālas lexā'ya qa's hāng'alilēs
 lāx mā'axdza'yasa ts!āts!āxa xetxet!a. Wā, lä lex'ūstalaxa
 ts!ōkwē xetxet!a qa's lä lēxts!ālas lāxa t!ōlt!ōx'semē 'wālas
 LEq!EXsd lexā'ya. Wā, g'il'mēsē qōt!axs laē Lax'ūlilēda ts!edāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
the burning wood and puts it down | in front of the fire. As soon as
she has done so, she levels down the top of the | red-hot stones, so that
they are level; and when this has been done, | she takes the basket
with dry eel-grass and puts it down by the side | of the place where
she is going to steam the roots. She takes the dry eel-grass || out of 40
the large basket and spreads it over the | red-hot stones. As soon
as it is all on, she gets the | large basket with dry fern-leaves and
puts it down close to the place where she is going to steam the |
carrots. Then she takes out the dry fern-fronds and puts them | on
the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
she takes the || small-meshed, flat-bottomed, large basket with the 45
washed carrots | and puts it in the middle of the place where she is
going to steam the carrots, and she takes | the remainder of the dry
fern and puts it around the small-meshed, large, flat-bottomed
basket in which | she is going to steam the roots; and she | only
stops putting it around the basket when the fern-fronds are level with
the top of the || place where she is going to steam (the roots). After 50
doing so, she takes old mats | which she has brought, and spreads
them alongside of the steaming-place. When everything is ready, |
she takes the bucket with water and empties it all over | and around
the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmēntsemx^ēidēda la g^ēx^lalalēs t^{lē}sema. Wā, lā
āx^ēdxēs k^līplālaa qa^s k^līpsālēs lāxa gūlta qa^s lā k^līp^lālilēlas 35
lāxa ō^ēstālilasa legwīlē. Wā, g^lī^ēmēsē g^{wā}lēxs laē ^ēnemāk^līyīndxa-
x^līx^ēsemāla t^{lē}sema qa ^ēnemāk^lēyēs. Wā, g^lī^ēmxāūwisē g^{wā}s
lēxs laē āx^ēdxā ts^lāts!esmōdats!ē ^ēwālas lexā^{ya} qa^s lā hā^ēnōlisas
lāxa ^ēneg^laslaxa xetxet!ē. Wā, lā lex^ēwūlts!ōdxa ts^lāts!esmōtē
lāxa ts^lāts!esmōdats!ē ^ēwālas lexā^{ya} qa^s lā lex^ēalōdālas lāxa 40
x^līx^ēsemāla t^{lē}sema. Wā, g^lī^ēmēsē ^ēwil^gaalaxs laē āx^ēdxā
gēmdzats!ē ^ēwālas lexā^{ya} qa^s lāxat! hā^ēnōlisas lāxa ^ēneg^laslaxa
xetxet!ē. Wā, laxaē lex^ēūlts!ōdxa gēmsē qa^s lā lex^ēeyīndālas
lāxa ts^lāts!esmōtē. Wā, la nexsendxa gēmsaxs laē āx^ēdxā la
xelts!ālaxa ts^lōkwē xetxet!a t^lōlt!ōx^usem LEQ!EXsd ^ēwālas lexā^{ya} 45
qa^s hānqēs lāx neqeyā^{ya}sa ^ēneg^laslaxa xetxet!ē. Wā, lā āx^ēd
ēt!ēdxa ānēx^lsā^{ya}sa gēmsēxa lex^{ts}!ā^{wa}xā ^ēwālasē lexā^{ya} qa^s
lex^{sē}stalēs lāxa ^ēneg^lats!ē t^lōlt!ōx^usem LEQ!EXsd ^ēwālas lexā^{ya}.
Wā, ā^lē^{mēsē} g^{wā}l lex^{sē}stālaqēxs laē ^ēnemāg^lāxtowa gēmsē ^lē^{wa}
^ēneg^lats!ē. Wā, g^lī^ēmēsē g^{wā}lēxs laē āx^ēdxā k^lāk^l!ēk^lōbanē 50
qa^s g^āxē lebenōlilas lāq. Wā, g^lī^ēmēsē ^ēnāxwa g^{wā}līlēxs
laē āx^ēdxā ^ēwābets!āla nagats!ē qa^s tsādzeleyīndēs lāq
lō^ē āwē^lstāsa ^ēneg^latslāxa xetxet!ats!āla t^lōlt!ōx^usem LEQ!EXsd
^ēwālas lexā^{ya}. Wā, g^lī^ēmēsē ^ēwil^gīlts!āwēda nagats!āxs laē

- 55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

- 55 ăx'ēdxā k'!āk'!ēk'!obanē qa's nāseyindēs lāq. Wā, āl'mēsē gwāl nāsaqēxs laē q!ēnema k'!āk'!ēk'!obana nās'īdayosēq qa k'!ēsēs k'ex'sālēda k'!ātēla lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nemp!ēna āl'em lēt'lētse'wa 'nek'ase-
60 'waēda xetxet!āxa la neqālaxs gagaalayāxa gaāla. Wā, g'il'mēsē L!ōpēxs laē hēx'sā'ma ts!edāqē ăx'ēdxā lōelq!wē qa g'āxēs mexēla lē'wa l!ē'na. Wā, g'il'mēsē gwālēxs laē nāsōdxā nayimē k'!āk'!ēk'!obana qa's lēp!ālilēlēs qa lawālēsā xetp!ala lāq. Wā, ā'misē la hā'naga'ya 'neg'ats!ē t!ōlt!ōx'sēm lēq!ēxsd lēxāxa gēmsē qa ts!ēlqwēs. Wā, lāda ts!edāqē 'yālaqasēs lā'wūnemē qa
65 lās lē'lālxēs gwe'yowē qa's xetxatwetxā xetxet!a. Wā, lā 'nāl'nemp!ēna q!ūlyāēlēlē g'ōkūlōtas g'āx hōgwēlēlaxs laē q!ālaqēxs lē'maē l!ōpa xetxet!āxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda ma'lōkwē grayōl lāx 'nē'mēmōtas lā'wūnemasa ts!edāqē g'āx g'iwālaq. Wā, lā ăx'ēdex'da'x'xa lōelq!wē qa's
70 mex'alilēlēq qa 'nēmāg'iyōlilēs. Wā, lā k'!ōx'weqōdxā 'neg'ats!ē lēq!ēxsd lēxā'ya lāxa gēmsē qa's lā hānbalilās lāx āpsbalilāsa 'nēmāg'iyōlilē lōelq!wa. Wā, ăx'ēdēda 'nēmōkwaxā k'!līplālaa qa's k'!līplidēs lāxa 'neg'ekwē xetxet!a. Wā, lāda 'nēmōkwē k'āg'ililāxā 'nēmēxlā lōq!wa qa's g'āxē k'āg'āgēs lāxa 'neg'ats!ē
75 t!ōlt!ōx'sēm lēq!ēxsd lēxā'ya. Wā, hē'mis lanaxwa k'!līpts!ōdaatsa 'nēmōkwasa 'neg'ekwē xetxet!a lāq. Wā, ăx'sā'mēsē hē gwēgila

carrots into it, and he continues to do so | with the whole number of 77
dishes. There are many of those who will eat the carrots. | When all
the dishes are full, they | take oil and pour it in, so that there is
much oil; || and after doing so, they put them down in front of those 80
who are going to eat the carrots. They | never exceed four men to
each | dish. As soon as all the dishes have been put down, those |
who are going to eat the carrots take them up with the right hand and
put them into the mouth; | and they continue doing so while they
are eating the steamed carrots. || When they have had enough, they 85
take a handful of what is left over and take it to their | wives.
Finally they drink water after washing their hands | in their houses.
That is all about this. |

(2). What I just talked about is the way in which the people of
olden times | steamed carrots; but the present people do not steam ||
carrots, they boil them in kettles on the fire of the | house. They 90
boil the carrots in the same way as they do when they | boil cinque-
foil-roots, and there is no difference. | Just look at the way in which
they boil short cinquefoil-roots, for | they do the same thing when they
boil carrots in a kettle. || They do not eat carrots raw, because they 95
have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1
the basket in her hands. As soon as she enters | the house, she takes a

laxtōdālax 'waxēxlaasasa lōelq!wē. Wā, yīxs q!lēnemaēda xetxat- 77
laxa xetemē. Wā, g'il'mēsē 'wī'welts!ewakwa lōelq!wāxs laē
āx'ēdxa l!ē'na qa's k'lūnq!eqēs lāq, qa q!ēq!āqēsēqxa l!ē'na. Wā,
g'il'mēsē gwālexs laē k'ax'dzamōilas lāxa xetxatlaq. Wā, la'mē 80
k'lēts!ēnox¹ hāyāqax maēmālēda bēbegwānēmaxa 'nāl'nēmēxla
lōq!wa. Wā, g'il'mēsē 'wil'galilēda lōelq!wāxs laē hēx'ida'ma
xetxatlē dāx'itsēs hēlk'lōts!āna'yē lāq qa's ts!ōq!ūsēs sēsemē.
Wā, āx'sā'mēsē hē gwēg'ilaxs xetxataāxa 'neg'ekwē xetxet!a. Wā,
g'il'mēsē pol'idexs laē texsemdxēs ānēx'sā'yē qaēs mōtelēq qaēs 85
gegenemē. Wā, āl'mēsē nāx'idxa 'wāpaxs laē gwāl ts!ents!enkwa
lāxēs g'ig'ōkwē. Wā, la'em gwāl lāxēq.

(2). Wā, hēem gwēg'ilatsa g'alē begwānēmen g'alē wāldemxs
'nek'aaxa xetxet!a. Wā, la!ōx k'lēs 'nek'ōxda ālēx begwānēmxa
xetxet!a yīxs hānx'lēndaaq yīsa hānx'lanowē lāx legwīlasēs 90
g'ōkwē. Wā, la hēem gwālēda hānx'lēndaats!āxa xetxet!ē gwā-
laasasa t!eqwē'lats!ē hānx'lanowa yīxs k'!eāsaē ōgūx'ida'yos. Wā,
laems āem dōx'widLEX hānx'lēndaēna'yaxa t!ex"sōsē, yīxs hē'maē
gwayi'lālē gwayi'lālasasa xetxet!agi'lats!ē hānx'lanowa. Wā, lā
k'lēs k'!elx'k'lāxse'wēda xetxet!a qaxs lox'p!aē. Wā, hē'misēxs 95
wūlēlēlamasaē. Wā, lawēs!a gwāl lāxēq.

Sea-milkwort.¹—Wā,² g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa laxēs 1
g'ōkwē k'lōxk'lōtelaxēs hoq!walēats!ē lālaxama. Wā, g'il'mēsē laēL

¹ *Glauz maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

- dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

- 3 lāxēs g'ōkwaxs laē hēx'ēidaem āx'ēdxa lōq!wē qa's gūxts!ōdēsa
 'wāpē laq, qa negoyoxsdales. Wā, lā āx'ēdxa hoq!waleats!ē lāla-
 5 xama qa's lā hāng'alilas lāx mā'axdza'yasa lōq!wē 'wābets!āla.
 Wā, lā lēx'ēd lāxa hoq!walē qa's lā lēxstents lāx 'wābets!āwasa
 lōq!wē. Wā, lā k'!lētalaq qa lawāyēs ēg'is'ēna'yas. Wā, g'il'mēsē
 ēx'ēnx'ēidexs laēlewēstendeq qa's lā lēxedzōts lāxa lēbilē Eldzō
 āmē lē'wa'yā. Wā, lāxāē ēt!ēd lēx'ēd lāxa hoq!walē qa's lēx-
 10 'stendēs lāxēs ts!Ewasaq. Wā, lā hēx'sāem gwēg'ilaxa waōkwē.
 Wā, āl'mēsē gwā!qēxs laē 'wī'la ts!ōkwa. Wā, g'il'mēsē gwā!ēxs
 laē āx'ēdxēs ha'nēmē qa's ts!oxūg'indēq. Wā, g'il'mēsē gwā!ēxs
 laē āx'ēdxa āma'yē lāxaxama qa's lā lāxa l'ēma'isē. Wā, lā
 mēnx'ēidxa hā'yā'lāmenēxwē t!āt!ēdzema qa's xēx'ts!ālēs lāxa
 15 lāxamē. Wā, laanawisē lō'ē ma!gūnaltsema t!āt!ēdzemē xēx'
 ts!ōyosēxs g'āxaē klōx'wūsdēselaq qa's lā k'!ōgwīlelaq lāxēs
 g'ōkwē. Wā, lā k'!ōgūnōlilas lāxa ha'nēmē. Wā, lā xēx'ūlts!ālaxa
 t!āt!ēdzemē lāxa xēgwats!ās lāxaxama qa's lā xēq!ūxlēndālas
 lāxa ha'nēmē. Wā, lā gwēlaq qa hamēlq!ēlxā'yēsēxa ha'nēmē.
 20 Wā, g'il'mēsē gwā!ēxs laē lēx'ēdxa hōq!walē qa's lā lēxeyīnts
 lāxa t!ēts!ēlxā'yasa ha'nēmē. Wā, lā hanal hē gwēg'ila lēxeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, āl'mēsē gwā!ēxs laē bōlē-
 yāla lāda hoq!walēg'is!ats!ē ha'nēma. Wā, lā xāl!aqa gūq!ē-
 qasa 'wāpē lāq. Wā, lā āx'ēdxa k'ō!p!āyasōx klāk!ōbanēx qa's
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā'yas qa klēsēs k'!altsālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeamish, | therefore it is called *hoq!walē*.

k!alēla laqēxs laē hānx!Lents lāxēs lēgwilē. Wā, lā gēg'ilil maēm- 26 delqūlaxs laē hānx!SENDEq lāxa lēgwilē. Wā, k!ēst!a hēx!id nāsōdex nāsema⁴yas qa yālēs kūnyadila. Wā, g'il⁴mēsē gwāl k!alēlaxs laē nāsōdex nāsema⁴yas. Wā, lā āx⁴ēdxa lālogūmē qa⁴s hānōliles lāxa hoq!walēg'ilats!ē ha⁴nema. Wā, lā āx⁴ēdxēs 30 ts!ēsLāla qa⁴s k!lptidēs lāxa hānx!Laakwē hōq!walē qa⁴s lā k!lpts!ālas lāxa lālogūme. Wā, g'il⁴mēsē ⁴wilg'ilts!āwēda ha⁴ne-maxs laē āx⁴ēdxēs L!ē⁴na qa⁴s k!ūnq!Eqēs laq. Wā, lā hōxhax-⁴wēdxa k!ūq!ēgekwasā L!ē⁴na hānx!Laak^u hoq!walā. Wā, laem k!lēs k!ōk!oxsemaqēxs laē hoxhax⁴wēda lāx gwēg'ilasaxa t!ex^usōsē, 35 yīxs ā⁴maē xesemēlelase⁴wēda hoq!walē lāxens semsēx qaēxs ts!elts!ex^ustoēna⁴ya hōq!walē. Wā, g'il⁴mēsē gwāl hoxhaqūxs laē g'ēxaxēs ānēx⁴sā⁴yē. Wā, lā ts!ents!enx⁴widxēs e⁴eyasowē. Wā, g'il⁴mēsē gwāl⁴exs laē beq!ūl⁴ida. Wā, lā q!ūnāla āem hēx⁴idaem mēx⁴ēdēda hamaag⁴olaxa hoq!walē qaxs beq!ūle⁴maē. Wā, hē⁴mis 40 lāg'ilas āl⁴em hoxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k!lēs Lē⁴lālayo lāxa q!lēnemē lēlqwālala⁴ya yīxs lēx⁴a⁴maēda hayasek⁴āla Lē⁴wis sāsēmē hoxhaqwaxa hoq!walē. Wā, lā ⁴nemx⁴idāla⁴mē hā⁴mēx⁴silaēna⁴yaq. Wā, laem gwāl lāxēq.

G'il⁴em Lōma q!ēk!edza⁴ya hōq!walāxs laē ts!enk!ūl⁴idayowa. 45 Wā, hē⁴mis lāg'ila lēgades hoq!walē.

1 Lily.¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 Lily.¹—Wä, g'il'mēsē ts!ēts!ēx'idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'idaem qasā x'ōkūmxa qāēda gwēgūdza. Wä, g'il'mēsē dzādzaqwāhaxs laē āx'ēdxa lexā'yē qas lā dālaqēxs laē lents!ēs lāxa L!ēma'isasēs g'ōkwē qas lā xex'ts!ālasa t!ēsemē
5 lāxa lexā'yē. Wä, ā'misē gwanāla qas lākwēsēxs laē ōxlōsdēsaq qas lā ōxlaēlelaq lāxēs g'ōkwē. Wä, lā ōxleg'alilās lāx mag'in-walisasa laqwawalilāsē, wä, ā'mēsē gwālexs laē k'ōtaq laem hēlāla lāx q!ōtēlalāxa x'ōkūmē. Wä, g'il'mēsē 'nāx'idxa gaālāxs laē 'yālaqaxa gwēgūdza qa lās lēlēlk!ūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts!emē, yīxs laālas laqōlilaxēs g'ōkwē. Wä, g'il'mēsē gwāl hawānaqōstālāxa leqwaxs laē xeqūyīndālasa t!ēsemē lāq. Wä, g'il'mēsē 'wilk'eyīndēda t!ēsemāxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wä, la'mē x'iqostāwēda t!ēqwapa'yē qa q!ō'laslāx x'ōkūmē. Wä, lāxāē āx'ēdxa 'wālasē lāwatsa qas g'āxē hā'nō-
15 lisas lāxa lāqwawalilē. Wä, hē'misa lōēlq!wē g'āx mex'alēlēms; wä, hē'misa k'lip'lālaa malts!aqa; wä, hē'misa L!ēna g'āx āx'ālilēms. Wä, lā āx'ēdxa maltsemē āwā naēngats!ā qas lā xamax'id tsā lāxa 'we'wāp!emē qas lā gūxts!ālas lāxa lāwatsa. Wä, g'il'mēsē la elāq negōyoxsdālaxs laē gwāla. Wä, ā'mēsē la ēt!ēd
20 tsēx'idā qa qōqūt!alilēsa āwā naēngats!ēxa 'we'wāp!emē. Wä, la genemas āx'ēdxa 'wālasē leq!exsd t!ōlt!ōx'sem lexā'ya qa g'āxēs hā'nālilāx lāwatsa. Wä, hēemxaāwisa ts!ēdāqē la hā'nōlt!alilāx x'ōgwats!ē xetsema.

¹*Fritillaria camtschaticensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, g'il'mēsē 'nāxwa la gwalitaxs laē 'yālagēmēda mōkwē gwē-gūdzā grayōl lāx 'nē'nēmōkwasa k!wēlaslē qa lās ētsē'sta. Wä, 25 hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wä, g'il'mēsē g'āx aēdaa-qaxs laē xwēlaqaem la dādoqūma qaxs g'āx'maēda waōkwē gwāts!em hōgwēlela. Wä, g'il'mēsē 'wī'laēlēda gwāts!emāxs laē ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'alāgiwa'ya mōkwē ēētsē'stelg'isa, yīsa lēlaēnēnok. Wä, la'mē nēlasēxs lē'maē lāx'wī- 30 da. Wä, g'āx'ē hōgwēla. Wä, g'il'mēsē 'wī'la k!ūs'ālilēxs laē x'āx'wītse'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts!āk'iyēs qa's hexlanowē lāxa legwilē. Wä, lā āx'ētse'wēda t!ōlt!ox'semē LEq!EXsd lexā'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas. Wä, lā gōxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxtslā- 35 las lāxa t!ōlt!ox'semē LEq!EXsdē lexā'ya. Wä, g'il'mēsē qōt!axs laē hānts!ōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyīntsa 'wāpē lāq qa's golg'elga'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!a'ya. Wä, lā ts!ōkwa, laēda ma'lōkwē dāx'īdxa 'na'f'nēmē lāxa g'ilsg'il-t!a k'lip!ālaa qa's k'lip!idēs lāxa x'ix'EXSEMāla t!ēsema qa's lā 40 hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa gūna'yē k!wēk!ūtsemēq. Wä, lā k'lipstents lāxa 'wābets!āwasa lāwatsa. Wä, āl'mēsē gwāl k'lipstālasa x'ix'EXSEMāla t!ēsem lā-qēxs laē maemdelqūlēda 'wāpē. Wä, g'il'mēsē medelx'widēxs laē k'loxstentsa x'ōkwē!ats!ē t!ōlt!ox'sem LEq!EXsd lexā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 g'il'mēsē la hānstalaxs laē ēt!ēd k'lipstālasa holalē x'ix'EXSEMāla t!ēsEM lāq qa ālax'īdēs maemdelqūlēda 'wāpē. Wā, k'!ēst!a ālaEM gēstalilēxs laē L!ōpa. Wā, lā k'!ōx'wüstendxa x'ōkwē!ats!ē qa's lā gūxts!ōtsa la q!olk^u x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā
50 xwēlaqa hāng'āgentsa LEq!EXsdē lexā lāxa x'ōgwats!ē xetsema qa's gūxts!ā!ēsa k'!ilx'ē x'ōkūm lāq. Wā, g'il'mēsē qōt!axs laē hānts!ōts lāxa ts!āts!ē 'wālas lōq!wa qa's gūqeyindēsa 'wāpē lāq, qa's golg'elga'yēsēs e'eyasowē lāq. Wā, g'il'mēsē 'wī!āwē dzēdzEX'-sema'yas laē hānstents lāxa ts!elx^usta 'wāpa. Wā, lāxāē k'!i-
55 plitSE'wēda x'ix'EXSEMāla t!ēsema qa's lā k'lipstālas lāq. Wā, g'il'EMxaāwisē maemdelqūlē 'wapasēxs laē x'ōs'īd k'lipstālasa x'ix'EXSEMāla t!ēsEM lāq. Wā, g'il'EMxaāwisē L!ōpEXs laē āxwūstendxa x'ōkwē!ats!ē LEq!EXsd lexā'ya qa's lā gūxts!ōts lāxa ōgū!a'maxat! 'wālas lōq!wa. Wā, āx'sāmēsē hē gwēg'ila. Wā,
60 āl'mēsē gwālēxs laē 'wīlg'ēlts!owēda x'ōgwats!ēx'dē xetsema.

Wā, lā genemasa k!wēlasē mex'welt!alilēlaxa lōelq!wē. Wā, hē'misa k'ayats!ē L!EXōsgEMA; wā, hē'misa L!ē'na. Wā, lā āx'ē-dēda ma'lōkwē bēbegwānEMxa 'na!nemē āwā k'āk'ETS!Enaqa; wā, hē'misa 'na!nemEXla lāxa lōpEMts!ā lōelq!wa qa's lā hā'nōts!Elilās lāxa āxts!EWasasa L!ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē k'ats!Enaq lāq qa's lā tsēts!ālas lāxa lōpEMts!ā lōq!wa. Wā, g'il'mēsē ēk!ōlts!ENDExs laē qās'īda qa's lā k'āgr'alilās lāxa gēm-xōtsālilasa āwīLElāsa t!EX'ila. Wā, āx'sā'mēsē hē gwēg'ila

side inside the door; and they continue doing so with | many empty 70
dishes. They only stop when cooked || lily-bulbs are in front of all
of them. When they have done so, they take | oil and pour on much
oil. When | this has been done, they take the large ladles and stir
(the bulbs); | and after stirring them, they take the spoon-basket | 75
and give the spoons to those who are to eat the bulbs; || and when
every one has a spoon, they put the dishes with the bulbs | in front
of those who are to eat the lily-bulbs. When they have all been put
down, | the guests take the spoons and begin to eat; | and after they
have done so, they drink a little water, for | they do not want to get
squeamish, because there is much oil in it, for || there is more oil 80
than lily-bulbs. It tastes bitter when there is only a little | oil with
it: therefore they put much oil in, to remove the bitter taste. |
After drinking, the guests go out. | That is all about one way of
cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1
wash them in the same way as I | said before; and the only difference
is that they are boiled, for | they pour them into a small kettle after
washing them, and they take an || old mat and cover them over with 5
it. After that they tuck it in all round | inside of the small kettle,
so that steam can not come through. | And after they finish this, they
dip up some water and pour it over the | old mat covering; and when

q'lenemē lōpemts!ā lōelq!wa. Wā, āl'mēsē gwālexs laē q!wālxo-
ts!Ewak^{sa} q!lōkwē x'ōkūma. Wā, g'il'mēsē gwālexs laē āx'ēdxā 70
Ll'ēna qā's lā k'lūnq!eqas q'lenemē Ll'ēna lāq. Wā, g'il'mēsē
gwālexs laē āx'ēdxā 'wālasē k'āts!Enaqā qā's lā xwētelgēs lāq.
Wā, g'il'mēsē 'wī'la la xwēdekwa, laē āx'ēdxā k'ayats!ē L'exōs-
gema qā's lā ts!Ewanaēsas lāxa x'ōx^ux'ax^uLaxa x'ōkūmē. Wā,
g'il'mēsē 'wīlxtōxa k'āk'ets!Enāqaxs laē k'aēdzema x'ōx^ux'agwats!ē- 75
lē lōelq!wa lāxa x'ōx^ux'ax^uLāq. Wā, g'il'mēsē 'wīlg'alihexs laē
hēx'ida^{ma} k!wēfē dāxaxēs k'āk'ets!Enaqē qā's 'yōs'īdēq. Wā,
g'il'mēsē gwālexs laē xāl!ax'īd nax'īdxā 'wē'wāp!Emē qaxs
gwaq!ēlaē ts!enk!ūfela, qaxs xēnlelaē q!ēqxa Ll'ēna, yīxs hāē
q!ēgawa^{ya} Ll'ēnāsa x'ōkūmē, qaxs lōmaē mālp!axs hōelqāaxa 80
Ll'ēna; wā hē'mis lāg'ilas q!ēqxa Ll'ēna qa lēmp!ex'īdēs mālp!ās.
Wā, g'il'mēsē gwāl nāqaxa 'wāpaxs laē hōqūwelsēda k!wēldē. Wā,
laem gwāl laxa 'nemx'īdāla hā'mēx'silaēnēq.

Boiled Lily-Bulbs.—Wā, g'a'mēs 'nemx'īdāla g'ada, yīxs hānx'LEN- 1
tse^{waē}. Wā, hēemxaa gwēg'ilasōxs laē ts!ōxwase^{wa} yixen g'ilx'dē
wāldema. Wā, lā lēx'aem ōgūqalayōsēxs hānx'Laakwaē, yīxs ā'maē
gūxts!ōyolāxa ha'nemaxs laē gwāts!ōxwase^{wa}. Wā, lā āx'ētse^{wēda}
k'ā'k'lobanē qā's naseyīndayōwē lāq. Wā, g'il'mēsē gwāl dzōpase^{wē} 5
āwē'stās ōts!āwasa ha'nemē qa k'leāsēs ālaem k'ex^usālasa k'lālela.
Wā, g'il'mēsē gwālexs laē tsēx'īdxā 'wāpē qā's gūgelaya^{yēs} lāxa
nāseyayē k'lāk'lobana. . Wā, ā'misē k'āk'ots!ē^{wa} qa ēk'!ōldza^{yēsa}

9 (the woman) thinks that the | water passes a little more than half
the height of the lily-bulbs in the small kettle, she puts it on the ||
10 fire. She does not leave it there a long time boiling, before | she
takes it off of the fire. She takes off the covering, and | takes her
small dish, which she brings and puts down, and also her oil and her |
spoon. Then she takes the spoon and dips it into the | boiled lily-
15 bulbs. Then she drains off the liquid; || and when all the liquid has
run out, she pours (the bulbs) into a small dish, | and continues doing
this with the others; and when they have | all been put into small
dishes, she presses them with the back of the spoon, | until they are
mashed; and when they are mashed, they are | like wet flour, she takes
20 oil and pours it || in. There is much oil on them. After doing so,
she eats with the | spoon. Now she does in the same way as | I
said before. Lily-bulbs are never baked in ashes, for | they are very
soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elder-
berry-cakes. When winter comes, and when | the tribe of the owner
of elderberry-cakes have a winter dance, (the owner) invites his |
tribe at noon; for elderberry-cakes must not be eaten in the | morning,
because they give stomach-ache. Therefore they just invite | those
who are to eat the elderberries when they think that the people have

‘wāpē lāx ‘wālālaasasa x’ōkūmē lāxa ha‘nemaxs laē hānx’Lents lāxēs
10 lēgwilē. Wā, lā k’lēs ālaem hēlq!ālaq gēg’ilil maemdelqūlaxs laē
hānx’sendeq lāxēs lēgwilē. Wā, lā nāsōdex nāseyayās. Wā, lā
āx’ēdxa lālogūmē qa’s g’āxē k’ag’alīas. Wā, hē’mislēs L’ēna L’ēwis
k’ats!Enaqē. Wā, lā dāx’ēdxa k’ats!Enaqē qa’s tsēx’ēdēs lāxa
hānx’Laakwē x’ōkūma. Wā, lā x’āts!ālaq qa ‘wīlāwēs ‘wāpaga’yās.
15 Wā, g’ilēmēsē ‘wīlāwē ‘wāpaga’yāsēxs laē tsēts!ōts lāxa lālogūmē.
Wā, āx’sāēmēsē hē gwēg’ilaxa waōk^u. Wā, g’ilēmēsē ‘wīlaxs laē
‘wīlts!ā lāxa lālogūmē. Wā, la L’ēmikulgēs ōxlā’yāsēs k’ats!Enaqē
lāq qa q!wēq!ūlts!ēs. Wā, g’ilēmēsē ‘wīla la q!wēkwaxs laē yō
gwēx’sa genk’ax qūxa. Wā, lā āx’ēdxa L’ēna qa’s k’lūnq!eqēs
20 lāq. Wā, laem q!ēqxa L’ēna. Wā, g’ilēmēsē gwālēxs laē ‘yōs’ētsēs
k’ats!Enaqē lāq. Wā, ā’mēsē lā nāk’emg’iltewēx gwēg’ilasasa
g’ilx’den wāldema. Wā, lā k’lēs dzamēsasōē lāxa gūna’yē qaxs
ālaē xās’ēdexs laē L’ōpa. Wā, laem gwāla.

Elderberry Cakes.—Wā, laēmēsen gwāgwēx’s’x’ēidel laqēxs laē
25 ts!ēx’ts!ax’ēida. Wā, hē’māxs laē ts!āwūnx’ēida yīxs laē ts!ē-
ts!eqē g’ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā L’ēlālaxēs
g’ōkūlōtasa la neqāla qaxs k’lēsāē ēx’ lax ts!ēx’ts!ax’sēwaxa
gaūla qaxs ts!ēx’sēmdzemaē. Wā, hē’mēs lāg’ilas āl’ēm L’ēla-
lēda ts!ēndzonokwaxs laē k’ōtax laem ‘wīla gaaxstālēs g’ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, g'il'mēsē neqälaxs laē Lē'lälase'wēda 'nāxwa bēbegwanemxs 30
 laē ts!ēts!ēqa. Wä, g'il'mēsē la g'älēda Lē'lälēlg'isaxs laē hēx'i-
 da'ma genemasa ts!ēx-ts!ānasLaxa ts!ēndzowē xwāna'fida qa's
 ēx'wīdēxēs g'ōkwē. Wä, g'il'mēsē gwālexs laē mex'ūlt!alilēlaxēs
 lōelq!wē qa g'āxēs mexstālil lāx hēlk!ōtsālīlas āwīlēlāsēs ts!ēx-
 ts!ax'ilats!ēlē g'ōkwa; wä, hē'misēs āwāwē naengats!ä. Wä, 35
 hēmislēs ts!ēnats!ē xāxadzema; wä, hē'misa L'ē'na. Wä, g'il'mēsē
 'wī'la g'āx gwālīla laē 'yālaqasa g'ayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wä, g'il'mēsē g'āxēda tsāx'daxa 'wāpaxs laē qōqūt!a-
 lalīlēda āwāwē naengats!āxa 'wāpē. Wä, lā āx'ēdxaaxēs k'ayats!ē
 yīxaaxa ts!ēdāqē qa g'āxēs gwālīla lāxēs k!wāēlasa gēm'xōtsālīlas 40
 āwēlēlas t!ēx'ilāsa ts!ēx-ts!ax'ilats!ē g'ōkwa. Wä, g'āx'mē hō-
 gwīlēlēda Lē'lānemē qaxs lē'maē yāla ētsē'stase'wa. Wä, g'il'mēsē
 'wī'laēlexs laasē ts!ōx'ūg'īntse'wēda lōelq!wē. Wä, g'il'mēsē gwā-
 lexs laē x'ākūyīndxa ts!ēnats!ē xāxadzema. Wä, lā āx'wūlts!ālaxa
 ts!ēts!ēndzowē qa's qwēlālēx yaēltsema'yas k'ādzekwa. Wä, lā 45
 pelx'alts!ālāsa maēmālexsa tsēndzowē lāxa 'na'f'nemēxla lōelq!wa.
 Wä, g'il'mēsē q!wālxots!ēwakwa lōelq!wāxs laē gūq!ēqasō'sa 'we-
 'wāp!ēmē. Wä, ā'mēsē la hē gwāēlexs laē k!wē'lāla denxelēda
 ts!ēx-ts!ax'Laxa ts!ēndzowē. Wä, laēm 'nēx' qa pēx'wīdēsa la
 pēx'stalil ts!ēndzowa. Wä, g'il'mēsē gwāl denxelēda ts!ēx- 50
 ts!ax'Laxa ts!ēx'ināsa mōsgēmē ts!āq!āla q!ēm'q!ēndēmāxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow them with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 'wīlā^{ma} hā'yālās 'ne^{mē}motasa ts'lēx'ts!ānasē la k'lūsāgelitaxa
yilyats!āxa ts'lēndzowē lōelq!wa. Wā, lāx'da^{xwē} dāx'idxa pēge-
kwē ts'lēndzowa qa's q!wēq!ūts!alēq yīxs laē la lem^xwalts!āwē
55 'wāpalas, yīxs lae 'wiwelaqaxa ts'lēndzowē. Wā, g'il^{mēsē} 'wī^{welx}-
sexs laē yīselgēsēs hēlk'ōts!āna'yē lāq qa ālak'lālēs genk'axs
laē lēlgā lē^{wa} 'wāpaga'yas. Wā, g'il^{mēsē} gwālexs laē āx'ē-
tse^{wēda} l!ē^{na} qa's k'lūnq!ēqēs lāx 'wāxēxlaasasa lōelq!wē. Wā,
laem q!ēqxa l!ē^{na}. Wā, g'il^{mēsē} gwālexs laē ts!ewanaēdzemēda
60 kāk'ets!ēnaqē. Wā, g'il^{mēsē} 'wilxtowēda ts'lēx'ts!ax'laxs laē k'ax'-
dzamōlilema ts!ēts!ex'ts!āla lōelq!wa lāxa q!ēq!ēl!ōkwē bēbe-
gwānema. Wā, hēx'ida^{mēsē} ts'lēx'ts!ax'idex'da^{xwa}. Wā, la^{mē}
āx'da^{xwē}em k'lūmtālax 'wāpaga'yas qa's pōx'ālēx mek!ūga'yas.
Wā, laalas 'wīlā^{em} neqwēsō'sa q!ūlsq!ūlyakwē lē^{wēs} māk!ū-
65 ga'yē. Wā, g'il^{mēsē} 'wīlaxs laē tsayanaēdzemēda 'wāpē qa ts!e-
wēl!exōdēs qaxs laē gwēlēl!exawa^{ya} mek!ūga'yasa ts'lēx'ts!ax'-
se^{was} lāx āwēl!exawa'yas. Wā, g'il^{mēsē} gwālexs laē xāl!ē-
x'id nāx'id lāxa 'wāpē. Wā, hēx'ida^{mēsē} la hōqūwelsexs laē
gwāla.
- 70 Wā, ālem!wisen gwāgwēx's'ālāl lāxa k'lēsē yiltsemak^u ts'lēndzowa
qenlō hēl gwāgwēx's'alasla nek!ūlē qō lāl nekwasō'lō qaxs lēx'a-
maē g'il l!ōpa ts'lēx'ināsa 'nāxwax 'nā^{nelē}masa. Wā, hē^{mis}
lāgrilas lēx'aem g'il ts'lēx'asēwē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la^mēSEN ēdzaqwał gwāgwēx^sālał lāxa hānx^llaakwē ts^lēxⁱina, yixs k^lēs^mmaē gūlt^lēda, yixs lēx^a- 75 ^mmaēda laelk^lwana^yē xenlela ts^lēts^lēx^besxa ts^lēxⁱina. Wä, hē^mis g^lil ts^lēxⁱidxa ts^lēxⁱnāxs hē^mmaē ālē^s len^lenxsema yixs g^lil^mmaē dōx^walelaxa ts^lēxⁱnāxs laē len^lenxsema, laē āx^ēd- xēs t^lōlt^lōx^semē lā^laxama qa^s lā ts^lēx^a. Wä, g^lil^mēsē lā^gaa lāxa ts^lēx^mesaxs laē k^lūlp^lēdx^a ts^lēxⁱina lāxēs ⁿā^len^mxlālaē- 80 na^yē qa^s k^lūlp^lts^lālēs lāxēs ts^lēnats^lē lā^laxama. Wä, g^lil^mēsē qōt^laxs laē hēxⁱidaem la nāⁿakwa lāxēs g^lōkwē. Wä, lā hāng^a- lāxēs ts^lēnats^lē lā^laxama qa^s āx^ēdēxēs haⁿemē. Wä, lā k^lō- qūlaqēxs laē lents^lēs lāxa l^lemaⁱsē. Wä, hāng^alā^sasēxs laē menxⁱidxa t^lat^lēdzemē qa^s lā k^lats^lālās lāxēs haⁿemē. Wä, 85 laem aēkila qa k^lēāsēs lāsa ēgⁱsē k^lūtāla lāxa t^lāt^lēdzemaxs laē k^lats^lālās lāxa haⁿemē. Wä, g^lil^mēsē negoyoxsdā^laxa t^lāt^lē- dzemaxs g^lāxaē k^lōqūlē^saxa t^lāt^lēdzemts^lāla haⁿnema qa^s g^lāxē hāng^alā^s lāxēs ts^lāts^lēx^silāsaxa ts^lēxⁱina. Wä, lā āx^ēd^xēs ts^lēnats^lē t^lōlt^lōx^sem lexa^ya qa^s lā gūqāsasa ts^lēxⁱina lāxa 90 ts^lēxⁱlats^llē^lē haⁿnema. Wä, g^lil^mēsē ^wi^losexs laē tsēxⁱidxa hōlālē ^wāpa qa^s lā gūq^leqas lāq. Wä, lā āx^ēd^xa k^lāk^lobanē qa^s nāseyindēs lāq. Wä, lā hānx^llents lāxēs legwīlē. Wä, lā q^lāq^lalalaq qa medelx^widēs. Wä, g^lil^mēsē medelx^widēxs laē hānx^ssendeq qa^s nasōdēx naseya^yas. Wä, lā āx^ēd^xēs lālogū^mē 95

- 96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

- 96 *lɛʷis kʰats!ɛnaqē. Wā, lā kʰanōlilasēs lālogūmē lāxēs ts!ēx-i-*
ʷats!ē haʷnema. Wā, lā ǎxʷdxēs kʰats!ɛnaqē qaʷs tseyābōdēs lāxa
hānxʷlaakwē ts!ēxʷina qaʷs lā tsēts!ōts lāxa ts!ēxʷts!anats!ēlē
lālogūma. Wā, gʷilʷmēsē gʷāɬɬxs laē nēlāhamasxēs kʰats!ɛnaqɬxs
100 *laē q!ōtelgēs lāxa hānxʷlaakwē ts!ēxʷina yīxs ǎxāɬaʷmaēs ts!ēna-*
nowē. Wā, laem q!wēq!ūts!ālaq. Wā, gʷilʷmēsē lā genkʰaxs laē
ǎxʷdxɬ l!ēʷna qaʷs k!ūnq!eqēs lāq. Wā, gʷilʷmēsē gʷāɬɬxs laē
ǎxʷdxēs kʰats!ɛnaqē qaʷs ēt!ēdē q!ōtelgēs ǎwēgʷaʷyas lāq. Wā,
gʷilʷmēsē gʷāɬa laē kʷelgeɬegʷindxēs kʰats!ɛnaqē. Wā, lā gʷigʷa-
5 *lilasēxs laē ǎxʷdxɬ k!waʷxlāwē qaʷs xōxʷwidē qa yewēs lā gʷēxʷsa*
ts!ēsLāɬax. Wā, la ǎxʷdxɬ dzexekwē denasa qaʷs yīl!exlëndēs
qa k!ēsēs hēk!ōt!ēd xōxʷsa. Wā, la ʷnemp!enkʷē ʷwāsgemasas
lāxens q!wāq!waxʷts!ānaʷyēx. Wā, gʷilʷmēsē gʷāɬa kʷlibayowē hā-
ʷmayōxs laē kʷl!p!its lāxa hānxʷlaakwē q!wēq!wāɬewakʷ lɛʷwē
10 *ts!ēnanowē ts!ēxʷina qaʷs kʷl!p!edzendēs. Wā, lā k!ūmtelgēq.*
Wā, gʷilʷmēsē ʷwīlāwē saaqa laē pōxʷōdex ts!ēnanowas lɛʷwēs
mek!ūgaʷyē. Wā, ǎxʷsāʷmēsē hē gʷēgʷilaxs ts!ēxʷts!axʷaaxa hānxʷ-
laakwē ts!ēxʷina. Wā, gʷilʷmēsē gʷāɬɬxs laē gʷēxaxēs ǎnēxʷsāʷyē
qaʷs ēt!ēdēl ts!ēxʷts!axʷid!eq. Wā, lā tsēxʷidɬa ʷwāpē qaʷs ts!e-
15 *wēl!exōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēs ts!ēxʷina lāx*
ǎwēl!exāwaʷyas. Wā, gʷilʷmēsē gʷāɬɬxs laē xāl!exʷid nāxʷidɬa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

‘wāpē. Wā, g’il‘mēsē gwāłexs laē hēlēgr’ntsa L’ōbekwē. Wā, 117
laem ts!epas lāxa L’ēna. Wā, hēem lāgr’ilas hē gwēx’itsa L’ōbe-
kwē qa’s k’lēsē ts!ex’semselā. Wā, laem gwāla lāxa ts!ēx’ina.

Salal-Berry Cakes.—Wā, la‘mēsen gwāgwēx’s‘x’idēl laqēxs laē 1
q!wēsase‘wēda hēyadzō t!eqa, yixs hē‘maē g’il āx’ētsō’sa ts!edāqēs
lōelq!wē, qa’s g-āxē mex’ālilēlas. Wā, lā tsēx’idxa ‘wāpē qa’s
gūgeg’indālēs lāxa lōelq!wē. Wā, g’il‘mēsē q!wālxōts!ewax’sa
‘wāpaxs laē āx’ēdxa q!ōyaakwē k’ādzekwa. Wā, lā g-ābalēla- 5
qēxs laē ts!ōxūg’indālaq. Wā, laem dzeg’ēleg’ēsā q!ōyaakwē
k’ādzek^u lāq qa lawūyēsa dzēdzegūg’a‘yas. Wā, g’il‘mēsē lu
ēeg’eg’axs laē āx’ēdxēs hēyadzoats!ē negūdzwō t!eqa qa’s qwē-
lēyindēx t!emak’ēya‘yas. Wā, lā āxōdex yikūya‘yas. Wā, lā
āxālaxa pāqeya‘yē k’lek’lāōk!wa qa’s āxālilēlēs. Wā, lā āx’wūl- 10
ts!ōdxa hēyadzwō negūdzwō t!eqa. Wā, lā k’lōk!ūpsālaq qa
sēsek’lax’sē lāxēs āwāsgemasē. Wā, lā pelx’tslālasa ‘nāl’nemxsa
k’lōp!āwē lāxa ‘nāl’nemēxla lōq!wa. Wā, laem sek’lēxla lōel-
q!wa lāxa ‘nemxsa hēyadzwō negūdzwō t!eqa. Wā, g’il‘mēsē
q!wālxōts!ewakwēda lōelq!wāxs laē tsā lāxa ‘wāpē qa’s lā qap!ē- 15
qelas lāq. Wā, g’il‘mēsē lā ‘wīla lā q!ōgūlilxa ‘wāpaxs laē āx’ēd-
xa lē‘wa‘yē qa’s nākūyindēs lāxa t!extslālāxa hēyadzwō negūdzwō
t!eqa. Wā, laem hēx’sāl gwaēlē lālaal lāxa lāla ‘nāx’idēlxa
gaūla. Wā, laem xamastalilē t!ēltalilxa gānolē. Wā, g’il‘mēsē
‘nāx’idxa gaūlāxs laēda hū‘yāfa Lēlālaxēs gōkūlōtē qa grāxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!ext!aqa lāxa hēyadzowē t!eqa. Wā, g'ilēmēsē g'āx 'wī'laēlexs
laē mōp!enē'stēda hā'ya!a ētsē'sta laasa ts!edāqē āxōdxa lē'wa'yē
naḡmalitsa lōelq!wē. Wā, lā q!wālxogwāga'ya 'nāl'nemōkwē
hē!a lāx 'wāxēxlaasasa lōelq!wē qa's k'lūs'ālilēlexs laē āxstendā-
25 lasēs 'wax'softs!āna'yē lāxa hāpstalilē t!eqa. Wā, lax'da'xwē
gōlx'īdxa t!eqa qa's lōxsemg'ilēq; wā, g'ilēmēsē 'wī'lōstaxs laē
q!wēs'īdeq. Wā, hē'mis la ts!ema'nākūlatsa lōxsemē t!eqa. Wā,
āl'mēsē g'wāl q!wēsāqēxs laē 'wī'la. Wā, laem genx'īdēda
'wāpalas. Wā, laem g'wāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
30 āx'ēdxa L!ē'na qa's k'lūnq!eqēs lāq. Wā, laem q!lēqxa L!ē'nāxs
laē k'lūnq!egemq. Wā, g'ilēmēsē g'wālexs laē āx'ēdēda ts!edā-
qaxēs ts!ōlolagats!ē L!exōsgem qaxs hē'maē k'ats!ēnaqēltsa ts!ō-
lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!ēleg'aēda ts!ōlolaqē
k'āts!ēnaqa. Wā, lā k'ēs āwelx'es ts!ō!ēdexs laē g'wāl 'yōselaxa
35 hēyadzowē negūdzo t!eqa, hē gwēx'sa k!wēk!wageg'a k'āts!ēna-
qaxs g'il'maē 'yōs'idayō lāxa hēyadzowē negūdzo t!eqaxs hē'maē
ālēs alōlaqē laē hēx'īdaem la ts!ōts!ēlgrax'īda. Wā, hē'mis
lāg'ilas lēxaem 'yō'yats!ēda ts!ēts!ōlolaqē k'āk'ēts!ēnaqxa hēya-
dzowē negūdzo t!eqaxs k!wēladzemaē qaxs k!ēsāē k'lūtāla lāq.
40 Wā, ā'men 'nēx qen yāwas'īdē gūyōyōx'wīd gwāgwēx's'x'īd lāq.
Wā, lā ts!ewanaēdzema ts!ēts!ōlolaqē k'āk'ēts!ēnaq lāxa k!wēlaxa
hēyadzowē negūdzowē t!eqa; wā, g'ilēmēsē g'wālexs laē k'agēmlī-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lelayewēda t!ēt!exts!āla lōelq!wa lāxa k!wēlē. Wā, laēmē q!ēq!ē- 43
L!ālaxa ēnālēmēxla lōelq!wa. Wā, g'ilēmēsē ēwīg'alilēda lōel-
q!wāxs laē hēx'idaēm ēnāxwa ēyōs'itsēs tsēts!ōlolaqē k'āk'ets!ēnaq 45
lāxa lōxts!āla q!wēdzek' hēyadzowē t!ēqa. Wā, g'ilēmēsē ēwīlaxs laē
hēx'idaema k'āg'ililema t!ēt!ext!agats!ēx'dāxa q!wēdzekwē hēya-
dzowē t!ēqa qa's lā k'ik'ag'ililem lāx gēmōtsālilēsa t!ēx'ilāsa
t!ēqē!ats!ē g'ōkwa. Wā, hēx'idaēmēsē la hōqūwelsēda k!wēldē.
Wā, laēm hēwāxa nāgēk'elax ēwāpē. Wā, laēm g'wāl lāxēq. 50

Raw Salal-Berries (K'elx'k'lax'axa nek!ūlaxs lē q!ayōqwa).--- 1
Wā, hēmaaxs g'ālaē g'āx nānakwēda ts!edāqaxs lāx'dē nēkwaxa
q!ayōqwa nek!ūla; wā, lā lāwūnemas lē!lālaxēs gwe'yō qa's lē-
!lalase'wa, qa's q!ēq!ex'nōtxa q!ayōqwa nek!ūla. Wā, g'ilēmēsē
g'āx ēwīlaēla lē!lānemasēxs laē hēx'idaēma ts!edāqē āx'ēdxa g'il- 5
dedzowē ts!ēq!ats!ō lē'wa'ya qa's lā lēpdzamōlilas lāxes nekwē-
lag'ilaxa q!āyoqwa nek!ūla. Wā, lā lāwūnemas āx'ēdxa nek!ūl-
ts!āla lexā'ya qa's lā qapanaēselasa q!ayōqwa nek!ūl lāx L!āsex-
dzamā'yasēs lē!lānemē. Wā, ā'misē gwanāla qa labalilēsēxs laē
ēwīg'!ts!āmaseq, yixs laālēs genēmē k'lūnxts!ālasa L!ē'na lāxa 10
ts!ēts!ēbats!ē. Wā, g'ilēmēsē ēwīla k'lūnxts!ewakūxs laē āx'ēdē lā-
wūnemasēq qa's lā hānāqelas lāxa nek!ūlē. Wā, laēm āem gwa-
nāla qa hēlts!apelēsa bēbegwānemē lāx āwālagōlilasasa ts!ēts!ē-
bats!ē. Wā, laēm māēmālase'wēda ēnālēmēxla. Wā, g'ilēmēsē
ēwīg'alilēda ts!ēts!ēbats!āxs laē hēx'idaēma k!wēlē dāx'idxa ēnāl- 15
ēmēxla nek!ūla qa's k'atsendēs lāxa L!ē'nāxs ts!ēbats!ēts!ālaē.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, g'il'mēsē la 'wīla la t!et!epsema nek!lūlaxa L!ē'nāxs laē k'!e-
 lōdxa L!ē'nāxs laē āxwūstendeq qa's 'na!n'emsgememqēqēxs laē
 q!ek'ālaq lāxēs yīsx'enē. Wä, g'il'mēsē 'wīl'ēlenxs laē ts!exlen-
 20 deq lāxa lēgwīlē qa's ēt!ēdē dāx'ēidxa 'nemxlālā. Wä, lāxaē
 hēemxat! g'wēx'ēideq. Wä, lā 'nāxwaem hē g'wēgwālag'īlīlēda wāō-
 kwē k!wēla. Wä, g'il'mēsē 'wīlaxs laē hēx'ēidaem 'nāxwa hōqū-
 welsa. Wä, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!e-
 laaq lāwāyēs ēx'p!aē!exawa'yē yīs ēx'p!esgema'yasa nek!lūlē.
 25 Wä, hē'mis k'!ēsēlas nāx'idxa 'wāpē. Wä, hē'mis lāg'ilas ts!exlā-
 laxa yīsx'enasēs q!ēg'ēlenakwaxs gwāq!elaaq lālex yāyanemasōsa
 ēq!ēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!ek'ālaxa ne-
 k!lūlē k!ūt!enēq. Wä, hē'mis k'ilemsē. Wä, laem ālak'lāla g'wāl
 lāxa nek!lūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzedzowē).—Wä, hēem g'il āx'ē-
 tsō'sa ts!edāqēs lōelq!wē qa g'āxēs mexstālil lāx gemxōtstālilas
 t!ex'lāsa t!ext!agatslāxa q!ēdzedzowē g'ōkwa; wä, hē'misa L!ē'na,
 lē'wis ts!ōlōlagatslās L!EXōsgema; wä, hē'mislēs āwāwē naenga-
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē'misēs g'ilsg'ildedzowē lēel'wa'yā.²
 . . . Wä, g'il'mēsē q!wēl'ēdēda yāq!ent!ālaxs laē āx'ēdē genemasa
 k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēleyīndēx t!emāk'īya'yas.
 Wä, lā āx'wūlts!ālaxa q!ēdzedzowē t!eqa, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small 20 pieces, and they make a ball, || and squeeze it with both hands so that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || 25 and before they have rubbed it very long, it gets pasty, because | the ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wä, lä ts!äslāxama^εlōkwē^εetsē^εstelg'isa. Wä, lax'da^εxwē pēpelx'ts!älasa maēma^εlaxsa lāxa 'nāl^εnemēx^εla lōq!wa. 10 Wä, g'il^εmēsē la q!walxōts!ewakwa lōelq!waxs laē g'enwax 'wī^εwābets!āwasa lōelq!wē. Wä, g'il^εmēsē gwā^εlaxs laēda ts!edāqē hēlg'ilgē lāx k!wēlēkwasēs lā^εwūnemē, qa g'āxēs q!wēsa yīlselgēxa q!ēdzedzowē t!eqa. Wä, hēx'ida^εmēsa 'waxōkwa hā'yāl^εa g'āx q!wāqālī, qa's g'āxē k'lūsāgelīlaxa q!ēsq!adzats!ēlē lōq!wa. Wä, 15 hēx'ida^εmēsē 'nāxwa dāstendxa 'nāl^εnemxsa pēgek^u q!ēdzedzō t!eqa, qa's k!ōxsem^εdēqēxs laē p!ōp!oxsālaq. Wä, g'il^εmēsē 'wī^εwūlx'sexs laē hēlox^usend q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas'īd q!ap!ēx'īdxa la q!wēq!ūlts!aak^u q!ēdzedzo t!eqa, qa's texsem^εdēq qa's q!wētsem^εdēq yīsēs 'wāx'sōlts!āna'yē e'eyasā, qa lōxsemēs. 20 Wä, lä q!wēs'ēdeq. Wä, lä k'lēst!a gēg'ilīlēxs laē 'mē^εx'sents lāx 'wapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē lōq!wa. Wä, lä la^εx'semtsēs hēlk'!ōts!āna'yē lāq qa pexsemx'īdēs. Wä, g'il^εmēsē la pexsemxs laē yēlselg'intsēs hēlk'!ōlts!āna'yē lāq. Wä, k'lēst!a gēg'ilīlēxs laē ālak'!āla la genx'īda, qaxs laē 25 x'īdzehtēda lōxsemx'dē, yīx yīlsasōx'dās. Wä, g'il^εmēsē la ālak'!āla la genk'axs, laē gwāla yēyīlselg'esaq. Wä, lä ts!ents!enx'wīdxēs e'eyasowē. Wä, g'il^εmēsē gwā^εlaxs laē qās'ida, qa's lä xwēlaqa k'lūs'ālīla, qa's lä k!wēfēmlīla. Wä, lāla genemasa k!wēlasē āx'ēdxēs q!elwasē xetsema, qa g'āxēs ha'nēl lāx k!waēlasas. 30 Wä, lä qwēleyīndex t!emak'ēya'yas. Wä, g'il^εmēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
kelp and gives it to the two messengers. | One of them bites off the
string with which the mouth of the kelp bottle is tied; and, after tak-
35 ing off || the string, he holds it with his right hand, and | squeezes the
oil out on the rubbed currant-cakes, while | the other one holds the
head of the kelp bottle with his left | hand, and he squeezes it
with his right hand, so that the oil comes out | at the mouth. If the
oil does not come out easily, because it is thick || in cold weather,
40 then the two messengers take hold, one of each end, | of the oil-
bottle. They stand one each side of the fire in the middle of the
house, | and they pull the kelp bottle containing the oil backward
and forward over the fire in the middle of the house. | When the oil
is melted, then they begin to pour it over the | currant-cakes in the
45 dish. They put on much oil, and || continue doing so with the others.
After oil has been poured on all of them, | they take the horn-spoon
basket and | distribute the spoons among the feasters. After this
is done, they put | the currant-dishes in front of them, | one dish for
each six men. As soon as || all (of the berry-dishes) have been put
50 down, the guests begin to eat the berries. | They are told to eat
everything that is in the dish; and this they do, for | these berries
are never taken home when they are eaten in the house of the owner, |

32 kūya^εyas laē pax^εālilaq. Wä, lä q!Elx^εülts!ödxä L!ē^εnats!äla ^εwälas
^εwä^εwadäxs laē ts!äs läxa ma^εlōkwē c^εetsē^εstelg^εisa. Wä, läda
^εnemōkwē q!Ek^εōdex mögūxsta^εyasa ^εwä^εwadē. Wä, g'il^εmēsē lawä-
35 ya möx^uba^εyas äwāxsta^εyasēxs laē dālasēs hēlk^ε!ōts!āna^εyē laqēxs
laē ts!Et^εx'aqelasa L!ē^εna läxa yilēkwē q!ēdzedzō t!Eqa, yixs laa^εlē-
da ^εnemōkwas dālaxa öxla^εyasa ^εwä^εwadē, yisēs gemxōlts!āna^εyē
a^εyasowa. Wä, la x'ik^εasēs hēlk^ε!ōts!āna^εyē qa lölts!älēsa L!ē^εna
läx äwāxsta^εyas. Wä, g'il^εmēsē q!Emsa lawälēda L!ē^εnäxs gen-
40 kraaxs ^εwüdä^εlaē; wä, läx^εda^εxwa c^εetsē^εstelg^εisē dādebēxa L!ē-
^εnats!äla ^εwä^εwadē, qa^εs lä lāx^εwalil läx ^εwāx^εsanälilasa laqwāwalil-
laxs laē ts!äts!engülälasa L!ē^εnats!äla ^εwä^εwadē läxa laqwāwalilē.
Wä, g'il^εmēsē yax^εidēda L!ē^εnats!āwasēxs laē ts!Et^εx'aqas läxa lox-
ts!äla yilēk^ε q!ēdzedzō t!Eqa. Wä, laem q!ēqxa L!ē^εna. Wä, lä äx^u-
45 sū^εmēsē hē gwēg'ilaxa waōkwē. Wä, g'il^εmēsē ^εwi^εla la k'lünq!ēge-
kūxs laē äx^εēdex^εda^εx^uxa ts!ölolagats!ē L!Exōsgema, qa^εs lä ts!E-
wanaēselas läxa k'wēlē. Wä, g'il^εmēsē gwälēxs laē k'ax^εdzamōli-
lēlasa q!ēq!ēsq!adzats!ēlē löelq!wa läxa q!ēsq!asLaq. Wä, la^εmē
q!ēq!alälēda bēbegwānemaxa ^εnāl^εnemēxla löq!wa. Wä, g'il^εmēsē
50 ^εwilg'alilēxs laē hēx^εidaem ^εnāxwa q!ēsq!as^εidēda k'wēlaq. Wä,
la^εmē äxsō^ε, qa^εs ^εwa^εwi^εlaēxēs löloqūla. Wä, hē^εmīs gwälē qaxs
k'lets!ēnoxwaē mödōla q!ēdzedzewaxs q!ēsēlaēda äxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs 'nēk'a'laēda g'ilx'dā begwānema. 53
Wā, hē'mis lāg'ilas 'wa'wī'laaq. Wā, g'il'mesē 'wī'laxēs lēloqūlāxs
laē hōqūwēlsa. Wā, la'mē gwāl lāxa q'lēdzedzowē t'leqa. 55

Raw Currants.—Wā, lā k'elx'k'!ax'sō'Emxat'lēda q'lēsena. Wā, hē'maaxs g'āxāē nā'nakwēda ts!ēdūqaxs q'lēsēx'dāxa q'lēsēna, wā, lā āxk'lālxēs lā'wūnemē qa āx'ēdēsēxa lōq!wē, qa g'āxēs k'aēl lāx k'lūdzēlasas. Wā, hēx'ida'mēsa ts!ēdūqē qwēleyindex t'lemā-k'eyayāsēs q'lēdzadzē lexayā. Wā, lā 'wāx'sanāliłxa q'lēdzadzāxs 60 laē k'lūdzēnōliłaq. Wā, lā k'aēl 'wālasē lōq!wa lāx L'āsanāliłasa q'lēdzadzē lexayā. Wā, hē'mis la dāłts'lālasda'x'sēxa q'lēsēna lāxa lexayē, qa's lā k'imts'lālas lāxa lōq!wē. Wā, g'ilnaḡwa-mēsē 'wīlg'elēnē yisx'enasēxs laē ts!exlentsa k'emtk'atmōtē yis-x'en lāxēs legwīlē. Wā, lā āx'sa'mēsē hē gwēg'ilēda ts!ēdūqē 65 lē'wis lā'wūnemē hahanakwap!exs k'imtaē. Wā, g'il'mesē 'wī'la la k'imdekwa q'lēsenāxs laē lē'lalēda begwānemaxēs gwe'yōwē qa's lē'lālase'wa lāxēs lēlēlāla lō'xs hāē lē'lālase'wēs 'ne'mē-motē. Wā, g'il'mesē la lē'lalē lā'wūnemasēxa q'lēsqa'slaxa k'ilil-x'ē q'lēsena, laē āx'ēdxa L'ē'na lē'wa ts!ōlōlagats'lē L'exōsgema, 70 qa g'āxēs gwalil āx'āxēl lāx k'waēlasas. Wā, hē'misa hā'yā'fa lōel-q!wa, qa g'āxēs ōgwaqa. Wā, la'mē lāk'elē lā'wūnemasēxēs lē'lā-nemē, qaxs k'lēsāē ālaēlē k!wē'lēna'ya. Wā, la'mē āem k'lūk!wax-sāla lāxēs gwe'yōwē, qa's k'lūs'alilasa lē'lānemē. Wā, g'il'mesē 'wī-

- 75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

- 75 ačLEXS laē hēx'ida'ma tsedāqē dēdeg'eg'asa q'loyaakwē k'adzek^u lāxa hā'yā'fa loelq'wa. Wā, g'il'mēsē gwālexs laē āx'edxa k'imdegwatslē 'wālas loq'wāxa q'lesena qas hāng'alilēs lāxēs k'wāclāsē. Wā, lā āx'edxa 'wālasē k'wāgeg'a k'āts'ēnaqa, qas tsēqēs lāxa k'emdekwe q'lesena. Wā, lā tseyōselasa k'emdekwe q'lesena lāxa
 80 hā'yā'fa loq'wa. Wā, g'il'mēsē negoyoxsdālaxs laē wīqūlilaq qas āx'edēxa ōgū'lāxat! hē'fa loq'wa qas lā hānstōlilas lāx hā'nēlas-dasa lā q'lets'lālaxa k'imdekwe q'lesena. Wā, lāxā tsēts'lōtsa k'imdekwe q'lesena lāq. Wā, g'il'emxaāwisē negoyoxsdālaxs laē wīqūlilaq. Wā, āx'sā'mēsē hē gwēg'ilaxa wāōkwē. Wā, g'il'mēsē
 85 'wī-wūlts'ewakwa hā'yā'fa q'leq'lets'lāla loelq'waxs laē āx'edxēs L'ē'na, qas k'lūnq'leqēq. Wā, la'mē t'lep'leqelisxa L'ē'na. Wā, g'il'mēsē gwālexs laē ts'hwanaē'izema ts'ololaqē k'āk'ets'ēna q' lāxa q'lesq'las-laxa k'lilx'ē q'lesena. Wā, g'il'mēsē 'wīlxtowēda q'lesq'laslaxa k'lil-x'ē q'lesēnāxs laē k'aēdzemēda q'leq'lets'lāla loelq'wa lāxa q'lesq'las-
 90 laxa k'lilx'ē q'lesena. Wā, la'mē yaēyuduxūlēda bēbegwānēmāxa 'nāl'nēmēxla loq'wa. Wā, g'il'mēsē 'wīlgr'alilēxs laē hēx'ida'ma q'lesq'laslaxa q'lesena āx'edxēs ts'lets'ololaqē k'āk'ets'ēnaq, qas 'nāxwē q'lesq'las'ida lāxa t'lep'leqēlēsaxa L'ē'na q'lesena. Wā, la'mē hē q'ligawa'ya L'ē'nasa q'lesena, qaxs aat'lādeg'ilāēda q'lesēnāxs
 95 k'leāsāē L'ē'na k'lūngēms. Wā, āl'mēsē gwā' q'lesq'lasēxs laē 'wī-luxa q'lesena L'ē'wa L'ē'na. Wā, g'il'mēsē 'wīlaxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q!ēsq!asdāxa k'ilx'ē q!ēsena. Wä, laem k'!ēs lē'lalayo lāxa q!ē- 97
nemē lēlqwālala^{ya}. Wä, laem gwāl lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzek^u q!ēsena lē^{wa} 1
nek!ülē).—Wä, hē^{maaxs} laē ālak'lāla la q!ayōqwēda nek!ülē,
yīxs lāx'dē nekwēda ts!Edāqaxa nek!ülē. Wä, lä q!lāq!ēsbalaxa
q!ēsenāxs laē neq!ēkwa.

Wä, laem ögü^{la}mē negwats!āsēxa nek!ülē, wä, lāxāē ögü^{la}mē 5
q!ēdzats!āsēxa q!ēsena. Wä, g'il^{mēsē} qōqūt!ēda laelx^ayasēxs laē
ts!ēts!ak^{ey}indālasa q!waxē lāq. Wä, g'il^{mēsē} gwālexs laē t!ēt!E-
mak^{ey}indālaq. Wä, g'āxē öxlōlt!alaqēxs g'āxāē nāⁿakwa lāxēs
g'ōkwē. Wä, lä öxlēgalilās lāxēs hēmenē^{lasē} k!waē^{lasa}. Wä, lä
āx^ēdxā ^{wa}lasē lōq!wa, qa g'āxēs ha^{nē}l lāx L!āsalilāsēs k!waē^{lasē}. 10
Wä, lä āx^ēdxā negwats!ē lex^aya, qa^s häng'āgelilēs lāx hēlk!ō-
tāga^{ya}sa ^{wa}lasē lōq!wā. Wä, lä qwē^{ey}index t!Emak^{eya}yasēs
negwats!ē lex^aya. Wä, g'il^{mēsē} gwālexs laē nēxemweyōdxā
q!wāxē ts!āk^{ey}ēs qa^s ts!EXLālēs lāxēs legwilē. Wä, lä dāx^{id}xā
nēmxlāla lāxa yīxs^{en}asa nek!ülē x'ig^{el}endēq, qa^s lä x'ix^{ts}!ālas 15
lāxa ^{wa}lasē lōq!wa. Wä, lä hēx^{säem} gwēg'ilāq. Wä, āl^{mēsē}
gwālexs laē wī^{la}. Wä, la^{mē} āem la ts!EXLālāsa x'ix^{āx}motē
yīxs^{en} lāxēs legwilē. Wä, lä Lēqūlīxa la lōpts!ā lex^aya, qa^s
lä āx^ēdxā q!ēdzats!ē lex^aya, qa^s lä hānstōlilās lāx ha^{nē}lasdāsa
la lōpts!ā lex^aya. Wä, lāxāē qwē^{ey}index t!Emāk^{eya}yas. Wä, 20
g'il^{mēsē} lāwāxs laē nēxemweyōdxā q!wāxē qa^s ts!EXLēndēs lāxēs

- 22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

- 22 legwīlē. Wā, g'ilēmēsē gwālexs laē dālt's!ōdxa 'nemxlāla q'lēsenā,
qa's lā k'imteyindālasa q'lēsenā lāx ōkūya'yasa x'ig'ekwē nek'lū-
laxa lā k'lats'lāxa k'imdegwats'ē lōq'lwa, qa's k'imdeltsendēx q'lē-
25 dzanās, qa's lā k'lāk'eyints lāxa k'imdekwē nek'lūla. Wā, lāxaē
ts!exlents q'lēdzanās lāxēs legwīlē. Wā, āx'usāmēsē hē gwēg'ilaxa
waōkwe. Wā, g'ilēmēsē 'wīg'el'ts'lāwa q'lēdzats'lā lexāxs laē
g'exaxēs lālxayē. Wā, lā āx'ēdēx pelpelqasēs lā'wūnemē. Wā,
hēt'lā dālasōsē wīlbayasa pelpelqasēs hēk'lōts'lānā'yaxs laē l'em-
30 kūlgēs lē'x'ubayās laxa mālagekwē nek'lūl lē'wa q'lēsenā. Wā,
lā gēg'ilil l'emkūlgēs pelpelqē lāq. Wā, ālēmēsē gwālexs laē
'nāxwaem lā kūx'īdēda nek'lūlē lē'wa q'lēsenā. Wā, lā'mē āla-
k'lāla lā lēlgā. Wā, g'ilēmēsē gwālexs laē āxk'lālxēs lā'wūnemē
qa lās lē'lālxēs gwe'yōwē, qa's lē'lālasē'wa lāxa g'ig'igāma'yē.
35 qaxs lēx'a'māēda g'ig'ig'āmaē hāmāpxa hē gwēk' malaqela nek'lūl
lē'wa q'lēsenā. Wā, lāxaē lēx'a'mā āxhōgwadāsa hē gwēk' māla-
qela nek'lūl lē'wa q'lēsenā hāmāpeqxa ts!edāqē lē'wis lā'wūnemē
lē'wis sāsēmē. Wā, lā qās'īdēda lā'wūnemasa ts!edāqē, qa's lā
lē'lālxaxa g'ig'igāma'yē lē'wis gēgenēmē. Wā, g'ilēmēsē lāwelsē
40 lā'wūnemasa ts!edāqaxs laē hēx'īdaem āx'ēdxēs lāelogūmē lē'wis
ts!ōlōlagats'ē l'exōsgēma, qa's g'āxēs g'ex'gaēl lāx k'lwaē'lasas
lē'wis lē'na. Wā, lāxaē lēp'lālāsa ēeldzowē lēl'wa'ya lāx
k'lūdzē'lasas lē'lānemasēs lā'wūnemē. Wā, g'ilēmēsē gwālexs
g'āxaē hōgwīlēlēda hēhayasek'āla g'ig'igāma'ya. Wā, lā hēhaya-

next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil'ēm̄xs laē k'lūdzedzolitaxēs k!wēk!wadzō lēelwa'ya. Wä, 45
 g'il'mēsē 'wī'laēla, laē hēx'ida'mē genemasa lē'lāla xwāna'ida,
 qa's āx'ēdēxa lāelōgūmē. Wä, hēm̄ hōs'itsō'sē 'wāxogwasasa
 hēhayasek'āla. Wä, lā hēm̄ 'wāxēxlēda lāelōgūmē lāx maēmaē-
 lēda begwānemē lē'wis geneme; wä, lā āx'ēdxa q!ōyaakwē k'ādze-
 kwa, qa's dēdeg'ig'indēs lāxa lāelōgūmē. Wä, g'il'mēsē gwāla, laē 50
 āx'ēdxa 'wālasē mōgūg'a k'ats!ēnaqa. Wä, lā āx'ēdxa malaqēlaat!sē
 'wālas lōq!wāxa nek!lūlē lē'wa q!ēsena, qa's g'āxē hāng'alīlas
 lāxēs k!waē'lasē. Wä, lā tsēqasa 'wālasē mōgūg'a k'āts!ēnaq lāq,
 qa's xwētelga'yēs lāq. Wä, g'il'mēsē gwālexs laē tsēts!odālas
 lāxa lāelōgūmē. Wä, āl'mēsē gwālexs laē Elāq qōt!a. Wä, 55
 āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs L!ē'na, qa's k!ūq!eqēs lāq. Wä, āl'mēsē gwālexs laē
 hamelqeyā'ya L!ē'na lāx ōkūya'yasa mālaaxstaakwē nek!lūl lē'wa
 q!ēsena. Wä, g'il'mēsē gwālexs laē ts!āsa tsōlolagats!ē L!exōs-
 gem lāxēs lā'wūnemē. Wä, hē'mis la ts!ewanaēselas lāxēs 60
 lē'lānemē. Wä, g'il'mēsē 'wilxtōxs laē k'aēsasa mālaaxstaak' ts!āla
 lāelōgūmaxa nek!lūl lē'wa q!ēsena lāxa hēhayasek'olilē. Wä, laem
 maēmaēlēda begwānemē lē'wis genemasa 'nāl'nēmēxla lūlogūma.
 Wä, g'il'mēsē 'wilg'alīlexs laē hēx'idaēm 'yōs'idex'da'xwa. Wä,
 lāx'da'xwē 'wa'wī'laaqēxs laē 'yōs'idēq. Wä, g'il'mēsē 'wī'laxs laē 65
 hōqūwelsa. Wä, laem hewāxa nagēk'ilax 'wāpa, qaxs gwāq!ēlaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | 'That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ||
5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |
She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After
15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | 'The water
20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawayēs ɔxp!aēl!exawaŷyē qaēda ɔxp!esgemaŷasa nek!lūlē. Wā, laemxaē gwāla.

1 **Huckleberries.**—Wā,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē ɔxleg'alī-laxēs gwēgwadats!ē laelxaŷya. Wā, lā hēx'idaem āx'ēdxa ts!ā-ts!ax"semē ɛwadzō saōk^u, qa's pāx'alilēs lāxa mak'alāmē lāx hēmenēlasē k!waēlats. Wā, lāxaē āx'ēdxa lēkwē leqwa, qa's
5 g'āxē lēn'nākūlas qa's g'āxē gēlbalilās lāxa ts!āts!ax"semē ɛwadzō saōkwa. Wā, g'il'mēsē gwālalilēxs laē g'a gwālēg'a (*fig.*). Wā, lāxaē āx'ēdxa klēsē ālaem lēk^u lēx'en leqwa, yix (2), qa's lā k'at!lilās. Wā, lāxaē āx'ēdxa ɛwalasē eldzō lēwaŷya (4) qa's la lēp!lilās. Wā, lā ēk!enxūlaxs laē lēp!enaŷyē āpsenxaŷyas lāx
10 xwālenxaŷyē (2). Wā, lā wibendex benbaŷyas k'imdedzōwaxa gwādemē (3), qa's lēbābodēs āpsenxaŷyas (4) xa q'lumendzowasa k'imdekwe gwādemā, Wā, g'il'mēsē gwālexs laē g'āpi!lāx ēwūn-xaŷyas k'imdedzowa qa ēk'ēs pāxenayaēnaŷyas lāxa qēnolilasa k'imdezowaxa gwādemē (1). Wā, g'il'mēsē gwālexs laē āx'ēdxēs
15 ɛwābets!āla nagats!ā qa g'āxēs ha'nēla. Wā, lāxaē āx'ēdxēs gwēgwadats!ē laelxaŷya, qa's qwēlēyindālēq, qa's lawālēx lēlepeyaŷyas k'lik!aōk!wa. Wā, g'il'mēsē ɛwīla la laweyakwa laē āx'ēdxa nagats!ē, qa's gūgedzōdēsā ɛwāpē lāx ēk!ebaŷasa k'imdedzowa (3). Wā, lā wāg'ildzāyēda ɛwāpaxs laē wāxela lāxa k'imdedzowa (3).
20 Wā, g'il'mēsē hamelg'idzōd la k'lūngedzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alilāsēs nagats!ē qa's k'!ōqūlilēxēs gwādats!ē lexā'ya, qa's 21
ēk'!ēbendēxa k'imdedzōxs laē gr'igedzōtsa gwādemē lāqēx, hē'maē
ālēs k'lūngedzālasa 'wāpē. Wā, lā lōxūmg'ildzāyēda gwādemē
k'intasō's qa's lā hēbendāla lōxwaxela lāxa k'imdedzowaxs laē
hēdzōdālaxa q!umendzowē LEbēl lē'wa'ya (4). Wā, lāla k'lūde- 25
dzōdalē mamāmasa gwādemēsē lāxa k'imdedzowē (3). Wā, laem
k'leās ladzōdālēda mamāma lāxa q!umendzowasa la k'imdek^u gwā-
dema. Wā, g'il'mēsē lā 'wīla lā k'imdekwa gwādemaxs laē
hēx'ida'ma gwāgwatsēla ts!edāq lē'lālxēs lā'wūnemē qa lās
dādebendxa k'imdedzowaxa gwādemē, qa's lā t!axalaqēxs laē 30
lawelsas lāxēs gwāgwatsīlats!ē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzo'wīdēs. qaxs g'il'maē lemōdzo'wīdēda k'imdedzowaxa gwā-
demaxs laē hēx'idaem q!ūpālē mamāmasa gwādemaxs laē yōx'-
wītsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q!ōl'alelax k'imt'ēnaeyaxa gwā- 35
demē. Wā, hē'mēsen lāgrīla k'!ēs nanēltsemāla gwāgwēx'sāla lāq.
Wā, hē'maaxs q!eyōlaēda ts!edāqaxa gwādemaxs k'!lāē, wā, lā
āxk'!ālxēs lā'wūnemē qa lē'lālēsēxa q!ēnemē lēlqwālala'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yā'fa, qa lās g'alil'les lē'lāla qāē. Wā,
laem lēqelax lēgēmas xūnōkwasā gwatgūdaslaxa q!wēdzekwē 40
gwādema. Wā, lālēda ts!edāqē lē'wis lā'wūnemē āx'wūlt'ālilēlaxa
l'ē'na lē'wa lōelq!wē lē'wa k'āk'ets!ēnaqē qa g'āxēs gwalīla lāx
gēmxōtstolīlasa q!wēdzex'gwaats!āxa gwādemē g'ōkwa. yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. |
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.

- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

lał ekülēlkwa g'ōkwē. Wā, lāxaē LEPSēstalīx^usa lēl^ēwa^{yē}. Wā,
 45 grīl^ēmēs mōp^lenēsta ētsēstēda hā^yāl^ēāxs g'āxaē ^ēwī^ēlaēlēda q!ū-
 q!ūdZEX^ug'īlaxa q!wēdzekwē gwādema. Wā, lā hēx^ēidaem k!wē-
 dala denx^ēitsa k!wēlayāla q!ēmdema. Wā, lāla ^ēwī^ēlaem g'āxēda
^ēNE^ēmēmōtasa gwatēlāxa q!wēdzekwē gwādem g'ī^ēwālaxa la k!a-
 ts!ālasa gwādemē lāxa lōelq!wē.

- 50 Wā, laemxaē naengoyālēda lōelq!wāxa gwādemē; wā, grīl^ēmēsē
 la q!wāl^ēxōts!EWakūxs lāx^ēda^ēxwāē q!wēsēl^ēgentsēs ^ēwī^ēwax^ēsōlts!ā-
 na^{yē} lāxa gwādemē qa ^ēnāxwēs kūx^ēīda. Wā, grīl^ēmēsē ^ēnāxwa
 la kūx^ēīda laē k!lūnq!Eqasa L!ē^ēna lāq. Wā, laemxaē nāxsaap!ēdu
 q!wēdzekwē gwādem ^ēLE^ēwa L!ē^ēna. Wā, grīl^ēmēsē gwālexs laē
- 55 ts!EWanaēdzema k'āk^ēets!Enaqē. Wā, grīl^ēmēsē ^ēwīl^ēxtōxs laē k'āē-
 dzema q!wēq!wēdzEX^uts!āla lōelq!wāxa gwādemē lāxa q!ēq!ELāk^u
 bēbegwānem lāxa ^ēnāl^ēNE^ēmēxla lōq!wa. Wā, grīl^ēmēsē ^ēwīl^ēg'alī-
 lēxs lāx^ēda^ēxwāē ^ēnāxwa ^ēyōs^ēitsēs k'āk^ēets!Enaqē. Wā, la^ēmē ^ēnā-
 xwa q!ūq!wēdzaagūxa q!wēdzekwē gwādema. Wā, āl^ēEMxaāwisē
- 60 gwālexs laē ^ēwī^ēlaq. Wā hēx^ēida^ēmēsē hōqūwēlsa. Wā, laemxaē
 gwālā. Wā, laem hēwāxa nāgēk'īlax ^ēwāpa. Wā, laēm gwāl lāxa
^ēNE^ēmx^ēīdāla gwāgwēx^ēs'ala lāxa gwādemē.

- 1 **Cleaning Huckleberries** (Pōxwaxa gwādemē).—Wā, hē^ēmaaxs
 g'āxaē nā^ēnakwēda k'āk^ē!alēmē ts!edāqxa gwādemē, yīxs hōlalo-
 laaq, yīxs ā^ēmaē negoyālēs k'āk^ē!alēmāts!ē lexāxa gwādemē.
 Wā, grīl^ēmēsē āwāq!ūsēda bēbegwānemē lāxa āwāqwa^{yē} lāx L!āsa-
 5 nā^{yē}yas g'ōkwasa gwādādāsa gwādemē; laē hēgēlselaemsēs k!ā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k'!alemanemē gwādem lāxa āwāq!ūsē bēbegwānema, qa's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!edāqē: “Wāx'da'x" lāg'a pōx'wid-
xen k'lāk'!alemanema qen gwādema.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk'!ōts!āna'yē e'eyasowa lāxa k'lā-
k'!alemats!ē gwats!āla lex'a'ya qa's gōx'widē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsōits!āna'yaxs laē pōxwaq qa's pōx'ālēx mamāmas.
Wā, g'il'mēsē 'wīla la pōx'ewakwē mamamasēxs laē gōxk'lūse!aq
lāxēs sēmse qa's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwāt'gūt'xō po-
kwē gwādemxs laē 'wīlaq. Wā, hēm hēx'dems gwēg'ilaqēxs
lōmaē ts!elqwēda 'nāla, qaxs k'!enōdzemaēda pōkwē gwādemxs 15
gwāt'gūt'sē'waaxa ts!elqwa 'nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L!EL!āgēx"gr'EXA L!āk'wē
t!elsa).—Wā, lā'mēsēn ēdzaqwal gwāgwēx's'ālāl lāxa L!EL!āgēx"-
g'āxa L!āk'wē t!elsa, yīxs k'!ēsāē Lē'lalayo lāxa q!ēnemē lēlqwā-
lala'ya, yīxs lēx'a'maē t!elst!asēx gwēx'sdēmasēda hayasēk'āla 20
Lē'wis sāsēmaxa la k'!ēk'!ayoēnxxa t!elsē, lōxs 'nēk'aē, qa's
Lē'lalēxs māk'mīg'ilē Lē'lēlāla. Wā, hē'maaxs laē ts!āwūnxa,
yīxs laē ālak'āla genk'ē L!ēL!ēnaga'yasa t!elsē. Wā, hē'mis la
āx'ēdaatsa ts!edāqaxa Lēmg'ayowē, qa's lā Lēmg'ELēlōdex yīkū- 25
va'yasēs L!āgwats!ē t!els lāwatsa. Wā, g'il'mēsē lawāg'ilelē yīkū-
sasēxs laē āx'ēdxa lālogūmē Lē'wa k'āts!ēnaqē, qa's lā hāng'āgēntsa

- mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

- 27 lālogūmē lāxes Lāgwats!ē lāwatsa. Wā, lā tsēqasēs k'āts!ēnaqē
 lāx qelōkwē L!ē'na, qaxs lēx'a'maē la nēlala āxa'yēxa t!ēlsē, yīxs
 laē genk'a. Wā, hē'mēs la tsēqe'yēsōs lā'aa lāxa t!ēlsē, qa's lā
 30 tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L!āx'uts!āla lālogūmaxa L!ākwē t!ēlsa lāx ōnālilasa L!āgwats!ē
 lāwatsa. Wā, lā āx'ēdxa yikūya'yas, qa's neleyindēs lāq, qa
 ēk'lebalisa L!ēL!abedzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'ilī-
 laxa L!āx'uts!āla lālogūma, qa's lā k'ax'dzamōlilas lāxēs lā'wūnemē
 35 Lē'wis sāsēmē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs ām'āmayaa-
 ts!āxa k'āts!ēnaqē k'āyats!ā, qa's lā ts!ēwanaēsas lax'da'xūq.
 Wā, lax'da'xwē 'yōs'itsēs k'āk'ets!ēnaqē lāq. Wā, la'mē L!ēL!ā-
 gēx'g'exa L!ākwē t!ēlsa, yīx ām'āmsgēmālaē qaēs laēna'yē k!wa-
 tāla qaēda genk'a L!ē'na. Wā, la'em k'leās pōx ālayox'da'x's
 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!ēdāqē aēk'laxs laē
 tlat!ēltsilaxēs t!ēlsē. Wā, g'il'mēsē 'wī'laqēxs laēda ts!ēdāqē
 k'āg'ililaxēs lālogūmē, qa's grēxāq. Wā, lā āx'ēdxa xa'masē, qa's
 dzadzax'lālēs lāxēs iegwīlēxa āpsōdīlē. Wā, g'il'mēsē penpendze-
 dzōx'wīdexs laē L!ōpa. Wā, lā k'lōk'lūpsendeq, qa ām'āmayas-
 45 tōwēsēxs laē āxts!ōts lāxa lālogūmē, qa's lā k'ax'dzamōlilas
 lāxēs lā'wūnemē Lē'wis sāsēmē. Wā, la'em laqōde!ts lāxēs
 laxplāēL'exawa'yē. Wā, hē'mis lāg'ilas welwā!xa ts!ēnkwē
 xa'masa. Wā, la'em welwā!qēxs laē xemxasxa xa'masē, qaxs
 ālak!ālaē laq!exōyowa L!ēL!ēnaga'yasa t!ēlsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50 they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1 quite ripe, they are sucked. | The woman takes her front-basket and hangs it in front of her body. | Then she goes to the viburnum patch; and when she gets there, she picks off (the berries) and puts them into her || basket. When (her basket) is full, she goes | home. At once 5 she calls any one who likes to come, | and gives them ripe viburnum-berries to suck. When | the guests come, they sit down. The woman takes a new mat | and spreads it in front of her guests; and when it is down on the floor, || she takes the basket with the berries 10 and pours them | on the mat that has been spread out. Then she puts down her | basket, as it is now empty. She scatters the sucked berries | over the whole length of the mat. As soon as this has been done, | she takes an oil-dish and pours some oil into it. || After this 15 she puts it down next to the sucked berries. | Then the men take hold of one bunch of | berries each, dip them into the oil, and put them into the mouth, | and then they suck them. They just put them on the tongue | and press them against the palate; and then the berry bursts, || and they suck out the edible part. | The stems are thrown 20 into the fire. They continue doing this | while they are eating and

t!Elst!asaq. Wä, g'il'mēsē 'wī'laḡēs we!wāltsewē ts!Enk^u xa'masaxs 50 laē xāl!EX'id nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!Elsa).—Wä, hē'maaxs 1 laē ālak'lāla la neq'lēx'wīdēda t!Elsaxs laē k'lūmdekwa. Wä, laasa ts!Edāqē āx'ēdxēs nānaagemē lexa'ya, qa's tek'lūpelēqēxs laē lāxa t!Elyadē. Wä, g'il'mēsē lā'aa lāqēxs laē k'lūlts'lālaḡēs nānaagemē lexa'ya. Wä, g'il'mēsē qōt'lē nānaagemāsēxs g'āxaē 5 nā'nax^u lāxēs g'ōkwē. Wä, hēx'ida'mēsē lē'lālaḡēs gwe'yo qa's k!wāk'lūmdeg'amatsō'sēs k'lūmdekwe t!Elsa. Wä, g'il'mēsē g'āx k'lūs'ālilēda lē'lānēmaxs laēda ts!Edāqē āx'ēdxa eldzowē lē'wa'ya qa's lā lepdzamōlilas lūxēs lē'lanēmē. Wä, g'il'mēsē gwā'falilēxs laē āx'ēdxēs k'lūmdegwats'lāxa t!Elsē lexa'ya, qa's lā gūgēdzōts 10 lāxa lepdzamalilē lē'wa'ya. Wä, lā g'ēgalilasēs nānaagemē lexāxs laē lōpts'lāwa, qa's lā lēndzōtsa t!Elsē k'lūmdek^u lābēndā-lax 'wāsgemasasa k'lūmdex'gradzowē lē'wa'ya. Wä, g'il'mēsē gwā'lexs laē āx'ēdxēs ts!Ebats'lē qa's k'lūnxts'lōdēsa l'lē'na lāq. Wä, g'il'mēsē gwā'lexs laē k'inxelilas lāxa k'lūmdekwe t!Elsa. Wä, 15 hēx'ida'mēsa 'nāxwa bēbegwānēm dāx'idxa 'nemxla k'lūmdek^u t!Elsa, qa's ts!Eplidēs lāxa l'lē'na, qa's ts!ōq'lūsēs lāxēs sēmsē. Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'lūm'ax, qa's tek'ōstōdēs lāx ēk'lōdēlasēs sēmsē. Wä, hē'mis la k'ikūx'saatsa t!Elsē. Wä, hē'mis la k'lūmdatsēx hāmts'lāwasa t!Elsē. Wä, hē'mis la 20 ts!EXlālatsēs t!ēt!elt!Elts!EXLa'yas. Wä, āx'sā'mēsē hē gwēgilaxs

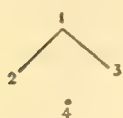
22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, car-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k'lük!umDEX^ug'aaxa t!elsē. Wä, ä'l'mēsē gwālexs laē 'wīlēda waō-
kwē. Wä, lä geyōl gwāla wāyats!äläqxa geyōlō basamasxēs k'lile-
mēxa yäg'ilwatē lāx k'lük!umDEX^ug'äxa k'lumdekwe t!elsa. Wä,
25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—^enemx'idālag'in l!elēlawēk' lāx gwē-
g'ilasaxa t!elsaxs künsasē^ewaēda künēkwē t!elsa, yīxs lē^emaaxlā-
qōs q'lālelax gwēg'ilasasa t!elsäxa t!elsaxs hē^emaē ālēs lentēux-
semē. Wä, hē^emīs gwēx'saxs laē t!elsasē^ewa lāx Dzawadē. Wä,
5 g'il'mēsē g'āx nā^enakūxs laē k'lūlpālaq lāxēs yīx'inē, qā^s k'lats!ā-
lēsa la k'lūlbek^u t!els lāxa nāg'ē 'wālas lexā^eya. Wä, g'il'mēsē
'wīla la k'lūlbekwaxs laē hāng'alilasēs k'lūlbex^uts!āla t!eldzats!ē
'wālas nāg'ē lexā^eya lāxa 'wūdanēgwīlasēs g'ōkwē. Wä, g'il'mēsē
gwālexs laē ālē^esta lāxa āl!ē ōxlāxēs lexā^eyē. Wä, laem lāl
10 ālāx gēmsa lē^ewa k'lek'laōk!waxa ālā la āwādzōxlā k'lek'laōk!wa
ālāsō^s. Wä, g'il'mēsē q'lāxa āwādzōxlewē k'lek'laōkwaxs laē
hēx'idaem p'ōx^ewīdeq. Wä, g'il'mēsē hēlolexs laē gēmxesāla-
qēxs laē ōxlāxēs lexā^eyē, qā^s lā ālāx gēmsa. Wä, g'il'mēsē
q'lāx^s laē ōxleg'alsaxēs lexā^eyē, qā^s k'lūlx'idēxa gēmsē, qā^s
15 lā k'lūts!āls lāxēs gēmdzats!ēyē lexā^eya. Wä, g'il'mēsē qōtlaxs
laē t!ē^eq'iyin leq. Wä, lā ōxlex'idēs gēmdzats!ēyē lexā^eya.
qā^s g'āxē gāgēmxbalaxēs k'lāk'laok!wānemaxs g'āxāē nā^enakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g·ōkwē. Wā, lāxaē gemxalilasa k·!Ek·!aōk!wa lax lā hā'nē- 15 latsēs t!Eldzats!ēyē nāg·ē 'wālas lexa'yē. Wā, hēmxaāwisē ōxle-g'alilāsēs gemdzats!ēyē lexa'ya. Wā, g'il'mēsē gwālexs laē āx'ēd- 20 xa k·!ilāk wē lē'wa 'wālasē xālaētsa met!āna'yē. Wā, lā k!wāg'alil lāxa lōbenēgwilasēs g·ōkwē ts!Ex·betalilē ōba'yasēs k·!Elāk wē, qa lāēlēs. Wā, hē'mis lag'āg'ililatsēxs laē bāl'idxa ma'p!enk·ē lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasēxs laē lāg'alilasa k!wa'xlōdzēsē lāq. Wā, lā āx'ēdxēs k·!Elāk wē, qa's xūlt!ēdēs 25 ōba'yas g'āg'ilil lāx lāēlasdās lālaa lāxa lāēlē k!wā'xlōdzesa. Wā, g'il'mēsē gwālexs laē ēt!ēd bāl'idxa hāmōdēngāla lāx ma'p!enk·ē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāx ōba'yas xūltayas. Wā, lāxaē āx'ēdxa k!wa'xlōdzēsē, qa's lāg'alilēs lāx welg'ilasas. Wā, la'mē ēt!ēd xūlt!ēdeq g'āg'ilil lāx ōba'yasēs xūltayē lālaa lāxa lāēlē 30 k!waxlōdzesa. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.). Wā, lā ēt!ēd āx'ēdxa k!wa'xlāwē qa's mens'idēs g'āg'ilēla lāx (1) lālaa lāx (2). Wā, hē'mis la mens'idayosēs (3) lālaa lāx (4). Wā, g'il'mēsē gwālexs laaxat! āx'ēdxa k!wa'xlōdzēsē, qa's lāg'alilēs lāx 'wālaasas ōba'yasa menyayowē k!wa'xlāwa. Wā, lāxaē ēt!ēd 35 mens'itsēs k!wa'xlāwē menyayo g'āg'ilil lāx (1) lālaa lāx (3), yix āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k!wa'xlāwē menyayowa. Wā, g'il'mēsē gwālexs laē k'at!alilās g'āg'ilil lāx (2) lālaa

- ning at (2), | towards (4), and she marks it. Then it is in this way:
- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole;
- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish; washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

- lax (4). Wä, la^{mē} xūlt!ēdeq, qa g'ās gwālēg'a (fig.). Wä, g'il^{mēsē} gwāl xūlt^{sē}stalaqēxs laē negelenēxēs xūltā^{yaxs} laē 'lāp^{wūlts}lālasēs k'!elakwē lē^{wis} xālaēsē lāq. Wä, g'il^{mēsē} la mōdenbāla ēseg'i-wa^{yas} lāx 'nemp!enk'ē lāxens q!wāq!wax^{ts}lāna^{yēx}, yix 'wālabetalilasas 'lapa^{yasēxs} laē gwāl 'lāpaq. Wä, lā āx'ēdxā lem^{xwa} q!lāq!lēxema, qa^s lēx^{uts}!ālēs lāq. Wä, g'il^{mēsē} nēlk'eyax'īdexs laē
- 45 gayi'lālax ōkūya^{yas} yīsa q!lāq!lēxemē. Wä, hē^{mis} la xeqūyīntsōsa t!ēsēmē. Wä, g'il^{mēsē} gwālēxs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q!wēlkwē t!ēlsa. Wä, g'il^{mēsē} x'iqostāxs laē āx'ēdxā 'wālasē lōq!wa, qa^s aēk'!ē ts!ōxūg'īntsa 'wāpē lāq. Wä, g'il^{mēsē} lā ēg'ig'axs laē āx'ēdxēs t!ēlts!āla nāg'ē lexā^{yā}, qa^s lā hāng'āgelilas
- 50 lāxa ts!ōxūg'aakwē 'wālas lōq!wa. Wä, lāxāē āx'ēdex pel^{pel}qa-sēs lā^{wūnemē}. Wä, lā k!wag'agelilaxa 'wālasē lōq!wa, qa^s gōx-'widē lāxa hēn^{en}xsemē k'lūlbek' t!ēlsa, qa^s lā g'ōxts!ōts lāxa 'wālasē lōq!wa. Wä, hē^{mis} la lēselgayaatsēsa pel^{pel}qē lāq, qa q!wēq!ūlts!ēs. Wä, g'il^{mēsē} 'wī^{wēlx}'sexs laē gōlbents lāx āpsbēl-
- 55 ts!āwasa 'wālasē lōq!wa. Wä, lāxāē etled gōx'wid lāxa t!ēlts-sēs gemxōlts!āna^{yē}, qa^s lā gōxts!ōts lāxa q!ō^{lats}lāxa lēn^{en}xsemē t!ēlts!āla 'wālas lōq!wa. Wä, lāxāē et!ēd lēselgentsēs lēselgayayowē pel^{pel}q lāq. Wä, g'il^{mēsē} xā^{wisē} 'wī^{wēlx}'s q!wēq!ūlts!ēxs laē gōlbents lāxāx lāsasēs g'il^xdē q!wēlā^{yā}. Wä, āy-
- 60 sa^{mēsē} hē gwēgilax 'wāxāsa lēn^{en}xsemē t!ēlsa. Wä, g'il^{mēsē}

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

ʷiʷla la lelex'saakūxs laē āx'ēdxēs lexa'yē, qa's lā lax ālēg'a'yasēs
g'ōkwē, qa's lā L!Eqwāxela lāx ōbalts'lāna'yasa L!Enak'asa 61
L!āsmesē. Lā, LEX'uts'lālas lāxēs lexa'yē. Wā, g'il'mēsē hēlōLEXs
laē laxels'id lāxa LEQ!Emēsē, qa's lā lexe'yindālas lāq. Wā,
g'il'Emxaāwis hēlōLEXs g'āxaē ōxlālaq, qa's g'āxē ōxlaēlelaq
lāxēs g'ōkwē, qa's lā ōxLEgalilas lāxēs kūnyasLaxa q!wēlkwē 65
hēnēnx-ēm t!ēlsa. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs k'liplālaa,
qa g'āxēs k'ādēla. Wā, lāxaē tsāxa ʷāpasēs nagatslē, qa gāxēs
g'wālił hā'nēla. Wā, hē'misa lē'wa'yē, qa nāyimLES. Wā, g'il'mēsē
ʷiʷla g'āx g'wāx g'ūliłaxs laē ōdzēla, qa ālax'idēs ʷiʷla q!ūlx'idēda
leqwa, yāxs wāx'ēmaē lā mēmēntSEMIX'idēda t!ēsemē xEX'Lālalēs 70
lāx ōts'lāwas kūnyasLAS. Wā la'mēsē g'ālak'asEXs laē dōqūlaqēxs
lē'maē ʷiʷla q!ūlx'idā. Wā, lā āx'ēdxēs k'liplālaa, qa's k'āk'la-
pūqewēxa xāl!a g'ig'ayawēsa q!wāq!walemotē ts!ōhna. Wā, g'il-
mēsē wilg'ilqaxs laē ʷemāk'ēyindxa x'ix'EXSEMāla t!ēsema qa
ʷemāk'iyēs. Wā, g'il'mēsē g'wālexs laaxat! ēt!ēd selt!ēda qa's 75
yāwas'idē x'ōs'ida. Wā, la'mē ʷnēx qa ālak'alēs q!walaEMA
ts!ōts!ēlxLa'yē. Wā, g'il'mēsē dōqūlaqēxs lē'maē ālak'lāla la
q!ūlx'idEXs laē āx'ēdxēs nagatslē ʷwābets'lālił, qa's xāl!EX'idē
xōdZELEVINTsa ʷwāpē lāx ōkū'yasa x'ix'EXSEMāla t!ēsema, qa
q!EX'ūlts'lāwēsa gūna'yē lāq. Wā, g'il'mēsē g'wālexs laē āx'ēdxā 80
ōbalts'lāna'yasa L!Enāk'asa L!āsmesē, qa's lā LEX'g'indālas lāxa
t!ēsemē. Wā, g'il'mēsē ʷwiltslāxs laē lexe'yindālasa LEQ!Emēsē lāq,

on. | She scatters these until they are level. When this is done, she |
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlg'ilgayēq, qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 85 āx'ēdxa gēmsē, qa's lā aēk'la lexeyindālas lāq, qa wākwēs. Wā,
 g'il'mēsē gwālexs lāē āx'ēdxa k'!Ek'!aōk'!wa, qa's lā aēk'la LEPE-
 yindālas lāq. Wā, la'mē ēk'!ēbalē ōba'yas lāx ēwanēx'ts!āwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'fē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq!wa, yīxa q!ūlx'ts!ālāxa
 90 q!wēlkwē t!Elsa, qa's lā qepts!ōts lāxa kūnyasē. Wā, g'il'mēsē
 gwālexs laē hāng'alīlasa 'wālasē lōq!wa la lōpts!ā. Wā, lā āx'ēdxa
 āwādzoxlō k'!Ek'!aōk'!wa, qa's aēk'!ēxs laē LEPEYINDĀLAS lāxēs
 kūnsase'wē. Wā, laemxaē aemxaq. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'yasa
 95 sāsgema'fasēs kūnsase'wē t!Elsa k'!Ek'!aōk'!wa lō ēwanēqwasā
 kūnyats!āsēxa t!Elsē. Wā, g'il'mēsē 'wī'la gūx'idex āwē'stāsēs
 laē āx'ēdxa waōk' k'!Ek'!aōk'!wa, qa's LEPEYINDĀLĒS lāq. Wā, lā
 āx'ēdxa lē'wa'fē, qa's hēlōkūyindē lā nāseyōnts lāq. Wā, g'il'mēsē
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xelx'idēs lāxa dzeqwa,
 100 qa's dzemdZEMENXENDēx āwē'stāsa na'fīmē lē'wa'fya. Wā, la'mē
 gwāla kūnsāxa t!Elsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsaxa t!Elsē. Wā, g'il'mēsē
 Elāq dzaqwxas laēda kūnts!ēnoxwē ts!Edāq āx'ēdxa 'wālasē lōq!wa,
 qa's gūxts!ōdēsā 'wāpē lāqēxs laē ts!ōxūg'indeq, qa lāwāyēsā

She washes it out, so that all the || crushed viburnum-berries come off, 5
for the dish in which she steams the berries is the same dish in which
she | crushed them. When it is clean, she | puts it down next to
the steaming-hole. She takes a large | ladle, which is made for this
kind of work, to scoop | out things that are still hot. She takes it
and || puts it into the large dish. When this is done, she takes a | 10
large clam-shell and scrapes away the soil with which she covered |
the steaming-hole. When it is all off, she takes | hold of two corners
of the mat, turns it back, and puts it down on the floor. | Now the
cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
and when it is off, the steamed | viburnum-berries look like
thick dirty water. | They are reddish in color. When all the skunk-
cabbage leaves have been taken off, she | takes the large dish in
which the large ladle is kept and | puts it down by the side of the
hole. Then she takes out the long-handled ladle, || dips it into the 20
steaming-hole, and pours the viburnum-berries into the large | dish.
She does not stop until they are all in the large dish. | Then they have
all been taken out of the steaming-hole. As soon as this is finished, |
she takes up the dish in which the steamed berries are, and | puts it
in a cool place. She lets it cool off quickly. Then she takes a || mat 25
and puts it over it, for she does not want the soot to drop | into it.

q!wēq!walēsawa^əyē t!Els k!üdeg^əēq, qaxs hē^əmaē q!wēlts!älax^ədx̣a 5
q!wēlkwē t!Elsa, yix lā künsasō^əs. Wä, gıl^əmēsē la ēg^əig^əaxs laē
k'anōlilas lāxēs künyasē. Wä, lāxaē āx^əēdx̣a 'wālask^əasē k'āts!E-
naqaxa hēk!üm^əg'ilimē k'asēlē g'ilt!EXlāla k'āts!Enaqa qa xelōlts!ā-
layāxa hēem ālē ts!Elqwa. Wä, hēem āx^əētsōsē, qa^əs lā g'i-
tslōts lāxa 'wālasē lōq!wa. Wä, gıl^əmēsē gwālexs laē āx^əēdx̣a 10
'wālasē xālaēsa, qa^əs lā golaxelas lāxa dzeqwxaxa dzemsge-
mēx^ədāsēs künsasēwē t!Elsa. Wä, gıl^əmēsē 'wıl^əlaxaxs laē dāden-
xendx̣a lē^əwa^əyē, qa ne^əle^ənākūlamasēqēxs laē āx^əālilaq. Wä, la-
'mēs xamasgemg'alitēda sāsgema^əyē la L!EL!Ebedzō k'!Ek!^əaōkwa.
Wä, la^əmē qūsālaq. Wä, gıl^əmēsē 'wıl^əlāxs laē āem la q!ōts!āwa 15
kүнēkwē t!Elsa la yāxa hē gwēx^əsa genk'āsōx nēqwax 'wāpa.
Wä, la L!al!axostāla. Wä, gıl^əmēsē 'wıl^əlāwēda k'!Ek!^əaōk!waxs laē
āx^əēdx̣a 'wālasē lōq!waxs g'its!āmaēda 'wālasē k'āts!Enaq lāxēs
laē hā^ənōlilas lāq. Wä, lā dōlts!ōdx̣a g'ilt!EXlāla k'āts!Enaqa,
qa^əs tsēqēs lāxa kүнēkwē t!Elsa, qa^əs lā tsēts!ālas lāxa 'wālasē 20
lōq!wa. Wä, ā^əmēsē gwālexs laē 'wılts!ā lāxa 'wālasē lōq!wa,
yixs laē 'wilg'ilts!āwēda künyats!āq. Wä, gıl^əmēsē gwālexs laē
k'ūg'alitaxa kүнēx^ətsālaxa kүнēkwē t!Els 'wālas lōq!wa, qa^əs lā
k'ūg'alitās lāxa 'wūdaēlē, qa hālabalēs 'wūdex^əida. Wä, lā āx^əēdx̣a
lē^əwa^əyē, qa^əs pāqeyindēs lāq, qaxs gwāq!Elaaq q!üpstalēda q!wa!ō- 25
besē lāq. Wä, gıl^əmēsē gwālexs laē āx^əēdx̣a hā^əyā^əfa lōlq!wa

27 After doing this, she takes medium-sized dishes | and washes them
out with water. When this has been done, | she piles them up.
Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed
viburnum-berries are cold enough, she sends her husband to invite
whomever he | likes among his friends, or, if he wishes | to invite
(them), the members of his numaym. He invites them to | come and
eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts
it down at the | place where she always sits; and she takes oil and |
puts it down where she sits; and finally she takes the dish containing |
the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it
across the corner of the large dish in which the steamed | crushed
viburnum-berries are. She takes a long-handled ladle, | dips it into
the berries, and puts it into a medium-sized | dish. When it is half
full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of
them, she takes | oil and pours it in. She does not put in very much
oil. | When she has done so, she distributes the spoons among the |
guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

27 qa's aëk'lē ts'lōxwūg'idālaq yīsa 'wāpē. Wā, g'il'mēsē gwālexs
laē māxogwalilaq. Wā, lāxaē āx'ēdxēs k'ayats'lē, qa g'āxēs gwā-
lila lāx k'lwaēlasas. Wā, g'il'mēsē k'ōtaqē laēm 'wūdex'īdēs
30 kūnēkwē t'lēlsaxs laē 'yālaqasēs lā'wūnemē, qa lās lē'lālxēs
gwe'yōwē, qa's lē'lālasē'wē lāxēs 'nē'nēmōkwē lōxs 'nēk'aē, qa's
hē lē'lālasē'wēs 'nē'mēmōtē. Wā, la'mēsē lē'lālx'da'xūq, qa
g'āxēs t'lēl'saxa q'lwēlkwē kūnēkwē t'lēlsa. Wā, g'il'mēsē g'āx
'wī'laēlexs laē hēx'īda xwāna'īdēda ts'lēdāqē, qa's āx'ēdēxa
35 hā'yā'fa lōq'lwa lāxēs maxōlilasē, qa's g'āxē mex'ālilas lāxēs
hēmenēlasē k'lwaēlasa. Wā, lāxaē āx'ēdxa l'lē'na, qa's g'āxēs
hā'nēl lāx k'lwaēlasas. Wā, lā ālēlxsdālaxs laē āx'ēdxa kūnēx'ts'lā-
lāxa q'lwēlkwē kūnēkwē t'lēls 'wālas lōq'lwa, qa's g'āxē hāng'alilas
lāx l'asālilasēs k'lwaēlasē. Wā, lā āx'ēdxa 'nemēx'la lāxa hā'yā'fa
40 lōq'lwa, qa's hāng'āgendēs lāxa 'wālasē lōq'lwa kūnēx'ts'lālaxa
q'lwēlkwē kūnēk' t'lēlsa. Wā, lā āx'ēdxa g'ilt'ēxlāla k'āts'ēnaqa,
qa's tsēx'īdēs lāxa kūnēkwē t'lēlsa, qa's lā tsēyōselas lāxa hēlū
lōq'lwa. Wā, g'il'mēsē negōyoxsdālaxs laē k'āg'alilas. Wā, lā
'nūxwaēm hē gwēx'īdxa wāōkwē hā'yā'fa lōelq'lwa. Wā, g'il'mēsē
45 'wī'la la t'lēt'lēts'lālaxa q'lwēlkwē kūnēkwē t'lēlsaxs laē āx'ēdxa
l'lē'na, qa's k'lūnq'ēqēs lāq. Wā, lā k'lēs ālaēm q'lēqxa l'lē'na.
Wā, g'il'mēsē gwālexs laē ts'lēwanaēsasa k'āk'ēts'ēnaqē lāx lē'lā-
nemasēs lā'wūnemē. Wā, g'il'mēsē 'wīlxtōxs laē k'aēsēda ts'lē-
dāqasa hā'yā'fa lōelq'lwa. Wā, la'mē yaēyūdōkwa bēbēgwānemē

dish for each three men. When she has put them down, the guests 51 at once take their spoons and begin to eat the | steamed viburnum-berries; and after they have eaten, they drink a very little | water to rinse their mouths. After doing this, | they go out; and now at last this is all about the eating of || crushed steamed viburnum- 55 berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1 get large, when they are still green. When | the woman sees that the apples are getting large, she takes her | small basket and goes where good crabapples are, and picks them off. || She puts them into 5 her small basket; and when it is full, | she goes home. Then she calls her husband and her | children to come and sit down; and when they sit down, she | spreads a food-mat in front of them. | She takes the basket with crabapples and pours the apples on the || mat. Then 10 they take hold of | the bunches of crabapples, one of each, and bite off the | crabapples from the stems and eat them. They | continue doing so, and only stop when they have | all been eaten. They do not eat oil with them, because there is juice inside. || Brittle crabapples are not 15 given at a feast to many tribes, | for only the married couple and their children eat | them. That is all about this. |

lāxa ʼnālʼnemēxlā hēla lōq!wa. Wā, gʼilʼmēsē ʼwīlʼgalilēxs laē 50
hēxʼidaʼma lēʼlānemē dāxʼēdxēs kʼākʼets!ēnaqē, qaʼs ʼyōsʼidēxa
kūnēkwē q!wēltaakʼ t!ēlsa. Wā, gʼilʼmēsē gʼwālēxs laē xāl!exʼēd
nāgēkʼilāxa ʼwāpē, qaʼs ts!ewēl!exōdayowē. Wā, gʼilʼmēsē gʼwā-
lēxs laē hōqūwēlsa. Wā, lawēsLē gʼwāl lāxa t!ēlst!asaxa kūnēkwē 55
q!wēlkʼ t!ēlsa. Wā, laem gʼwāla.

Brittle Crabapples.—Xemōkʼ tselxʼ, yixs hēʼmaē tselxʼwīdexʼdemxa 1
tselxʼwaxs laē āwāwa, yixs hēʼmaē ālēs lēnlenxsema. Wā, hēʼmaaxs
laēda ts!edāqē dōqwalaxa tselxʼwaxs lēʼmaē āwāwa. Wā, lā āxʼēdxēs
lālaxamē, qaʼs lā lāxa ēgʼadāxa tselxʼwē. Wā, laʼmēs ēp!ēx!aq,
qaʼs lā ēpts!ālas lāxēs lālaxamē. Wā, gʼilʼmēsē qōt!axs gʼāxaē 5
nāʼnakwa lāxēs gʼōkwē. Wā, laʼmē lēʼlālaxēs lāʼwūnemē lēʼwis
sāsemē, qa gʼāxēs klūsʼālila. Wā, gʼilʼmēsē klūsʼālilēxs laē āxʼēd-
xa hāʼmadzowē lēʼwaʼya, qaʼs lā lēpdzamōlilas laxʼdaʼxūq. Wā,
lā āxʼēdxēs tselwats!ē lālaxama, qaʼs lā gūgedzōtsa tselxʼwē lāxa
lēbīlē tselxʼtsaxūdzō lēʼwaʼya. Wā, hēxʼidaʼmēsē ʼnāxwa dāxʼēd- 10
xa ʼnālʼnemēxlā lāxa lēnlenxsemē tselxʼwa, qa q!ēkʼālaʼʼidēxa
tselxʼwē lāxēs tsētselwanōwaxs laē xemxʼwēdeq. Wā, laʼmēsē
hēxʼsūem gʼwēgʼilaqēxs tselxʼtsaxwaē. Wā, ālʼmēsē gʼwālēxs laē
ʼwīlāq. Wā, laʼmē hēwāxa ts!ēpas lāxa l!ēʼna, qaxs ʼwābets!āē.
Wā, laʼmē kʼlēs kʼwēladzem lāxa q!ēnemē lēlqwālalaʼya xemōkwē 15
tselxʼwa, yixs lēxʼaʼmaēda haʼyaseqāla lēʼwis sāsemē tselxʼtsaxʼxa
xemōkwē tselxʼwa. Wā, laemxaē gʼwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil,
20 about which I talked before, for you will || only have the same (de-
scription). |

Mashed Steamed Crabapples.—The | woman takes her small dish
and her spoon, and she dips | some of the crabapples and water out of
the box. Then she puts them into her small dish; and when it is |
25 half full, she takes it and puts it down next to her || place. She takes
her husband's stone hammer, and she pounds | the crabapples in the
small dish; and when they are all broken up, she | puts away the
stone hammer that she was using, and she | mashes them with both
hands. When they are all | mashed, she takes oil and pours it on,
30 much of it; || and when this is done, she calls her husband and her
children | to come and sit down; and as soon as the whole family has
assembled, the | woman takes her spoons and gives one to each. |
Then they all eat with their spoons; and | they eat the mashed crab-
35 apples. They only stop || when they have been eaten. They never
drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed |
crabapples).—The woman takes two dishes and | puts them down
next to the place where she always sits. Then she takes | four cakes
5 of salal-berries and puts them into one of the dishes. || As soon as
she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselxwa; yixs hē^{maaxat}! g^{wē}kwā
L!äkwē t!elsaxen lāx^{idaxat}! g^{wā}g^{wē}x^sälasa, yixs hē^{mē}laqōs
20 äeml negetewēsölē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!öl^k tselxwa, yixs ä^{maē}-
da ts!edāqē äx^ēdxēs lālogūmē lē^{wēs} k^{āts}!enaqē, q^as lā tsēx^{id}
lāxēs tselx^{staats}!ē, q^as lā tsēts!ālas lāxa lālogūmē. Wā, g^{il}mēsē
negōyoxsdāxas laē k^ālaq, q^as lā k^{wā}g^{alil} lāxēs hēmenēlasē
25 k^{wā}člasa. Wā, lā äx^ēdxā pelpelqasēs lā^{wū}nemē, q^as leselgen-
dēxa la tselx^{ts}!ālasa lālogūmē. Wā, g^{il}mēsē wⁱwelx^{sexs} laē
g^ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx^{wid} la q^{wē}sel-
gentsēs w^āx^{sölts}!āna^{yē} c^{eyasō} lāq. Wā, g^{il}mēsē la ālak^{lā}
la wⁱwelx^{sexs} laē äx^ēdxā l^ēna, q^as k^{lūnq}!eqēsa q^{lē}nemē lāq.
30 Wā, g^{il}mēsē g^{wā}dxs laē lē^{lā}axēs lā^{wū}nemē lē^{wis} sāsēmē,
qa g^āxēs k^{lūs}ālila. Wā, g^{il}mēsē g^āx senyanōgwalilexs laē
äx^ēdēda ts!edāqaxēs k^{āk}ets!enaqē, q^as ts!ewanaēsēs lāx^{da}xūq.
Wā, hēx^{ida}mēsē nāxwa yōs^{itsēs} k^{āk}ets!enaqē lāq. Wā, la^{me}
tselx^{tsax}wīdxā q!wēdzekwē tselxwa. Wā, ä^lmēsē g^{wā}dxs laē
35 wⁱlaq. Wā, la^{mē} hēwāxa nāgēk^{elax} w^āpaxs laē g^{wā}la. Wā,
laemxāē g^{wā}l lāxēq.

1 **Salal-berries and Crabapples** (T!eqa mālaqela lē^{wa} q!wēdzekwē
tselxwa).—Wā, hēem äx^ētsōsa ts!edāqa ma^lexla lōelq!wa, q^as
g^āxē mex^{ālil}as lāxēs hē^{menē}lasē k^{wā}člasa. Wā, lā äx^ēdxā
mōxxa t!eqa, q^as lā pax^{alts}!ōdālas lāxa nē^{mē}xla lōq!wa. Wā,
5 g^{il}mēsē g^{wā}dxs laē tsēx^{id} lāxa w^āpē, q^as lā g^ūq!eqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â^εmēsē dōqwała, qa t!ēt!ēbidzowēsēxa ^εwāpaxs laē gwāła. Wä, 6
lā āx^εēdxā k'āts!ēnaqē Lē^εwa ^εnēmēxla lōq!wa, qa^εs lā dālaqēxs laē
lāx ha^εnēlasasēs tselx^ustaats!ē. Wä, la tsēx^εītsēs k'āts!ēnaqē lāxa
tselx^usta, qa^εs lā tsēts!ālas lāxa lōq!wa. Wä, g'il^εmēsē negoyoxsdā-
laxs laē hēlats!ā. Wä, g'āxē k'āg'alīlas lāxēs hēmenēlasē k!waē- 10
lasa. Wä, lā āx^εēdex pelpelqasēs lā^εwūnemē, qa^εs lese!gendēs
lāxa tselx^usta. Wä, g'il^εmēsē ^εwī^εwelx^εsexs laē g'ēxaxa pelpelqē.
Wä, lā nēx^εēdxā t!ēqats!āla lōq!wa, qa^εs q!wēse!gendēsēs ^εwāx^εsōl-
ts!āna^εyē ^εe^εyasowē lāxa t!ēqa lā pēq!ūgelīla. Wä, g'il^εmēsē
^εwī^εwelx^εsexs laē āx^εēdxā ledzekwē tselx^uts!āla lōq!wa, qa^εs lā 15
gūqāsas lāxa q!wēdzegwats!āxa t!ēqa lōq!wa. Wä, g'il^εmēsē
^εwī^εlōsexs laē āx^εēdxā L!ē^εna, qa^εs lā gūq!ēqas lāq. Wä, g'il^εmēsē
gwālexs laē ēt!ēd q!wēse!gentsēs ^εwāx^εsōlts!āna^εyē ^εe^εyasowē lāq
qa ālak!alēs lēlgā. Wä, g'il^εmēsē lēlgōxs laē gwāła. Wä, hēx^εi-
da^εmēsē Lē^εlalaxēs gwe^εyā qa g'āxē memālaqg'exa mālaqela q!wē- 20
dze kwē tselx^usta Lē^εwa t!ēqa. Wä, g'il^εmēsē g'āx k!ūs^εālīlē
Lē^εlānemasēxs laē āx^εēdxā hā^εmādzowē lē^εwa^εya, qa^εs lā Lepdza-
mōlīla lāq. Wä, lāxaē āx^εēdxā k'āk'ēts!ēnaqē, qa^εs lā ts!ēwanaē-
sas lūx^εda^εxūq. Wä, lā ālēlxsdālaxs laē k'āg'ilīlaxa mālaxts!ālaxa
mālaqela q!wēdzek^u tselx^usta Lē^εwa t!ēqa lōq!wa, qa^εs lā k'āx- 25
dzamōlīlas lāxēs Lē^εlānemē. Wä, hēx^εida^εmēsē ^εnāxwa dāx^εīdxēs
ts!ōlolaqē k'āk'ēts!ēnaqa, qaxs hē^εmaē ^εyōse!lax gwēx^εs!ēmasēda
ts!ōlolaqē k'āts!ēnaqa. Wä, lāx^εda^εx^εmē ^εnēmāx^εid ^εyōs^εītsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

kāk'ets!ēnaqē lāq. Wā, la'mē k'lūmtālx 'wāpaga'yas. Wā,
30 g'il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē pōx'ōdex sāq'lūsgema'yas. Wā, hēx'sā'mēsē gwēg'ilaqēxs hā'mapaaq. Wā, g'il'mēsē 'wī'la-qēxs laē hōqūwēls. Wā, la'mē hēwāxa nāgēk'ilax 'wāpa. Wā, lā'lē āem ts'ewēl!exōtsa 'wāpē, qaxs ālak'lālaē k'lūta hēmaōma-ts'lēna'yas lāxens āwīl!exawa'yēx. Wā, hē'mis k'lēsēlas hēlq'lāla
35 nāx'idēda hā'māpax gwēx'sdēmasēxs newēq'ūp'lēdaē nāgēk'ilāxa 'wāpē. Wā, hē'mis lāg'ilas k'ilemē. Wā, laemxaē k'lēs lē'lā-layo lāxa q'lēnemē lēlqwāla'ya, yīxs lēx'a'maēda hayasek'āla āxeq. Wā, laem gwāl lāxēq.

1 **Bunch-Berries.**¹—Wā,² g'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās lē'lālx g'ōkūlōtas. Wā, la'mē qek'ilālx qek'lāālē. Wā, lā genemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēl lāx k'lwaēlasas lē'wē kākets!ēnaqē; wā, hē'mislēs l'ē'na. Wā, g'il'mēsē gwālexs
5 laē lēp'lālelaxa lēel'wa'yē, qa k'lwādzewēsōltsa lē'lānemē, qō g'āxl hōgwīlō. Wā, g'il'mēsē g'āx 'wī'laēlexs laē hēx'ida'ma ts'edāqē āxk'lālx hā'yāl'a, qa lās k'lats'lālasa qek'lāālē lāxa lōelq!wē. Wā, g'il'mēsē 'wī'la qēqex'ts'lālēda lōelq!wāxs laē āx'ētse'wēda l'ē'na, qa's lā k'lūnq'egem lāq. Wā, g'il'mēsē gwāla laē ts'ewa-naēdzema kāk'ets!ēnaqē lāxa lē'lānemē. Wā, g'il'mēsē gwālexs
10 laē k'ax'dzamolēma qēqex'ts'lāla lōelq!wē lāxa maēmōkwē bēbe-gwānema. Wā, g'il'mēsē 'wīl'g'ilēlexs laē hēx'idaem 'nāxwa

¹ *Chamaepericlinium unalaschense* (Ledeb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

dāx^εidxēs k'āk'ets!Enaqē, qa's qEX'qak'ax^εidēxa qek'!aālē. Wä, 13 g'il^εmēsē wī^εlaxēs qEX'qak'axs laē hōqūwelsa. Wä, ^εnemx^εidāla^εmē gwēg'ilasaxa qek'!aālē. Wä, hē^εmisēxs k'!ēsaē denxelag'ilex 15 qEX'qāk'aēda lē^εlānemē qaēda qek'!aālē. Wä, la^εmē gwāl lāxēq.

Gooseberries.—Wä, g'il^εmēsē lāk'wēmasa yālāxs laē āx^εēdxēs lē^εwa'yē, qa's lä Lep'!elsaq lāxa yōx^εdemala'yasa yāla. Wä, lä āx^εēdxa mōts!aq leqwä qa's xwātsē^εstalēs lāx āwabā'yas ēwenxala'yasa lē^εwa'yē, qa qelxasalēs ōts!āwas. Wä, g'il^εmēsē gwālexs 20 laē āx^εēdxēs t!ēmwats!ē nāg'ē wālas lexa'yā, qa's lä hānbēlsas lāxa gwēba'yē lāx g'āya^εnākūlasasa yāla lāx g'ildāg'aēna'yasa xwātsē^εstaakwē lē^εwa'yā, g'a gwālēg'a.² Wä, g'il^εmēsē lek'!ūtelēda yālāxs laē dādanōdxēs t!ēmwats!ē nāg'ē wālas lexa'yaxs, laē k'!ēs ēol^εnākūlaxs laē gūgē^εnākūlaxēs t!ēmwats!ē lexa'yā qa 25 ēx^εmēs lāts!ālēda t!ēmṡwalē lāxa t!ēmwats!ē lexa'yā qa's lä lādzodala lāxa qelxasē^εlakwē k'imdedzō lē^εwa'yā lāx dzōṡwalaēna'yasa ts!ēdāqaxēs t!ēmwats!ē lexa'yā, qa yāmē^εstalayowēs k'!amomās. Wä, laem k'!ēas lādzodālasa k'!āmomo lāxa qelxasē^εlakwē k'imdedzo lē^εwa'yā. Wä, la^εmē lēx'ama t!ēmṡwalē la lādzodālaq. 30 Wä, la^εmē ēk'!ēgēkwa. Wä, g'il^εmēsē gwālexs laē xwēlaqa laaxts!ōts lāxēs t!ēmwats!ē nāg'ē wālas lexa'yā, qa's lä ōxlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

- 33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

- 33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa
35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaā-
wisē qōtlē t!emwats!ās nāgē 'wālas lexāxs g'āxaē ōxlālaq, qa's
g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'demala'yasa yāla. Wā, laemxaē āem hē gwēg'ilāqēs g'ilx'dē
gwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxa
40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yixs
ma'lp!enk'āē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida
ts!ex'ts!āna'yē 'wāsgemg'eg'aasas. Wā, lā ma'lp!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yix 'wādzegeg'aasas. Wā, lā 'nemp!enk'ustāwē
'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa
45 ts!edāqēxs kūtsem dzēg'ats!ēxs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, g'il'mēsē elāq qōtlāxs laē gwāl gūqas.
Wā, g'il'mēsē gwālexs laē lelqox'widxēs legwilē, qa's xex'LEndēsa
t!ēsēmē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip!ālāa qa g'āxēs k'adenwalisEX legwilas. Wā,
50 lāxaē āx'ēdxēs nāgats!ē, qa's lā tsēx'idEX 'wāpa. Wā, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qa's lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwilē. Wā, g'il'mēsē
gwālexs laē mēmēntsemx'idēda t!ēsēmē xex'LElālēs lāxa
legwilē. Wā, lā dāx'idEX k'lip!ālāa qa's k'lip!ēdēs lāxa x'ix'EX-
55 sēmāla t!ēsēma, qa's lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, g'il'mēsē la 'wīlāwē k'wēk!ūtsemayaq gūna'yaxs laē k'lip!E-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

gas lāxa t!emxwalē. Wā, lā hāna! hē gwēgilaxa waōkwē x'ix'ex- 57
 semāla t!esema. Wā, la'mē memk'ewakwēda t!esemē. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxa lē'wa'yē, qa's naḡyīndēs lāq. Wā, lā
 gaē! hē gwaēlē. Wā, g'il'mēsē k'ōtēda ts!edāqaq laem k'ōx'wī- 60
 dēda t!esemaxs laē āxōdxa lē'wa'yē nāḡmās qa's g'ig'alilēsēxs
 laē āx'ēdxēs k'lip!ālaa, qa's k'lip!idēs lāxa t!esem lā k'ōx'wida,
 qa's lā k'libenōliselas lāxēs legwīlē. Wā, g'il'mēsē 'wī'lōstaxs
 laē xwēt!ētsa k'wa'xlāwē lāxēs dzēk'ase'wē t!emxwalā. Wā,
 g'il'mēsē k'lēs xās'idexs laē ēt!ēd dāx'idxēs k'lip!ālaa, qa's 65
 ēt!ēdē k'lip!its lāxa x'ix'exsemāla t!esema, qa's lāxat! hāp-
 stents lāx 'wābets!āwasa lālogūmē. Wā, lāxaē k'lip!ek'īlasa k'lēsē
 q!ēsgeim x'ix'exsemāla t!esem lāq. Wā, g'il'mēsē medelx'wīdexs
 laē āx'ēdxa lē'wa'yē, qa's lā nāḡūmts lāq. Wā, k'lēst!a gēx'ī-
 dexs laē xwēlaq āxōdxa nāḡyā'yē lē'wa'ya, qa's g'ig'alilēsēxs laē 70
 dāx'idxēs k'lip!ālaa, qa's k'lip!idēs lāxa t!esemē la g'ēgēxa dzē-
 g'ikwē t!emxwalā qa's lāxat! k'libenōliselas lāxēs legwīlē. Wā,
 g'il'mēsē 'wī'lōstēdā t!esemaxs laē āx'ēdxa 'wālasē lōq!wa, qa's lā
 k'anōlilas lāxa kūtsemē dzēg'ats!ēxa t!emxwalē. Wā, lā āx'ēdxa
 g'it!ex!āla tsex!a, qa's lā tseyōsasa dzēg'ikwē t!emxwalē lāxa 75
 'wālasē lōq!wa. Wā, g'il'mēsē qōt!axs laē k'āg'ililaxa dzēg'ix'ts!ā-
 lāxa t!emxwalē 'wālasē lōq!wa, qa's lā k'ag'alilas lāxa 'wūdaēlē,
 qa hā'nakwēlēs 'wūda'stax'ēida. Wā, g'il'mēsē 'wūda'stax'ēdexs laē

- 80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
 85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
 90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
 95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
 100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

- ‘yālaqasēs lā‘wūnemē, qa lās lē‘lāxēs ‘nē‘nemōkwē lōxs hē-
 80 ‘maēs ‘ne‘mēmōtē la lē‘lālasos, yīx ‘nēk‘aēda begwānemē, qa‘s hā t!emxwilagilxa dzēgīkwē t!emxwalā. Wā, gīl‘mēsē gāx ‘wī‘lāē-
 LEXS lāē hēx‘īda‘ma ts!edāqē āx‘ēdxēs lāelōgūmē lē‘wis k‘āk‘E-
 ts!enaqē lē‘wa l!ē‘na, qa‘s gāxē gīgalilā lāxēs hēmenēlasē k!waē-
 lasa. Wā, lā ‘yālaqaxēs lā‘wūnemē, qa lās āx‘ēdxa dzēgīx‘ts!ā-
 85 laxa t!emxwalē ‘wālas lōq!wa, qa‘s gāxē k‘āgalilās lāx k!waēla-
 sas. Wā, gīl‘mēsē gāxē lā‘wūnemāsēxs lāē āx‘ēdxa kīk‘ayēmē qa‘s tēqēs lāxa dzēgīkwē t!emxwalā, ga‘s lā tseyōselas lāxa lāe-
 lōgūmē. Wā, gīl‘mēsē negōyoxsdālaxs lāē hēlats!ā. Wā, gīl-
 ‘mēsē lā ‘wī‘la lā t!ēt!emx‘ts!ālēda t!emx‘t!awats!ēlaxa dzēgīkwē
 90 lāelōgūmxs lāē āx‘ēdxa l!ē‘na, qa‘s k!ūnq!eqēs lāq. Wā, lā‘mē q!ēqxa l!ē‘na. Wā, gīl‘mēsē gwālēxs lāē ts!ewanaēsasa k‘āk‘E-
 ts!enaqē. Wā, gīl‘mēsē gwālēxs lāē k‘ax‘dzamōlilasa ‘nāl‘ne-
 mēxla t!emx‘t!awats!ēlaxa dzēgīkwē t!emxwalē lāelōgūm lāxa yaēyūdukwē bēbegwānema. Wā, gīl‘mēsē ‘wīlgalilēxs lāē hē-
 95 x‘īdaēm ‘nāxwa dzēdzēgīgūx‘īdxa dzēgīkwē t!emxwalā. Wā, gīl‘mēsē ‘wī‘laxs lāē hōqūwelsa. Wā, lā‘mē hēwāxa nāgēkīlax
 ‘wāpa.

Yīxs k!ēlx‘k!ax‘aaxaēda bāk!ūmaxa t!emxwalē, yīxs lāē hā-
 ‘maaxsōq lāxa t!emx‘medzEXEkūla lōxs gāx‘maē t!emx‘t!axūq
 100 lāxēs gōkwē. Wā, lā k!ēs lē‘lālas lāxēs ‘nē‘nemōkwē. Wā, lāēm gwēgwālem lāxa t!emxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—Hēemxaēda habaxsölē âem ha^εmaaxsōsō^ε 1
lāxa hābaxsolēmēsē. Wā, laemxaē k'les lē^εlālayō lāxa q!ēnemē
bēbēgwānema lō^εma lēlēlāla, qaxs k'!ēsaē ālaem q!ēnemē
gwēx'sdemas. Wā, laemxaē gwāl lāq.

T!emts!.¹—Wā, hēemxaē gwēg'ilasē^εwē, yīxs â^εmaē hā^εmaaxsō- 5
sōsa dōx^εwalelāqēxs q!wāxaē lāxa t!emts!exēkūla, qaxs â^εmaē
hēlanōkwa t!emts!amēsē lāx hāmxlāxēs hāmxlawā^εyē. Wā,
laemxaē k'les lē^εlālayo lāxa lēlqwālala^εyē, qaxs k'!ēsaaxat!
q!ēnemē gwēx'sdemas. Wā, laemxaē k'les hānxlentsē^εwa qa
l!ōbats. Wā, laem gwāl lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met!EXLA'.—Wä, hē'εmaaxs meta'ē q!E'nxlā'yasa begwā'nemē; 1
wä, lae'm q!ā'laqēxs t!ō'sase'wēlēs se'ya' qaēs lēlēlā'lāxs
lēlēlē, qa g'wē'g'īlasasa bā'k!ūmaxs g'ī'l'maē lēlē's mā'g'ilē
lēlēlā'lāxs, wä, g'ī'l'mēsē mō'p!enxwa's la lēlā'g'ulēs lēlēlā'la,
wä, lā t!ō's'itse'wē se'yā's. 5

Medē'lba.—Wä, hē'εmaaxs meta'ē x'ī'ndzasasa begwā'nemē;
wä, lae'm q!ā'laxs lē'ntēlxēs x'ī'ndzasē qō q!wā'sal qaēs lēlē-
lā'lāxs lē'lē lē'lē.

Medexsta' ē'k!ōdexstēs sems.—Wä, hē'εmaaxs meta'ē ē'k!ō-
dexsta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēs gwā'sdē 10
qō q!wā'sal qaēs lēlēlā'la qō lē'lēlō.

Met!ō's lo lā'xōs.—Wä, hē'εmaaxs meta'ē lōxs lā'xaē āwō'-
dza'yasa ts!edā'qē; wä, la q!ā'laxs e'lwatēlaxēs gō'gūma'yē qō
q!wā'sal qaēs lēlēlā'lāxs lēlēlē.

Qe'mqemlk'īm.—Wä, hē'εmaaxs meta'ē tek!ā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k!ūmē qe'mqemlk'īm, yixs qelelā'ē
tek!ā'sa q!wā'sa qaē'da lē'lēlē.

Dē'dastōdk'īm.—Wä, hē'εmaaxs meta'ē ō'xlā'yasa qō'mūs
a'yasā'sa begwā'nemē; wä, la q!ā'laxs dē'stō'dēlaxēs gwā'sdē,
yīs ō'xlā'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs lēlēlē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |
- Twitching and Itching of the Feet.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genus.*—Cum viri genu salit, | scit amicum suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

21 *Medā'q.*¹—Wä, hē^εmaaxs meta'ē ēwā'x'sanōdzexstā^εyas na^εxwā'sa ts!edā'qē; wä, lae'm q!ā'laqēxs lē'lē'lēs xūnō'kwē qaxs hē^εmaē gā'yowē, lō^εmē' ā'waxsta^εyasa na^εxwē': hē'emxaa gwē'k!ālag!lē.

Metseqō'.—Wä, hē^εmaaxs meta'ē mē'mēsasa begwā^εnemē; wä, lae'm q!ā'laxs lē'lē'lēs gēne'mē lā'xēq.

Ma'e'mdedzō'x'sēs lō lā'leedzō'x'sēs.—Wä, hē^εmaaxs meta'ē lōxs lā'xaē gōg'ogū'yāsa ts!edā'qē; wä, lae'm q!ā'laxs āā'msililē qaē's lā'wūnemaxs lē'ma'ē lē'lē, qaxs gālēlē k!wā'lat lā'xa āā'msilats!ē. Ilē'emxaa gwē'gilēda begwā^εnemē.

30 *Ma'emtk'ēx.*—Wä, hē^εmaaxs meta'ē ō'kwāx'a^εyasa begwā^εnemē; wä, lae'm q!ā'laqēxs lē'lē'lēs lā'lā, qaxs g'ilēmaē la hē'lōna begwā^εnemē lā'xēs lā'lāxa gā'nulē; wä, g'ilēmēs gwāl nēxwā'la lē^εwēs lā'lāxs la'ē l!ā'gwagi^εlēla begwā^εnemaxēs lā'la. Wä, hē^εmēs lā^εgilasōx metē'ns ō'kwāx'a^εyaxs lē'lē'lē lā'lāsa

35 begwā^εnemē.

Ma'emtsa^εyā'p!a.—Wä, hē^εmaaxs meta'ē gwā^εnāsa ts!edā'qē; wä, lae'm q!ā'laqēxs lē'la'ē gā'yolē lāx sā'semas qaxs meta'ē gwā^εnās a^εyasā's, qaxs hē^εmaē kūlā'laatsa gīnā'nemē, yīxs mē'xaē lē^εwīs abē'mpē.

40 *Ma'e'mdenō's.*—Wä, hē^εmaaxs meta'ē ē^εwanu'dza^εyasa ts!edāqē; wä, la q!ā'laxs qē'lgwilila ts!ex'q!ā'l lā'xēs graē'lasē.

Megwak!ē'n met!ē'n.—Wä, hē^εmaaxs meta'ē ēnā'xwē ō'k!wi-

¹ Or metē^εwaq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, || because he carries his child 45 [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows || by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55 (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter twitches, he knows that he will eat all kinds of meat, for || the place 60 where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65 knows that his head will be cut off in war. |

na^εyasa begwā'nemē; wā, la q!ā'laxs ɬe'^εlnōkwēlēs sā'semē, 43
yixs q!ē'nemaē sā'semas. Wā, hē'em gril met!ē'dē ō'x^usi^εyā-
p!a^εyas qaxs q!ē!elā'axēs xūnō'kwē. Wā, la nexwā'gī met!ē'dē 45
ō'bā'^εyas, qaxs hē'^εmaē kūlā'laats xūnō'kwasēxs q!ē!elā'aq. Wā, la
nexwā'gixs la'ē ē't!ōd met!ē'dē ē'k!ōdexsta^εyas se'msas, qaxs
hē'^εmaē wā'xaātsa gwā'^εsdāxs la'ē q!wā'sa. Wā, la ē't!ōd me-
t!ē'dē tek!ā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs ɬe'lē'lēs xūnō'kwē lā'xēq. 50

Medē'galtō.—Wā, hē'^εmaaxs meta'ē ē'^εwig'altā^εyasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlens nā'lax, qaxs meta'ē ē'^εwig'altā^εyē,
qaxs hē'^εmaē waā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!e'xsd lō^ε k!wē'k!waxsk!im.—Wā, hē'^εmaaxs meta'ē k!wē'-
k!waxsk!imā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
nā'la. K!ēā'sēlē yā'lal. Wā, lā' gēxs k!wā'xsāla lā'xēs ālē'-
watslē xwā'xwagūma.lā'xēs sē'^εwina^εyē.

Mit!xslā'sr'ā.—Wā, hē'^εmaaxs meta'ē benk!ō'dexstā'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!esē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xa^εlasas tse'n^εxwa^εyasa q!ē'q!ats!ō'masē. 60

Met'e'mx'sēs.—Wā, hē'^εmaaxs meta'ē ō'gūmx'sidza^εyas g'ō'g'o-
gū^εyasa begwā'nemē; wā, lae'm q!ālelaqēxs bā'gūnsēlē g'ā'x'a-
lisla, qaxs ā'ɬsemēse^εwaēda bā'gūnsē.

Met!xōl.—Wā, hē'^εmaaxs meta'ē oxā'wa^εyasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x'itse^εwēlaxa wī'nala. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 **Cries of the Raven.**—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 **Cries of the Raven.**—Wā, g'ilēmēse 'nēx'sō qa's ayōselāēda ma-ēnokwasa maēnaxa g'wēk'!ālasasa gwa'wināxs laē āem āxālēdzema maēnē lāxa L'ēma'isē, qa Lēn'itse'wēsēsa gwa'wina. Wā, g'ilēmēse 'wī'la Lēn'itsō'sa gwa'wināxs laē ayōselēda maēnokwasēxs laē
5 nēxlaax'īd lā begwānema lāx ōgūqī'lālasas g'wēk'!ālasasa gwa'wina, yīxs āwīlag'ilaēda g'ālē begwānemq, qaxs hē'maēda gwa'wina g'ūx ts!Ek'!ālēlasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-lāla'yē. Wā, hēx'īda'mēsē wālap!se'wa ayōselāxa gwa'wināxs lēlax'ālaē lālawūlaqūla. Wā, la'mē 'yāx'sa'mē ts!Ek'!ālēmasēxs lē-
10 lax'ālaē plēp!ēlg'īlxīlāxēs ts!ēlts!Elk'ō. Wā, g'a'mēs ōgūqelāla g'wēk'!ālatsa gwa'winē g'a lāxen hōlēlaēna'yax q!ūlsq!ūlyax'dāsa Kwāg'ulēg'a, yīxs qatāp!aaxs k'wēlaē, yīxg'īn hēmaōlek' alilē g'īnānemē, yīxs g'wagūxālaēda gwa'wina. Wā, hē'mis la 'yāla-gasxa hā'maakwas maēnasa gwa'wina.
- 15 ga ga ga gai.....Warriors are coming to make an attack.
gax gax gaxRavens will eat the bodies of people drowned by the capsizing of canoes.
q!ēdzō q!ēdzō....Hunters will bring much meat to feed the people.
gaga hā hāgaēA chief (or someone else) died.
xagaq xagaq.....A woman is going to die.
20 k'!ēmax k'!ēmaq...It will be calm weather.
sōx sōx sōx.....It will be calm and sunshine.
gūs gūx gūsThere will be heavy rains.
wax wax wax....A stranger will arrive on a visit.
xwo xwo xwoThere will be a poor salmon run.
25 x'ok^u x'ok^uWhen ravens c'y thus while fighting in the air, there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yilxwa gwa^εwina. When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayödzeltsa maēnokwas hämx^εitse^εwasa gwa^εwi- 27
nēxg'in lāk' gwāgwēx's^εālāsa. Wä, lāk: hōlāla hä^εmaakwas maēnē
yīsa gwa^εwina.

EATING

Wä, g'il^εmēsē elāq ^εwilaxs laē gwāla qaxs aemsaēda ^εwilāxa 1
hag'ilā^εyaxs ^εwilase^εwaē yīsa hä^εmāpē.

PICKING HUCKLEBERRIES

Wä,¹ g'il^εmēsē gwālamasqēxs laē hēx^εidaem xwānal^εida qa^εs lā-
lag'il k'ilāl lāxa k'ilādaxa gwādemē, qō ^εnāx^εideixa gaāla, qaxs
^εnēk^εaēda g'alē bāk'lūmqēxs aemsaax k'lēsaē hēx^εidaem la k'il- 5
ts!ōtse^εwa alōmasē k'ilats!ē lexāxs g'ālāē gwālamatsō^εsa k'ilēx^εdāxa
gwādemē. Wä, hē^εmis lāg'ilāsa ts!edāqē hēx^εidaem xwānal^εidexs
g'ālāē gwālēs k'ilats!ēg'ilā^εyē lexā^εya.²

CUSTOMS RELATING TO SEALING

Wä,³ g'il^εmēsē ^εwilā ts!enkwē gelq!ayāxs laē kwēxeltsemēsa
ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!āx^εmotē qaxs k'lēsaē 10
hēlq!alēda ēs^εelēwinowē k'ēxālaxa ts!ax^εmotē, ālā^εlaē bomē^εstāla-

¹ Continued from p. 140, line 16.² Continued on p. 209, line 3.³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
 over he goes out hunting. | Therefore they only knock it off with the
 tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his (paddle) right over his fire, because
 he wishes | it to become very black; and also that no | young woman
 may step over it, and no young man, for they never do right; | and
 also that a menstruating woman may not give bad luck to the hunter. |
 His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
 but he leaves | his harpoon-shaft in the hunting-canoe; and | also
 the bladder-float is hung up at the same place where the canoe-box
 is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
 box of the porpoise-hunter, and also back-sinew of the porpoise, which
 25 is dried || for tying up the spear if it should break. | Blue-hellebore
 root is put into the canoe-box, and the peucedanum-seeds, | in case
 that a sea-monster should come up in the night when they are
 spearing | porpoises. It is said that often the sea-monsters show
 themselves. Then | the hellebore-root is taken out and chewed, and
 30 spit || overboard on each side of the hunting-canoe, and | the same is

- 12 lāxa mēgwatē lē^{wa} k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
 'mis lāg'ilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-
 motē.¹
- 15 Hēmenala² lēs'ālelōd lāx neqostāwasēs legwīlē qaxs 'nēk'āē
 qa's hēmenala'mēsē q!wagwa'nakūla. Wā, hē'mis qa k'!ēsēs gaxa-
 sōsa ēalostāgasē ts!ēdaqa lē^{wa} ha'yāl'a qaxs k'!ēsāē nēnagolkwila.
 Wā, hē'mis qō ēxentalaxō qaxs aēmsāē lāxa ēs'ēlēwinoxwē. Wā,
 laxaē tēgwila ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
 20 lēlēda k!wēk!wa'yē mal lēlēwē lāxa ēk'!a'yasa legwīlē. Wā, lāla
 māstowas hēx'sāem g'ēxsā ālēwaselela xwāxwagūma. Wā, hēem-
 xaēda pōxūnsē tēgwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hē'mis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē lē^{wa}
 q!exmēnē. Wā, hē'misa at!emasa āwig'a'yasa k'!ōlōt!āxs lemō-
 25 kwaē qa's yīfēdayōlaxēs leg'ikwē qō ēfēdelaxō. Wā, hē'misa
 āxsolē yīxs hē'maē lāg'ilts g'ēts!ā lax ōdzaxsas lē^{wa} q!exmēnē
 qō q!axwasōlaxsa 'yag'imaxa gānōlaxs negūlayālaē ālēxwaxa
 k'!ōlōt!ē. Wā, lā'laē q!ūnāla q!axwasōsa 'yag'imē. Wā, hē'mis
 la āx'wūlts!ōdaatsēxa āxsolē qa's malēx'widēq qa's kwēstalēs lāx
 30 'wax'sōdgiwa'yasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | "O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don't let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!"
Then¹ the woman herself | replies, "Yes," and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx'īdxa q!exmēnē qa's hēx'ida'maēl wūns'īdēda 'yāg'imaxs 31
laē mēsa'elaxa āxsōlē. Wā, hē'mis lāg'ilas g'ēts!ā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g'ilēmēsē lā'g'alīsēxs la'ē gēnē'mas lā'lalāq. 1
Wā, g'ilēmēsē dō'x'walelax t!ā't!aq!wānemasēs lā'wūnēmaxs la'ē
ts!ē'lwax'īdeq. Wā, lae'm 'nē'k'ēda ts!edā'qaxs la'ē ts!ē'lwaqa:
"Ā'k'asōl 'nā'nawālak". Ā'k'asōl mē'meyōxwan. gē'lak'as'īaxs
sēx'ts!aaqas g'āx g'ā'xenu'x'. Qwā'lax'ī 'yā'k'ayēs g'āxēnā'yōs 5
qaxs hē'maaqōs g'ā'xēlaxs g'ō'lilaaqas g'ā'xenu'x'. Wā, hē'mis
qa's dā'damāyīlōs g'ā'xēn lē'wū'n hawaxā'lōtēxwa wā'x'ēdē qa's
k'lē'saōs wū'lalēsēma meyō'xwan." Wā¹, la q!ūlēx's'em wāxēda
ts!edāqaxs laē lāsdēsa.


Wā,² hē'mēsēxs g'ilēmaē gwā! xwā'lase'wa seg'inē'taxs la'ē 10
hē'x'ida'ma ts!edā'qē q!ap!ē'x'īdxa k'lē'lē lē'wa 'nā'xwa
grayō'l lā'xa k'ō'tela qa's lēxts!ō'dēs lā'xa lēxā'yē qa's lē qep-
ste'nts lā'xa ō'x'ūsiwa'yasa wā, qaxs 'nē'x'sowaē hē'x'ida'em la
q!ūlā'x'īdēda k'ō'k'lūtēlāxs la'ē āxstā'nowēs yā'x'yig'ilē lā'xa
ō'x'ūsiwa'yasa wī'wa. Wā, hē'mis lā'g'ilas hē gwē'g'ilē. Wā, hē'- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal fin of salmon caught with
a hook, for, if the intestines were broken off | from those caught
with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That
is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with
backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house.
what was caught by her husband, |  she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she

16 ʼmēsēxs ālāʼlaseʼwaē ts!ēʼwagaʼyasa segʼinēʼtē. Wā, lāla t!ōʼsā-
layewē ts!ēʼwagaʼyasa dōʼgwinētē qaxs gʼíʼlmaael ālōʼyewē ts!ēʼ-
wagaʼyasa dōʼgwinētāxs laʼē hēmenālaem ELēʼ dōʼgwayāsa yāʼne-
māxa hē gwēʼxʼitʼseʼwa. Wā, hēʼmis lāʼgʼilāsēda ts!ēdāʼqē aēʼkʼila
20 ELāʼlaq. Wā, laeʼm gʼwāʼla.

Silver-Salmon.—Xēxextōwaʼkʼuxa L!ōʼbekwē hēʼxʼtlē ʼnāʼnem-
p!engila LEʼwa xāʼkʼladzō LEʼwa ts!āʼsnaʼyēgʼa gʼwāʼlēgʼa (*fig.*).

Wā, hēʼmaaxs laʼē dōʼkwaseʼwa dzaʼwūʼnaxs gʼíʼlgaalaʼyalaē lāʼxa
aōʼwakē. Wā, gʼíʼlmēsē ʼyāʼnemēda begwānemāxa mōʼwē dza-
25 ʼwūna, laē genemas lāʼlalaqēxs gʼalaē gʼāʼxʼalisa lāxa L!emaʼisasēs
gʼōʼkwē. Wā, gʼíʼlmēsē dōʼxʼwalelax ʼyāʼnemasēs lāʼwūnemāxs
laʼē ts!ēʼlwaqaxa dzaʼwūʼnē. Wā, gʼíʼlmēsē gʼwāʼl ts!ēʼlwaqaxs laʼē
gūsxʼixʼidxa mōwē dzaʼwūna qas lē lōʼsdēselas qas lē kʼlixʼāʼli-
selaq lāx L!emaʼisasēs gʼōʼkwē. Wā, la āxʼēʼdxēs xwāʼlayowē qas
30 lē xwāʼʼidxa mōʼwē dzaʼwūna. Wā, laeʼm āxāʼlēda hēʼxʼtlāʼyē
LEʼwa ts!āʼsnaʼyē lāxa xāʼkʼladzowē. Wā, laʼmēsē āxʼēʼdxa L!ōʼp-
sayowē qas lāʼgʼalisēq lāʼxēs kʼhwaēʼdzašē. Wā, laʼmēsē axʼēʼd-
xēs L!ōʼpasōlē qas āxōʼdēs ts!āʼsnaʼyasa LEʼwa xāʼkʼladzowē lāx
āwāʼgawaʼyasa L!ōʼpsayowē. Wā, la wēʼqwaxōts qa lēs L!ēL!ēn-
35 qalē ōʼbaʼyas ʼwāʼxʼsanōts!exstaʼyasa L!ōʼpsayowē la gēgēʼyaʼgē-
sasa hēʼxʼtlāʼyasa dzaʼwūʼnē. Wā, gʼíʼlmēsē gʼwāʼlexs laʼē q!ap!ēʼ-

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x^εidxa k^εl^εl^ε q^εs l^ε ts^εexste'ndeq lā'xa de'msx^ε. Wā, g^εl- 37
^εmēsē g^εā'x^εwūsdēsexs la'ē dā'g^εilx^εlā^εla^ε L^εlō'pts^εlā^ε xēxextowa-
 kwa, yīxs mō'ts^εlaq^ε q^εs l^ε lā'nōlisaq lāx legwī'lasēs g^εō'kwē.
 Wā, la^εmēsē dā'doqwilaq qa k^εlūmē'lx^εidēs L^εl^εsasa hē'x^εt^εla^εyē. 40
 Wā, g^εl^εmēsē k^εlūmē'lx^εidēxs la'ē āx^εē'deq q^εs L^εs^εale'lōdēs
 lā'xa ē'k^εla^εyasēs legwī'lē. Wā, lā'xa hē'x^εida^εmē lā^εwūnemas
 la L^εlālaxēs ^εnē^εmē'mōtē qa g^εā'xēs hā^εmā'peq qaxs aē'k^εilaaq
 xa^εmaē'l lā'xa g^εō'kwē, yīxs ^εnē'k^εaēda g^εā'lē begwā'nemqēxs
 g^εl^εmēlā'xē xa^εmaē'la L^εlō'bekwē xēxextōwak^u lā'xa g^εō'kwaxs 45
 g^εā'lōlānemaē lā'laxē x^εis^εi'dlāxa dza^εwū'nē lā'xa aō'wak^ε.
 Wā, hē^εmis lā'g^εilas hē gwē'x^εidē. Wā, g^εl^εmēsē g^εāx
 hō'gwīlēda L^εlānemaxs la'ē k^εlūs^εā'lil lāx ō'gwiwalitasa le-
 gwī'lē, la'xa lā Lēbē^εlatsa lē^εwa^εyē qāē. Wā, g^εl^εmēsē ^εwī^εlaē-
 lēda L^εlānemaxs la'ēda ts^εedā'qē āx^εē'dxa E^εldzowē hā^εmadzō 50
 lē^εwa^εya q^εs lē Lepdzamō'lilas lā'xēs hā^εmg^εi'lasōlē. Wā, la āxā'-
 xōdxa mō'ts^εlaqē L^εlēlōpts^εlā^ε xēxextowā'kwa q^εs lē āxdzamō'-
 lilas lā'xēs L^εlānēmē. Wā, hē^εmis x^εik^ε!ax^εi'deq qa lō'its^εlāwēs
 lā'xēs L^εlō'psayowē. Wā, g^εl^εmēsē gwā'lexs la'ē tsā'x^εitsa ^εwā'pē
 lāq qa nā'x^εitsōs. Wā, g^εl^εmēsē gwāl nā'qaxs la'ē naxsā'lağa- 55
^εyas ts^εl^εlwaqaxēs hā^εmā'lē. Wā, la ^εnē'k^εa: "Ā'k^εasōl ^εnē^εne-
 mō'k^u, gē'lak^εas^εlaxg^εins q^εlūlā'gōwē. Wā, g^εā'x^εemxa^εnu^εx^u g^εā'x^εa-
 lēla lā'xōs g^εā'xdemaqasō'xda ^εnā'lax. Wā, la^εmē'senu^εx^u hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also
80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx^uda^uxōl^u ^una^una^uwālak^u qa^us ā^umēlōs dā^udamwīl g^uā^uxenu^ux^u
60 qanu^ux^u k^u!ēā^usēl^u ^uyā^ug^uaslex^uanu^ux^u lā^u!lek^u hā^umaag^uōlōl^u, ^una^una^uwālak^u, qaxs hē^umaaqōs g^uā^uxēl^uda^uxwē qenu^ux^u yā^u!fnakūlaōl^u qenu^ux^u hā^umā^uēya. Wā, lanu^ux^u q!ā^u!laemxs ā^umaēx lē^ux^uaem lē^ulōs ō^ugwīda^uyēx. Wā, lā^u!lak^u g^uā^uxēmg^uas bēbexū^unēg^uōs xī^u!ts!axī^ulang^uanu^ux^u lā^u!lek^u hām^ux^uī^udexg^uas g^uā^uxyōgwīlōs qenu^ux^u lā^u-
65 k^u!esela," ^unē^uk^uexs la^uē q!ūlē^ux^usē^um wā^uxa.

Wā, g^uī^u!mēsē q!wē^u!īdexs la^uē hām^ux^uī^uda. Wā, la^ux^uda^uxwē ō^ugwaqa hām^ux^uī^udē ^unē^unemō^ukwas. Wā, hē^ux^uīda^umēsē la^uk^u!ō^u-qwalīlē^uda begwā^unemaxa nā^ugatslē qa^us lē tsāx ā^u!tā wā^upa qa nū^ugēgēles qō gwāl hā^umā^uplō. Wā, g^uī^u!mēsē g^uāx aē^udaaqaxs
70 la^uē k^u!ō^ux^uwalilasēs tsā^unemē qa^us ē^usēlēq qa gwālēs hā^umā^upa. Wā, g^uī^u!mēsē gwāl hā^uma^upexs la^uē hā^unx^udzamōlilasa wā^upō lāq. Wā, hē^ux^uīda^umēsē nā^ux^uīdex^uda^uxwa. Wā, lā^u!la gene^umas mā^u-mensgemaxa xā^uqē lē^uwa lē^u!lā^usmotē qa^us ā^uxdzō^udalis lā^uxa hā^u-madzowē^u lē^uwa^uyē. Wā, g^uī^u!mēsē wī^u!ladzōdāmaseq, la^uē k^u!ō^ux^u-
75 wūlīlaq qa^us lē k^uā^ustendeq lā^uxa dē^umsxē. Wā, ā^umēsē la ts!ā^uk^uōdēda k!wē^u!dāxēs cē^uyasowē qa lē^um^uxwālēlēs ts!ē^unts!enx^u-ts!āna^uyas qaxs aē^ukīlāē ts!ē^unts!enkwa, lōxs k^ulē^usaē hē^u!q!ōlēm dē^udenkwas k^uā^udzekwē. Wā, g^uī^u!mēsē gwāl^ulexs la^uē hō^uqūwelsa.

Sockeye-Salmon.—Wā,¹ lē^uxaa lē^ugadēda tā^uyaltslālās ts!ēgwa^utē
80 lōxs q!ō^ubas xelā^use^uwaē qaxs hā^uē g^uā^uyanema ^unē^uldzāsa wā; lā^ugrīlas lē^ugades ts!ēgwa^utē, yixs ts!ekwa^uē āwī^unak!ūsas nē^ul-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'f'laē xwā'lēda ts!edā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'ēmaē ā'lēs xwā'laxēs xwā'lase'wē. Wā,
laem'fā'wisē dō'x'wale'tsēs lā'wūnemē. Wā, hē'ēmis lā'g'ilas
ē'nēx' qa lē'gadēsēs q!ō'basa tā'ya'ts!āla. Wā, hē'x'ida'ēmesa 85
ē'nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs
gēne'mē lā'xēq. Wā, hē'menāla'ēmesox la lē'gadōxda tā'ya'ts!ā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'l'mēsē gwāf malagexste'ndex g'ā'pōlasasa pex'ī'taxs 1
la'ēmē gwā'naLEX gwē'x'sdeMLasa LEge'mē lō'ē hēlaqē lō'ē wā'naqē.
Wā, la'ēm'ē hā'ng'alīlas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa'ēs k'lipse'mdēs lā'xa k'!ē'sē ā'laem'ēwa'lastō
gū'lta. Wā, lā k'lipts!ō'ts lā'xa LEge'mē. Wā, lā k'at!ā'līlasa 5
ts!ē'slālāxs la'ē tē'tegenōtsēs e'ēyasowē ē'nem lax'ēwā'x'sanā'yasa
LEge'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa LEge'mē. Wā, g'ī'l'mēsē ā'ēm ts!emx'ī'dēda gū'ltāxs lōxs
k'!ilx'ī'daē, wā, lae'm q!ā'LElēda āxā'nokwaseqēxs hē'laqēlēs
LEge'mē. Wā, lae'm k'!ē'slēda pex'ī'tē xwē'laqa mā'ts!ā'la! 10
la'xēs g'ā'ts!ālasē lāq. Wā, g'ī'l'mēsa gū'lta xwē'laqa ē'nex'wūl-
ts!ā'dex'wūlts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'LE-
lēda axā'nokwasēqēxs k'!ē'sēlē hē'laqlēda LEge'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q!ünā'la^εmēda ts!edā'qē ts!ex^εi'deq. Wā'x'ē k'!es dex^εwūlts!ā'-
15 wēda gū'lta lāq, wā hē'x'ida^εmēsē la a'lē^εsta lā'xa ā'lē qa^εs lā
ā'lāx sa'q!waemsa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wā,² g'il^εmēsē 'wiltslāxs laē āx^εēdxa gūlta 'walastōkwas qa^εs
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa^εs lā k'!ādes
lāx l!āsanā^εyasēs g'ōkwē. Wā, hēem lelgrīltsa gūlta qa k'!ēsēs
20 lāda hayā'ilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx'ē k'!ēs lāda gūlta lā ānk'iyīndayōq laem^εlawisa hayā'ilagase
hēx'idaem la hāmg'ilqaq. Wā, lāx^εlac hēx'idaemlax ts!ex^εq!e-
x^εidē tsāx'mōdādās hāmg'ilqase^εwasā hayā'ilagasē. Wā, hē^εmes
lāg'ila ānk'iyīndayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wā,
25 g'il^εmēsē 'nāla tsāx'demāxa āmdema, wā, la k'!ēs ānk'iyīntsōsa gūlta
qaxs hēmaaxat! g'wēg'ilag'ila mesēqwē qaxs lōmaael āx^εēxsdēda
haeyā'ilagasaxa āmdema lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa. l!ax^εlēyōts!a, hēem 'walegēsa 'nāxwax^ε teq!wa; hēem
k'!ēs hā^εmāsa bāk'lūmē. 'nāl^εnemp!enaē hālselaem k'!ēs nexne-
30 qela yūdux^εp!enk^ε laxens bālāqē 'wāsgemasas g'āg'ilēla lāx 'wāx's-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzelema, wā lā lēslekwa. Wā, len dōqūlaxa 31
k'lūmt!Ena^éyas nemp!Enk'awil lāxens ts!Ex^uts!āna^éyaxsens q!wā-
q!wax^utsāna^éyēx. Wā, lā hēlostālē k'lūmt!Ena^éyasēxa hē gwēx's
k'ilk'ilx'sem xāqa. Wā, hēem ēēx'bē ōba^éyasa nextslāwasa
k'lūmt!Ena^éyas. Wā, lā malgūnaltslāqē dāp!Enk'as gawās. Wā, 35
laxaē nāxwaem exālēda dāp!Enk'ē lāx ewāxla^éyas dzēdzelemasa
l'lāxleyōts!a. Wā, lā nāl'nemp!Ena lēxlēqūlil hā^émēx'silase^éwa
āma^éyē l'lāxleyōts!a. Wā, g'il^émēsē l'ōpēxs laē lawōyōwēs lep!E-
na^éyē. Wā, g'il^émēsē q!wēs^éētsō^ésa ts!ōxwāqēxs laē ts!Emx^éida lā
wīlēda, yīxs laē lawāyēs wāpaga^éyē qaxs ā^émaē wābex^ésa^éyēda 40
l'lāxleyōts!a. Wā, ā^émēsē la ts!eqewelsdem lāxa g'ōkwē qaxs
k'ilē^émaē hā^émayaxs bex^ébakwaē. Wā, hē^émisēx yāg'imaē. Wā,
laem gwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il^émēsē¹ la nā^éx'ē^éidxa gaā'lāxs¹ la^é lā^éx'wida, yīxs
nēmō'gwil^émaē qaxs k'lē^ésaēda lē^élq!ēnoxwē hēlq!ā^éla kū^élil 45
lē^éwis gene'maxs lē^éqaaxa xwa^ék'lūna; yīx wā^éldemasa g'ā^élē
begwā'nema, yīxs g'il^émēlaxē kū^élx^ékūlk'a lā^éxa lē^éq!ēnoxwē
lē^éwis gene'mē, wā, lā^élaxē kwā^ékūx^ubalaxē lē^éqa^éyas xwā^ék'lūna.
Wā, hē^émis lā^ég'ilas k'lē^é hē^élq!ā^éla kū^élx^ékūlk'a lē^éwis gene'mē.
Wā, g'il^émēsē gwā^élexs² la^é āx^éē^édxa ts!ō^élna qa^és k'lat!ā^élex- 50
sēsa gōgūma^éyasa begwānemē lāxa wāx^ésanēgūxsasa negoyā^éyasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

- 53 for the purpose of frightening the spirits,— | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

- 60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

- Now they are told to eat the contents of the dishes. They do
65 so, || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even ¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

- 52 xwā'k'lūna qa k'ilemēsēsa hayalilagasē, yixa bex'ūna'yasa lā lē'l
lēqlēnoxwayadzewal gwe'yōsa bāk'lumē qaxs g'il'maael k'lēs
k'lāt!ālēxdzema gōgūma'yasa begwānemē lāxa xwāk'lūnāxs lāē
55 g'wāl aēk'la k'līm'lase'wa. Wā, g'āx'laēda hayalilagasē x'its!ax'i-
laq. Wā, lā'laē āxk'lālaqa xwāk'lūna qa hōx'widēs qō lāl lēpā'-
sōlts lēqlēno'kwas. Wā, g'il'fēm'lāwisē k'lādēxdzek'sa gōgūma-
'yasa begwānemāxs lāē āēm hēltsōxs lāē dōx'walelaxa k'lādēxsē lāq.

CUSTOMS RELATING TO FERN ROOTS

- Lēx'amē sakwēda lāelk!wana'yaxa sāgūmē, yixs k'lēsāē hēlq'lō-
60 lema ālostāgasē ts!edāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē
begwānemqēxs 'yā'yax'dalag'ilāē lāx sākwasōsa ālostāgasē ts!edāqa.
Wā, hē'mis lāg'ilas lēx'ama lāelk!wana'yē sākwasaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

- Wā, ¹ lā'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'lēts!ēnoxwaē mōdōla q'lēdzēdzewaxs q'lēsēlaēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalaēda g'ilx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

- Wā, ² wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwaxs lāē
k'lēts!ēnox 'wīg'ilēloyowēs ts!āqēmsē qaxs 'nēk'aēda g'ālē be-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the
bark-peeler, so that he would also die. Therefore | the bark-
peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small ca-
noe) to build a hunting-canoe. | The canoe-builder goes at once back
into the woods to a place where || the cedar for canoe-building is stand- 5
ing, for each canoe-builder always has a straight cedar in the woods
picked out for canoe-building. He just walks right there, | carrying
his axe, going to the place where the cedar-tree is standing. | He looks
for the place where the cedar will lie when it falls. | When he sees all
the branches on the outer side of the cedar-tree, he || chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he
has chopped deep into it, | he takes four chips and throws | them
behind the foot of the cedar-tree; and as he throws them, he says: |
"O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15
it: "O, friend! now you see | your leader, who says that you shall
turn your head and fall there also." |

gwānemqēxs g'il^εmaē ^εwilg'ileloyowēda ts!āqemsē lāx ōgwida^εyasa 68
dzēs^εeqwaxs laē lē'lēda dzēs^εeqwē. Wā, laēda mā^εk'ililsē ōgū'la
dzēs^εeq^u hān^εx^εwīdxa senq'lēnoxwē qa ōgwaqēs lē'la. Wā, hē^εmis 70
lāg'ilas k'lēs ^εwilg'ileloyowē ts!āqemsas yīsa senq'lēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la^εmen gwā'gwēx's'alal lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1
k'ō'lotlē. Wā, hē'em g'il ā^εxk'!ā'lasō'sa ālē'wēnoxwa lē'q'lēno-
xwaxa xwā'xwagūm, qa lē'x'ēdēsēx ālē'watslā xwā'xwagūma.
Wā, hē'x'ida^εmēsa lē'q'lēnoxwē la ā'lē'sta lā'xa ā'l'lē lāx lā'dza- 5
sasēs ^εwē'lsa wē'lkwa qaxs ^εnā'xwa^εmaē wē'ldzadēda lē'elq'lēno-
xwaxa ē'k'ētē wēlk^u lā'xa ā'l'lē. Wā, ā^εmēsē hē'x'dzēnāla la qā'-
s'ida dā'laxēs sō'bayowē qa's lā lāx lā'dzasasēs wē'lsē wē'lkwa.
Wā, lā dō'qwalax gwē'xto^εx^εwidaas lā'sa wē'lkwē qō t!ā'x'ēdlō.
Wā, g'il'mēsē dō'qūlaqēxs ^εwī'laē l!ā'sōt!ena^εyēda wē'its!ānās. Wā,
lā sep!exō'd ā'lōt!exa'wa^εyasa wē'lkwē. Wā, g'il'mēsē k!wābete 10
sō'pa'yasēxs la'ē dā'x'īdxa mō'sgemstowē sō'yapmuta qa's nep'lē'-
dēsa ^εne'mē lāx ā'lōt!exawa^εyasa wē'lkwē. Wā, lā ^εnēg'ete^εwē'xs la'ē
nepa': "Wā ^εnawālakwā', lae'ms lāl lā'sgemīlxēs ^εna'wālagūmōs."

Wā, lā ē't!ēd dā'x'īdxa ^εne'mē sō'yapmuta qa's nep'lē'dēs.
Wā, lā'xae ^εnēg'etewē'xs la'ē nepa': "Wā, qāstā', lae'ms dō'qū- 15
laxēs gwā'yī'lālasōs ^εnē'k'ēxs hē'laqōs gwē'xto^εx^εwīdlē laa'sas."

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and
- 17 Wä, lä ē't!léd dā'x'ēidxa 'nema'xs la'ē nep!ides. La'xaaxs
neba'sasēsa lā'lō yū'dux'wēdā'la. Wä, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wä, g'ilg'ildokwilā lae'ms dō'qūlax laa'sas dālälāxēs 'na'wāla-
20 k!wēna'ya; lae'm las lāl lax laa'sas," 'nēk'exs la'ē dā'x'ēidxa
ē'lx!a'yē qas nep!ē'dēs lā'xaax ā'lōt!exa'wa'yasēs sōp!exotsewē.
Wä, lä 'nēg'etewē'xs la'ē nepa': "Wä, qāstā', lae'ms las lāl
lāx laa'sasēs dō'maxdōs; lae'm las hex'ū'ls!lōl lāx laa'sas," 'nēx'
lae'xs la'ē q!lūlē'x'sēm nā'naxma'ya. Wä, lä 'nē'ka:" "Wä,
25 hē'emlen gwēxtō'x'widlē," 'nēk'exs la'ē dāx'ēidxēs sōbayowē qas
soplē'dē ē't!lēda. Wä, g'il'mēsē la'k'!ōdēlē sō'pa'yasēxs la'ē
la'k'!ot!exōda qas sep!edze'ndēq. Wä, k'!ēs'mēsē k!wā'betē sō'pa-
'yasēxs la'ē hēlmelq!ūg'a'fēda wē'lkwē. K'!ē'st!a gē'x'ēidexs la'ē
a!eto'x'wid t!ā'x'ēidēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wä, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wä,
lāda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lēnx!a'ya. Wä,
dōqwalāxēs ts!ewēdzats!ēx'ē g'ōkwa qas ts!el'waqēq. Wä, lä 'nē-
k'exs laē ts!el'waqaq .sek!ūgextsēs lēnx!ayayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x' lōgūn genemk' qas dādāmāyēlōs

¹ See also Addenda, p. 1318.

² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu^εx^u qenu^εx^u k'!eāsē 'yāgrasa, qāstā. Wā, hē'mis qa's lālē- 6
laqelālōs g'axenu^εx^u qenu^εx^u g'āxēl ēt!alil g'ōkūmts!āg'alil lōl
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lela;" 'nēk'exs laē k!wāxlēdxēs yā'yats!ē xwāk!ūna qa's sēx'widē.
Wā, la'mē k'!ēs hēq!āla mels'ida qa's dōx'widē ēt!ēdxēs g'ōkwē. 10
Wā, āldzāla'mēsē melmels!lālaxs laē t!et!āg'ō lē'wis g'ōkwaxs laē
hā'yāqa lāxa āwīlba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā' āx'ēdēda ts!edāqaxēs k'!imlayowē qa's lā lāxlēlsaxa
dze'seqwaxs laē ēk'!egemelsexs laē ts!elwaqāq. Wā, la 'nēk'a:
"Wēg'a, dōqwāla g'āxen qastāxg'in g'āxē gēts!ā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'āxēlē qa's waxaōs g'axenu^εx^u, yīxs k'!eāsaqōs
k'!ēs ēgrasaxēs g'āxēlaōs bex'walēsa, yixgranu^εx^u k'eāsēk' k'!ēs
hēlemx'idaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden
g'āxēl gēts!ā lōl g'ilg'ildokwilaxg'in x'ōgwats!ēg'ililg'ōl. Wā, la-
'mēsen aēsayolōl qastā qa's k'!ēsēlōs ōdzemg'aalelatsg'in gwāla- 20
g'ildzaslex' lāl. Wā, la'mēsen hāwāxelōl qastā qa's nēlaōsaxens
'nē'nēmōkwaxg'in hanāl'mēlex' gēts!ōl laqō. Wā, qāstā, wēg'a
yāl!ālex; āemles dadamewil g'āxen qen k'!eāsē gagōlemālasa lāxa
ts!ēts!ax'q!ōlemē lē'wa dzēdzax'ila. Wā, qastā!"

Wā, hēem ts!elwagayosa senqāxa denasē lāxa dze'seqwē lō'ma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ'misk'i'nis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's'eq^u, and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ'misk'i'nis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā'ēnakulēk' lāx Tsā'xisē. Wā, len hawā'xelax Hā'ē'misk'i'nēsē
qa gwā'gwēx's'alēs lāx gwē'g'ilāsasēxs ēnē'k'aē qa-dzā'q'lūx'ī'dēs.
Wā, hē'x'ēida'mēs yā'q'leg'a'la. Wā, la ēnē'ka: "Wē'g'a, hō'lēlax
qen q'lā'q'ol!ā'masē lōl," ēnēx. "Wā, hē'ēmaaxg'in la'ōlek'
5 ēnē'lk'ila lā'xa Tsā'masē. Wā, lanu'x^u lā'g'aa lāx Ō's'eqwē, la'ē yū'x-
ēwidēda lā'k!wēmasē ēmelā'sa. Wā, la sē'n'bē yā'laxa ēnā'la lē'wa
gā'nulē. Wā, len lā'x'ēwidxa gāā'la. Wā, len dō'qūlaqēxs yā'-
lax'sā'maēda ēmelā'sē. Wā, len x'a'x'iq!ēx'ēidaxenu'x^u lēq'lūsē'.
Wā, g'ī'l'mis x'ī'qōstāwēda lēq'lūsā'xg'in lēk' lē'nts'ēsa, lā'xa
10 L!ema'isē qaxs lē'ma'ē naē'nxs'ag'ilalīsēda x'ā'ts!axelēda dē'msx'ē.
Wā, len ā'lāxa ā'māma'yē q!ō'ēmätsa ē'ēwaā'bā'yasa t!ē'sēmē. Wā,
len q'lā'xa mō'sgemē q!ō'māsa. Wā, len dā'laxa mō'sgemē qen lē
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len
āx'ē'dxa mō'ts!aqē qen mō'x'ēwidēs lāx hēk'!ōlts'āna q!ē'q!ēg'imsa
15 q!ō'māsē. Wā, g'ī'l'mēsēn wī'la mō'x'ēbentsa mō'sgemē q!ō'mās
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'ēwūlsēq. Wā, la k'lēs
ā'laem negetā'lēda mā'lp!ē'nk'ē lā'xens bā'LEX dzō'xūma. "Hē't!a
gwāleda," nek'ē Hā'misk'i'nēsē mēns'ēlsaxa k'wa'x'ia wē, ēnē'k'ēxs
lā'ē mō'gwāb'lsaq. Wā, la gwē'xtālēda dzō'xūmē lāq. Wā, hē'ēmis
20 la tē'x'ēba'yau'tsēda mō'sgemē q!ō'māsa. "Wā, len q'lā'q!ā'lā'laq.
Wā, g'ī'l'mēsēn dō'qūlaq la lē'l!ā'x'ēwidēda cō'sgemā'yas, lē'g'ēn
āxū'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q!ē'q!ēg'imas. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ'misk'i'nīs again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. |

45

len āx^εE'Isaq. Wā, len ā'lēx^εīdex mō'sgema āwō' xā'laētsa g'a'- 23
wēq'lānem. Wā, g'ī'l'mēsen q'lāq, wā, len āx^εē'dxa ^εne'msgemē
q'lō'mās, qen āxts'lō'dēs lāq. Wā, len āx^εē'dxa tē'kwala'yux^udās 25
dena'sa qen yltse'mdēs lāq, qa k'lē'sēs āxts'x^εwidēda xā'laēsē.
Wā, len ē't'lēdxa mā'k'ilāq. Wā, len ^εwi'ēla hē gwē'x^εīdxa mō'sgemē
xā'laēsa. Wā, g'ī'l'mēsen gwāla yaē'ltsemaxa mō'sgemē xā'laētsa
g'a'wēq'lānemaxs lē'g'in ^εwi'ēla dā'laq qen lē ā'lē'sta lā'xa ā'l'lē.
Wā, la'men ā'lāx xubā'ga'yasa lāx^ulō'ēsē. Wā, len q'lāxa xubā'- 30
ga'yasa lā'xmesē. Wā, len ^εwi'ēla g'ībē'lāsa yū'dux^usemē xē'xā'-
laēs lāq. Wā, len yā'q!eg'a^ε lā'xa ^εne'msgemē la e'lxlā'ya. Wā,
len ^εnē'k'a: "Wē'g'il la hayā'l!ō'lalexōs ^εnē'nemō'kwaqōs, qa wā'-
ēlemk'a'mēltsō lē'la'lalex Dzā'q!walanu'kwa, lō^ε Xa'yō'lēsanagā';
ā'las k'lēslax lā'lax aē'daaqā'lax lā'xa l!ema'isē qasō wiō'l 35
lā'xa sē'nat!e'lsäyōl, lē'wōs ^εnē'nemō'kwaq!ōs;" ^εnē'k'enlaxg'in
lēk' āxbete'Isaq. Wā, g'a'xen bās qen lē la'sta' lā'xa de'msx'ē.
Wā, g'ī'l'mēsen gwā'la, wā, len k!wā'ga'lisa lā'xa l!ema'isē qen
le'mx^εūnx^εīdā'masēsa yā'la g'a'xen," ^εnē'k'ē. Wā, g'ī'l'mēsen
le'mx^εūnx^εīda, lē'g'in q'lō'xts'lōda, qen lē te'ltsl'ix^εī'da lā'xen 40
leq'lū'sē. Wā, la'men ō'la'stāla qa yū'x^εwidēsa dzā'q!wāxa lā'la
neqā'lal," ^εnē'k'ē. .

Wā, len wūlā' ē't'lēdex Hā'^εmisk'i'nēsē. Wā, len ^εnē'k'eq;
"Ā'ngwadzēdā g'a'lōla ^εnēx qa hēs gwē'g'ilase'wa q'lō'māsē qa
dzedzā'q!wa'lā'yuwē," ^εnē'k'enlax.

45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wa, hē'x'ida^εmēsē nā'nax^εma^εya. Wä, la ^εnē'k'a: "εya, q!ä'-
Lela^εmaa^εqōsaxa ^εnā'xwax nū'x^εnē^εmisaxa ^εnāxwa ōgūqāla g'ī'lg'a-
ōmasa lē'wa ^εnā'xwa ō'gūqāla tsē'ts!ek!wa lō'mō'xda ^εnā'xwax
ō'gūqāla q!ēq!ō'māsaxs ^εnā'xwa^εmayōlē' bē'begwānema lō'mō'xda
50 lāx^ulō'sē^x lō'mōx ^εnā'xwax q!wā'sqlūxē'la. Wä, la wī'nase^εwē
Me!ā'lanukwē yī'sa nū'x^unē^εmisē. Wä, hē'εmis la wulā'ts Klwē-
k!waxā'wa'yaxēs ts!a'ts!a^εya. Wä, la ^εnē'k'a: 'εya, ts!ā'ts!a^εyä,
ā'ngwadzēs ^εnē'nā'lanukwaq!ōs,' ^εnē'x'laē. Wä, hē'x'ida^εmē'lā'-
wisēda ts!ē'klūxsde begwā'nem yā'q!ēg'a!a. Wä, lā'laē ^εnē'k'a:
55 'εya, nū'x^unē^εmis. Hē'εmaa^εqasō ^εnē'x'lax qa dzā'q!ūx^εidēsens
^εnā'lax,' ^εnē'x'laē q!ōmāsē, qaxs hē'εmae lē'gēmsa ts!ē'k!ūxsde
begwā'nema. 'Wä, las āx^εē'dxa mō'sgemē lā'xen ^εnemā'x'isē
lē'wē'n!axg'īn q!ō'māsēk. Wä, las āx^εē'dxa mō'ts!aqē g'ī'lg'ilt!a
denā'sa qa^s mō'x^εwalelōdaōsas ōbā'εyasa denā'sē lāx hē!k!ōl-
60 ts!āna^εyē q!ēg'ī'ms. Wä, las tē'x^εwides lāx neqō'stāsēs legwīlōs.
Wä, g'ī'l'mēs L!ā'x^εwidē āwī'g'a^εyas, lā'aqōs āxaxō'deq qa^s qwe'-
līdayōsaxa denā'sē lāx q!ēq!ēg'ī'mas. Wä, lās ā'lēx^εidxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wä, las āxts!ō'tsa q!ōmā'sē
lāq qa^s yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!ēg'ī'-
65 masa q!ōmā'sē. Wä, la^εm ^εnā'tnemsgemēda q!ōmā'sē g'its!ā'
lā'xa ^εnā'tnemsgemē xā'laēsa. Wä, g'ī'l'mēts gwāl yaē'tsema^εq, wä,
lā'LES qā'sīdēl lāx ā'lanā'εyasēs g'ō'kwōs qa^s la'yōs ā'lāx kwā'-
waga^εyasa lā'x^ulō'sē'. Wä, g'ī'l'mēts q!ā'xa kwā'waga^εyasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 93; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494).

three shells into it; and then || again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Hâ'εmiskî'enis, and went into the house of | Kwā'gwa'nō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

lā'x'Łō'sē' lā'aqōs āxbete'ndxa yū'dux'semē xā'laēsa. Wā, las
ē'tlēd āx'ē'dxa εne'msgemē xā'laēsa qa's ts!ē'lwaqaōsaq. Wā, las 70
εnē'k'a: "Wā'g'il la hayā'Ł!ō'laLEXōs, εnē'εnemō'kwaqōs, qa wā'-
εlemk'a'εmētsō lē'εlāLEX Dzā'q!walanu'kwa Łō' Xa'yō'lisanagā,
ā'las k'lēslax lā'lax aē'daaqūlax lā'xa L!ema'isē qasō wiō'Ł lā'xa
sō'nāt!ēlsāyōL. Lē'wōs εnē'εnemō'kwaq'ōs," εnē'x'LES g'ā'xenu'x".
Wā, las āxbete'ndxa εne'msgemē. Wā, las bās. Wā, hē'x'εi- 75
daemlwisē dzā'q!wax'εidel," εnē'x'εlaē.

Wā, hē'em lā'giltsox q!āl yisō'xda ā'lēx begwā'nema.

Wā, len bās Hā'εmiskî'enisē qen lē laē'Ł lāx g'ō'kwas Kwā'- 1
gwa'nō. Wā, len wūlā'q, wā, len εnē'k'eq: "Hē'den qū'tslēna'yē
qa's waxa'ōs q!ā'q!ōL!āmas g'ā'xENLasa dzedzā'q!wa'ēlāxa ā'lē
lā'k!wēmasa lāx lē'εlālax dzā'q!wa yā'la," εnē'k'ENLax. Wā,
hē'x'εida'ēmēs nā'nax'ēmē g'ā'xEN. Wā, la εnē'k'a: "Wē'g'a 5
hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'LElāxa lē'εlālāxa dzā'q!walanu-
kwē wā'x'εmaē lā'k!wēmasēda mēlā'sē yā'la, yixs εnē'kaā'qōs qa's
la'ōs lāx 'yeli'sē. Wā, las ā'LE'sta lā'xa ā'Łlē. Wā, las ā'lēx'ēid-
xa sā'laēdāna. Wā, g'ī'l'mēts q!āq, wā, las εlā'p!eqōdxa mō'ts!a-
q!EXLa lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'leā'sēs k'ō'x'widē 10
εne'mts!aqa lāx mā'mā'εmap!ēqas. Wā, g'ī'l'mēts εwi'εlōqāmasxa
mō'xLā', wā, las dā'laq qas la'ōs nā'εnakwa. Wā, g'ī'l'mēts laē'Ł
lā'xōs g'ō'kwax, wā, las āx'ā'līlxa sā'laēdāna. Wā, las āx'ē'dxa

15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

30 "Thus you shall say." Thus said || old Kwā'gwa'no. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

maʃtsemgʷustâ aLE'la LE'wa gwegū'myīmē. Wā, las ē'tlēd āx'ē'd-
15 xa mō'ts!aqē xōk^u xEX^umesā', yū'dux^up!enk'ē 'wā'sgemasas
lā'xens bā'lax. Wā, las k'!ā'k'!ox^ube'ndeqwē, las āx'ē'dxa sālāē-
dāna. Wā, la ē'k'!axsdā'laxs lā'aqōs k'!ā'q'!ūqasēda ō'ba'yasa k'!āx^u-
baā'kwē xEX^umes lāx ā'waga'yas mā'mā'maplēqas. Wā, laE'm
ēk'!axsdāla. Wā, lā'LES āx'ē'dxa sek'!ā'ts!aqē āLE'la, qas āx'ā'-
20 LELōdayōsasa maʃts!ā'qē āLE'la lāx hē'lk'!ōtema'yasa sālāēdāna.
Wā, las ē'tlēd āx'ē'dxa maʃts!ā'qē āLE'la qas āx'ā'LELōdaōsa
lāx gem'xā'nulema'yasa sālāēdāna. Wā, las ē'tlēd āx'ē'dxa
ēne'mts!aqē āLE'la qas āx'ā'LELōdaōsas lāx x'ī'ndzasas. Wā,
ēnāxwa'ma yī'ā'LELōdes. Wā, g'ī'lēmēts gwāla, wā, las āx'ē'dxa
25 gwegū'myīmē qas qōpse'mdēs ēnā'xwa lāx L!ō'p!ek'asa sālāē-
dāna. Wā, las Lā'nōlisas lāx legwī'lasēs g'ō'kwōs; ēwī'la lā'xa
ēnā'laqenwa'lisasēs legwī'lōs. Wā, las yā'q'leg'ā'la. Wā, las
ēnē'k'a: 'Gwā'lax'in Lā'tsalāē', ā'Lōx xē'nt!eqa lā'xōs ēnā'lāqosē',
Dzā'q'!walanukwai', Na'yolisāxtāyāi': 'ēnē'x'LES.' ēnē'k'ēda q'!ā'l-
30 'yākwe Kwā'gwa'no. "Wā, g'ī'lēmīwisē ts!ē'l'x'ēwidēda sālāēdāna,
lē'las hē'x'idaem dzā'q'lūx'idmā yā'la."

Wā, len wūlā'q, wā, len ēnē'k'eq: "Wā'entsōsen wūlō'L. Wā,
ā'ngwasōx k'!wē'xa'ya?" ēnē'k'enlaq.

Wā, hēx'idaēmēs dā'fēda. Wā, la ēnē'k'a: "K'!ē'saūxs al'E'm
35 k'!wē'xa'ya yixen lax wā'ldēm lōL. Wā, wē'gīl la hō'lēla qen
nō's'idagi qas, yīs g'ā'lōla k'!wē'nux^usen wā'ldemaqōL.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē^εmaälaxs la'ē wi'nēda nū'x^unē^εmisē lāx Melā'lanukwē. 37
Wä, lā'ēlaē Klwēk!waxā'wa^εyē wūlā'xēs ts!ā'ts!a^εya. Wä, lā'ēlaē
nē'k'a: 'ya, ts!ā'ts!ā^εyē, ā'ngwadzēs nē'nā'lanukwaq!ōs?' nē'x^εlaē.
Wä, lē'x^εidaem^εlā'wisē ts!ē'k!ūxsde' begwā'nem yā'q!ēg'a^εla. 40
Wä, lā'ēlaē nē'k'a: 'ya, nū'x^unē^εmis, hē'ēmaāxs nē'k'ēlā'xaqōs
qa dzā'q!wax^εidēlaxsens nā'lax,' nē'x^εlaēda ts!ē'k!ūxsde' be-
gwā'nema, yix q!ō'māsē. 'Wä, lā'laxs āx^εē'dlax mō'sgema lā'xen
q!ō'swutēx, wä, lā'laxs tē'x^ustōdlax g'āxenu^εx^u lā'xa legwī'laxsōs
g'ō'kwaq!ōs; wä, g'il'mēsek' L!ā'x^εwidg'anu^εx^u āwī'g'ik', wä, las 45
āxā'xōd g'ā'xenu^εx^u qas āxts!ō'daōs g'ā'xenu^εx^u lā'xa mō'sgemē
āwō' xā'laētsa g'ā'wēq!ānemē. Wä, las q!ū'ēlā'fīd'g'āxenu^εx^u lā'xa
kwā'wagā'yasa Lax^uLō'sē,' nē'x^εlaē. Wä, g'il'mēsen wē'εstamās qa
dzā'q!ūx^uidēsens nā'lax, wä, las ē't!ēd la āx^εē'dxa nē'msgemē q!ō'-
mās lā'xa kwā'wagā'yasa Lax^uLō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'il'mēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbete'ndeq lā'xēs
g'ā'yane^εmasōsaq,' nē'x^εlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a^εfēda
se^εyā'ts!ā megwōge'mxa gwōgū'myīmē. Wä, lā'ēlaē maē'mafēda
āle'la lāx wā'x^εsōdatā'ēyē p!esp!eyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55
nē'mts!aqē āle'la. Wä, lā'ēlaē nē'k'a: 'ya, g'ī'gāmē, Klwēk!waxā'-
wē, nō'gwaem sā'laēdāna. Wä, len nē'nā'lanu'kwa. Wä, hē'ēmaa
qe'nsō lāl winalēx Melā'lanukwē. Wä, lā'LES ā'ēm āx^εē'del g'ā'xen
lā'xg'in lāk gwā'laū'sa. Wä, hē'ēmisē yū'dukwa gā'yul lā'xen
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx nā'laqenwā'lisāsēs legwī'fōs. 60

- 61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say.'"
 "Thus said the | Fern to Great-Inventor. |
- 65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || "Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!" | Thus you shall say.'
 "Thus he said.
- 80 "This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |
 "Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wä, las 'nē'k'a: "Gwā'lax'in lā'tsalai', ā'lōx xēnt!eqa lā'xōs 'nā'-
 lāqosē', Dzā'q!walanukwai', Xa'yōlisāxtāyai';' 'nē'x'LES,' 'nē'x'-
 'laē sā'laēdana lāx Klwēk!waxā'wa'yē.

Wä, g'f'l'ēm'lā'wisē q!wē'fida, la'ē ō'gwaqa yā'q!ēg'a'lēda awi'na-
 65 gēmāla ē'x'sōx^u hē'f'a begwā'nema. Wä, lā'laē 'nē'ka: 'ya,
 nux^unē'misai', wē'g'il hō'lēlal g'ā'xēn. Nō'gwaem q!wēā'ts!eqa.
 Wä, hē'maa qasō lāl wī'nalex Melā'lanukwē, wä, lā'lē lā'k!wē-
 maslēda melā'sē lē'wa yū'gwa, wä, lēn lēx'aem gwē'x'idaasnux^u
 q!ō'x'widā'masxa melā'sē. Wä, lā'xaen gwē'x'idaasnux^uem ts!ē-

70 x'idāmasxa yū'gwa,' 'nē'x'laē q!wēā'ts!eqax Klwēk!waxā'wa'yē.
 Wä, hē'maa qō yū'gwaqelala melā'sē, wä, lā'LES āx'ē'del g'ā'xēn
 lō' yū'dukwa g'ā'yōl lā'xēn g'ō'kūlōtēx. Wä, las āxēnō'lisa
 g'ā'xenu'x^u lā'xa 'nā'lanā'yasēs legwī'lōs. Wä, g'f'l'ēndwisenu'x^u
 elx'ē'lgwis'ī'del, wä, lā'LES de'nx'idlōl. Wä, hē'ems wāldemla:
 75 'Wē'g'il la hō'lēlal g'ā'xēn, Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwa
 g'ā'xēn. La'men ē'l'x'elgwī'sa, xē'kwasg'in k'lel'mk' lōl, ā'n'ān-
 wēgā'; Dzā'q!walanukwai', Xa'yōlisāxtāyai', Q!ō'xūlisāxtāyai',
 nē'x'LES,' 'nē'x'laē.

Wä, yū'mis la hā'yig'isōsōxda ā'lēx begwā'nema. Wä, lā'laē
 80 ē'x'idē nā'qa'yas Klwēk!waxā'wa'yē qa wā'idemas q!wēā'ts!eqē.

Wä, lā'laē ē't!ēd yā'q!ēg'a'lē Xū'mtā'la. Wä, lā'laē 'nē'k'a:
 "ya, nū'x'nēmisai', wē'g'il lā'g'a gwā'sgēm'x'idēx qen ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water; praying with the || words of 5

gwē'x'sdemk' lā'x'da'xōL. Wä, hē'ēmaa qasō lāl wī'nalex ME- 83
lā'lanukwē qaxs k'lēsaē q!ō'x'widaē'noxwa. Wä, gr'ī'ēmīwits ālē'-
xwalōL, wä, g'ā'xlē mō'x'la bē'begwānem laē'L lā'xen g'ō'kwē. 85
Wä, lā'lē k'lā'x'ēidel lāx dzexdzegwī'lasen g'ō'kwēx. Wä, lā'lē
gō'xsemēleqē. Wä, lā'lē gō'xstendeīxa dzexdzegwī'ldāsē lā'xa
de'msx'ē. Wä, la 'nē'k'ēda 'nemō'kwē e'lxlā'ya: 'Wä, Dzā'-
q!walanukwai', gē'las yā'yālxg'a Melā'lanukük!' Wä, hē'x'ēi-
daēmīwīsē g'ā'xlē Dzāq!walanukwē. Wē, lālē 'nemxsaēmī 90
'nā'lalē yā'laxdemla'sē. Wä, lā'lē q!ō'x'widel. Wä, lā'lē
mō'p!enxwa'slē q!eq!ō'gūsl. Wä, hē'ēmits lāl ālē'x'widaasda'x'ulōs.
Wä, hē'ēmaa qasō 'nex'l qa dzedzā'q!ūsīltsōxda 'nā'lax. Wä,
lā'lē 'nā'xwaēmī lē'lālala mō'kwē bē'begwānem lāx Dzā'q!wa-
lanukwē. Wä, lālē 'nēx'la g'ālaba'yē, yīxs k'lē'smaē gō'xstendxa 95
dzexdzagwī'lasen g'ō'kwē: 'lē'lālēnlōL, Dzā'q!walanukwai', qa's
g'ā'xaōs wā'x'ēd g'ā'xen yō'x'widen lā'xen lalai'. Maē'mōp!ēnāla-
ga'ēmīts;' 'nēx'lē. 'Wä, lālē mōp!enxwa'sl 'nālās dzedzā'q!ūsl.
Wä, hē'mēq,' 'nē'x'laē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wä, hē'mis lā'g'ilasōx la hē gwē'g'ilōxda ā'lēx begwā'nem. 100
G'ī'fmaē lā'k!wēmas melā'sa, yī'xg'in lā'laēk' lā'xa 'nē'ldzē, wä,
gr'ī'fmesen hē'laxa xu'mdasē, wä, hē'x'ēida'fmesen gō'x'widxa
dzexdzeq!ū'sas, yī'sen 'wā'x'sōlts!āna. Wä, len x'ī'lp!ēd hē'lk'!o-
wē'sta x'īlp!ēda qen k!a'ste'ndēs. Wä, la'men ts!ē'lwaqas wā'l-
demas Xū'mtā'la. Wä, len hē'em k!a'ste'ndxen gō'xek'u, lāx 5

5 Land-Otter. Then I throw into the water what I am carrying |
northward from the otter-slide; and while I am carrying the soil |
from the otter-slide, my crew beat time on the side of our canoe, |
and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as
soon as I throw it into the water, I say, 'I call you, Northwest-
Wind, | that you may come and help me, and blow me to the place
where I am going. | For four days you shall do so.' |

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready,
and I tell them to go ahead and | paddle together, and four times we
pull our paddles through the water; | and we all begin to paddle;
and I say, | 'Let us paddle away from the northwest, for it is already
coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The
first one is the crab, when it is hung over | the fire and hidden in the
holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears
and its nose, and they push into the lower end a | sharp split pine-
stick and place it by the side of the fire; | and, again, a snail, when

6 gwā'laūsa xū'mdasē. Wā, hē'maaxg'in lēk' gō'xūlaxa dzexdzē-
gwa'sasa xū'mdasē; lā'en lē'elōtē t!ē'msägendxenu'xū yā'yats!ē.
Wā, la 'nē'k'a: 'Gwā'la ā'telēsaxwa 'na'wūlakwēx ā'lōx ā'telēsens
'nā'lax.' Wā, hē'misen la x'īlp!idaāsē qen k'la'ste'ndēq. Wā,
10 g'f'lmēsen k'la'ste'ndēq lē'g'in 'nē'k'a: 'Lē'lālenlōl Dzā'q!wala-
nukwai', qas g'ā'xaōs wā'x'ēd g'ā'xen yō'x'ēwiden lā'xen lalai'.
Maē'mōp!enālagā'ēm!ts.'

Wā, g'f'lmēsen mō'p!ena hē gwē'x'ēdē lē'g'in lā'xsa lā'xen
yā'yats!ē. Wā, lanu'xū dā'x'ēdxenu'xū sē'sēwayowē qen wā'xē-
15 xen lē'elōtē qa gwā'falēs. Wā, len wā'xaq qa 'nemā'x'ēdēs sē'x-
'wida. Wā, lanu'xū k'īdzēlā'yalasenu'xū sē'sēwayo, mō'p!ena
hē gwē'x'ēdēda. Wā, lanu'xū sē'x'wida. Wā, len 'nē'k'a: "Wē'g'a
sē'xāsux Dzā'q!walanukwēx qaxs g'ā'x'maēx lā'xens ē'lxlā'yēx,"
'nē'k'enlaxg'in lēk' sē'x'wida lē'wun lē'elōtē.

20 Wā, laem gwā't lā'xēda mō'x'ēwidāla dzedzū'q!walayā. Wā,
hē'mēda g'ā'laba'yasēda q!ōmā'sē, yīxs la'ē tēx'ustō'yō lā'xa
legwī'lē, qas lē q!ū'lā'fidayā lāx kwā'wagā'yasa lāx'ūlō'sē.
Wā, la ēdēlē'lē sā'laēdānaxs la'ē āx'ē'tsēwēda mō'wē qas
gū'ms'itse'wēsa gugū'myīmē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 p!ēp!aspā'yā's lē'wis x'ix'ē'ndzasē. Wā, la l!ēl!ē'nq!exsdālaxa
ēē'x'baā'kwē xōk'ū xēx'mesa' qas lā'nōlidzemē lā'xa legwī'lē.
Wā, la ē'dēlēlēda q!wēā'dzēqē yīxs āx'ē'tsēwēda mō'wē qas

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

"I call you, Northwest-Wind, wo! | 10

"Come, Northwest-Wind, wo! |

"Come quickly, Northwest-Wind! |

"I come to call you again, wo!" |

Every time he says "wo" he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, "Wo!" as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

ǎxe'nōlidzema'ē lā'xa lēgwī'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsa dzexdzeqlwā'sa xū'mdasē, yixs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, lae'm mō'x'widāla. 30

Wā, hē'mis 'nem lē'lalā'yuxa dzā'q!walanukwēda 'wā'ēwadē, 1
yīxa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'emxaaxg'anu'x'
sēyu'nā'kūlēk lā'xa q!ō'qūla, yixs ts!ē'lqwaēda 'nā'lāxa hē'enxē.
Wā, g'il'mēsenu'x' dō'qūlaxa 'mē'l'x'āla 'wā'ēwadē. Wā, lanu'x'
gwā'ēsta lāq qenu'x' ǎx'ē'dēxa 'wā'lasē 'wā'ēwadē. Wā, la 'mē'ns- 5
'idēda āū'xsilalaq. Wā, la hāyā'xk!ōt!ēbō'da. Wā, la lā'x'wa-
lexsa laxenu'x' yā'ēyats!ē qas gwē'gemalē lā'xa gwā'ēnakwē.
Wā, la ǎx'ā'LElōtsa 'wā'ēwadē lā'xēs se'msē. Wā, la hā'sela lax'sā'la
lāx kwā'k'ō'gā'yasa 'wā'ēwadē:

"Lē'lalēnlōl Dzā'q!walanukwa, wō! 10

"Ē'tsē'stenlōl Dzā'q!walanukwa, wō!

"Gē'lag'a Dzā'q!walanukwa, wō!

"Ā'lelē'lla Dzā'q!walanuk', g'ā'x'mēn ē'tsē'stōla, wō!"

G'í'lnaxwaem 'nē'k'a "wō", lā'ē x'í'lp!ēda hēlk!ōwē'sta qa's
ǎxe'nsēs ō'ba'yasa 'wā'ēwadē lā'xa de'msx'ē. Wā, la mēde'lqūla 15
qaxs g'í'ldēsāē 'nē'k'exs la'ē x'í'lp!ēda "wō." Wā, g'í'l'mēs wū'lbē
hā'sa'yasēxs la'ē ē't!ēd gwē'gemx'id qas gwē'bax'ēidēsā 'wā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'ul.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē't!ēd 'lā'q!ūg'a'la hā'sela. Wā, g'í'l-
'mēs lā'g'aa lāx "wō," lā'ē x'í'lp!ēdex 'wā'sgē'masasēs hā'sa'yē qā-
20 mētste'ndēs ō'ba'yas lā'xa de'msx'ē. Wā, g'í'l'mēs lā'bē hā'sa-
'yas la'ē ē'tēd lā'x'wīd qā's ē't!ēdē gwē'gēm'x'īd lā'xa gwā'n-
akwē. Wā, g'í'l'mēs mō'p!ēna la'ē 'nē'k'a "wō" qā's wē'gūnsēsa
'wā'wadē. Wā, la dā'x'īdxēs sē'wayowē qā's sē'x'wīdē. Wā, la
'nē'k'a: "Wē'g'a sē'x'wīdex qaxs g'ā'x'maen lē'lanēmēx," 'nē'
25 k'exs la'ē wī'ēla sē'x'wīda. Qese'mxaēxa Kwā'g'ulē.

1 G'a'em ō'gwaqa dzedzā'q!walā'yusa Gō'sg'imuxwē, g'a'da mō's-
gemk' gā'dzeqa. Wā, hē'ēmaēxs melā'saē, wā, la wā'laqēla qā
dzā'q!ūx'īdēs. Wā, g'í'l'mēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ema'isē qā's ā'lēx'īdēxa mō'sgemē gā'dzeqa. Wā,
5 g'í'l'mēs q!āxa gā'dzeqē la'ē dā'laq qā's lē lā'sdēsa lā'xa l'ema'isē
qā's lē āx'ē'lilas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gugū'm-
yīmē qā's qūpse'mdalis hā'melxse'mdes lā'xa mō'sgemē gā'dze-
qa. Wā, g'í'l'mēsē gwā'la la'ē āx'ē'dxa denā'sē qā's dzex'ē'dēq.
Wā, la āx'ē'dxa mō'ts!aqē lāq. Wā, la āx'ē'dxa 'ne'msgemē lā'xa
10 gā'dzeqē qā's yil'ē'dēsa denā'sē, lā'x ō'balts!āna'yas. Wā, lae'mk-
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē't!ēd hē gwē'x'īdxa
waō'kwē. Wā, g'í'l'mēsē gwā'lexs la'ē tē'x'walelōts lā'xa neqō'-
stā'wasēs legwī'lē qā kwā'x'ase'wēsēsa kwax'īla. Wā, g'í'l'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
 pray you, Owner-of-the-Weather, | to make your weather right,
 Owner-of-the-Weather! O | Supernatural-One! make your weather
 right and call | Northwest-Wind and East-Wind and Clear-Weather-
 Above."—"Yes," | says the man who himself gives answer. || He 20
 pretends that the star-fish says this. Then the man says, | "Don't
 let me be too near the fire! Don't let me be too near the fire, else
 your | weather will be too good. Don't let me be too near the fire,
 else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
 which hold the four star-fish, and he carries them into the woods 25
 and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
 place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
 it calm, for all the winds, wherever they come from— | the north-
 west wind, and the northeast wind, and the south wind, and the
 southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
 or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemx^uidexs la'ēda begwā'nemē 'nē'k'a: "Wā, 'nē'ne-
 mōkwā'! Wē'g'a yā'l'ālex; la'men hāwā'xelalōl 'nē'nā'lanukwā' 15
 qa wē'g'aōs wāx hē'li'lāxas 'nā'lāqōs, 'nē'na'lanukwā'; yūL, nā'na-
 wālakwā'. Wē'g'il la hē'li'lālexs 'nā'lāqōs qa's lē'ēlāāōsax Dzā'-
 q!walanukwā', Xā'yolisaxtāyāā', Q!ōxūlisaxtāyāā'."—"Wā," 'nē'-
 k'exs la'ē q!ūlē'x's'em nā'nax'ma'ēda begwā'nemē. Wā, lae'm
 hē'bōla yā'q!ent'ālēda gā'dzeqē. Wā, lā'xaē 'nē'k'ēda begwā'nemē: 20
 "Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs 'na'-
 lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xe'nt!eqelēsōs 'nā'lāqōs,"
 'nē'x'laē.

Wā, g'il'mēsē q!wē'f'idexs la'ē āLE'maxōdxa dena'sē, yix te-
 gwē'lemasa mō'wē gā'dzeqa qa's lē ā'Lē'stas lā'xa ā'L'ē qa's lē 25
 q!ūlā'lābōlsas lāx āwā'gā'yasa ts!ekumē'Lē. Wā, g'ā'x'em bās.

Wā, la 'nē'k'ēda wāō'kwaqēxs le'ma'ē aē'daaqas lā'xa L'ema'-
 isē lā'xēs g'ā'yanemasaq.

Wā, g'ae'mxaēg'a'da 'nē'mx'idālak lē'ēlālayū lā'xa yā'la lōxs 1
 gwē'x'idaāsnu kwaē q!ō'x'widā'masxa 'nā'xwa qa's g'ā'yōlasa
 yā'lāxa dzā'q!wa lē'wa xā'yolē lē'wa yū'xdāla lē'wa melā'sē,
 yixs wā'x'maē lā'k!wēmasa.

Wā, hē'maēxg'anu'x^u lē'LEk' lā'xa qwē'sāla, yixs k!wā'xsalaēda 5
 yikwi'ēlayag'uL, yixa ts!edā'qē; wā, wā'x'mēsē hē't!ēda begwā'-

- 8 what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and
 10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |
- 15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
- 20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
- 25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
- 30 gone into the || womb of the mother of twins. |

- 7 nemē. Wä, g'í'l'mēs k'leyâ's yâ'la, yíxa gwe'yâ'sa bā'k'lumē g'ā'-maqala; wä, lē'da ts!edā'q, yí'xa yíkwí'elayag'ül gwe'gemx'íd lā'xa gwā'nakwē, yíxs lalaā'ē lā'xa 'ne'ldzē. Wä, la ē'k'lē'staxēs
- 10 hē'lk'!ōts!āna qas xē'lp!idēsēs a'yasowē' gwayō'lelas lā'xa 'ne'ldzē. Wä, la 'nē'k'a: "Lē'lälēnlōl, Dzā'q!walanukwē." Wä, la mō'p!ēna hē gwē'x'ídē, la'ē 'nē'k'a: "Wē'g'il la sē'xaltsux Dzā'q!walanukwē!" Wä, hē'emxaa'wis gwē'g'ilēda begwā'nemē.
- Wä, g'í'l'mēsē pe'lxela la'ēda yíkwí'elayag'ül āx'ē'dxēs lete'ml
- 15 qas aē'k'lē'stēs. Wä, lae'm dā'lasēs hē'lk'!ōts!āna lāq. Wä, la hē gwē'lēda lete'ml qas g'ā'xē qāpā'lelōts lā'xēs tek'!ē'. Wä, la mō'p!ēna hē gwē'x'ídē. Wä, lae'm lē'lālaxa pe'lxela qa g'ā'xēs 'wí'laēl, lāx tek'!ē's; lōxs hā'na!ā'ēda begwā'nem yíkwí'elayag'ula, wä, g'í'l'mēs pe'lxela, la'ē āx'ē'dxēs lete'ml qas mō'
- 20 p!ēnē xē'lp!ides lā'xa pe'lxela qas qāpala'xsē lāx k!wā'abē-laxsa k!wāxdzā'sas lā'xa ā'g'iwa'yasa xwā'klūna. Wä, laem'laē 'wilt!ā'wēda pe'lxela lā'xa lete'mlē. Wä, g'í'l'mēsē k'leā's lete'mlēda hā'n!lēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela. Wä, lat!a q!ūlā'lits lā'xēs tek'!ē'. Wä, la mō'p!ēna hē gwē'
- 25 x'ídē. Wä, hē'emxaa'wisē gwē'g'ilēda ts!edā'qē, yí'xa yíkwí'elayag'ül yísēs 'nēx'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq!ānemē. Wä, lae'mxaa āx'ē'dxēs 'nēx'una'yē qas mō'qwēs lā'xa pe'lxela. Wä, lae'mxaa mō'p!ēna mō'xgwaēdzentsēs 'nēx'una'yē, wä, lae'm 'nē'k'ēda wā'kwē bā'k!umqēxs la'ē 'wí'la lā'ts!ewēda pe'lxela lāx
- 30 bā'ts!ēsa yíkwí'elayag'ülē. Wä, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wä, g'í'lēmēs wā'laqelēda bā'k'lumaq, k!wē'sida, lā'ē lē'elālasē- 31
wēda yikwī'elēmē g'í'ng'ínānema qa's āx'ē'tsēwēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yikwī'elēmē L'lē-
L'lā'L'ayats!ā'yē. Wä, la'mēs yā'q!ēg'a'elēda begwānēmē, yí'xa
wā'laqēla qa k!wē's'idēs. Wä, la 'nē'k'a: "Wä, 'nē'nēmō'kwē, 35
la'mē hāwā'xēlaLōL qa's wē'g'ILōs Lē'Laxōdēlxa nā'ēya, qaxg'ín
la'mē'k' qe'mx'witsōxda qe'mxwēxsanu'x'ū ts!ē'ts!ēq!ēna'yē lāxs
x'ēx'ō'msaqōs. Wä, lā'lōx k!wē'smis lā'xēs g'ā'yanakūlasaōs,
nāna'wālakwē."

Wä, la 'nā'l'nēmp!enēda yikwī'elēmē L'lē'Lā'L'ayadza'yē hē'x'ēi- 40
daem q!wē'g'a'la qaxs 'nē'k'aē ā'em aē'mlāla'yā, yí'sa hē g'wē'-
x'ēidēq. Wä, lae'm g'wā'lēq.

Wä, g'í'lēmēs wālaqelēda bā'k'lumaq yū'gwa, la'ē lē'elālasēwēda 1
yikwī'elēmē L'lē'Lā'L'ayadza'ya. Wä, la āx'ē'tsēwēda dzē'k!wisē,
yixs g'its!āē lāxa ām'āma'yē wā'wadē. Wä, la x'ī'x'ts!ānēdayā.
Wä, la dzā'kulayūwēda e'e'yasō' qa 'nēmā'x'ēidēs q!ē'lq!ēlsāla. Wä,
la lāx'wīdayuwēda hēlk!ōts!āna'yē lāx gemxenulemā'yasa L'lā- 5
L'ayadza'yē. Wä, la lāx'wīdayuwēda gemk!ōts!āna'yē lāx hēlk!ōde-
nūlēmā'yasa yikwī'elēmē L'lā'L'ayadzē, qālaxs k'ī'mk'aqugemlīāēda
yikwī'elēmē L'lē'Lā'L'ayadzē Lē'wa Lē'elānēmēq. Wä, la mō'plēna
hē g'wē'x'ēidēna'xwaq lā'qēxs 'nā'l'nēmō'kwaē. Wä, la yā'q!ēnt!a-
tā'yēda Lē'lānēmēxa yikwī'elēmē L'lē'Lā'L'ayadza'ya, laē lat!ē'tsa 10
dzē'k!wisē lā'xa yikwī'elēmē L'lē'Lā'L'ayadza'ya. Wä, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwē, 'nē'k'āā'qōs 'nē'nā'lanukwa. Wē'g'ax'ōx
g'ā'xsta'yōs 'nā'lēqōs qaxg'in hē'mēk' lā'g'ila lā'datōdxōs
x'ēx'ō'msaqōs qa wē'g'iltsox yū'gwax'ēidel, qa pā'fīdēltsa
15 wā'x'a qanu'x' nā'mētse'wa g'ā'xēx manā'la k'lō'tēla lā'xwa
ō'x'siwa'yaxsa wax." Wä, g'il'ēmēla'wisē q'wē'l'fid ya'q'ent!a-
lēda lē'elānemēq la'ē 'nā'l'f'nēpl'ēna q'wē'g'a'lē yikwi'ēlemē l'ē'lā-
lāyadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nē'laxēs
g'il'g'aōhukwē.

20 Wä, g'il'ēmēs wa'laqelēda bā'k'lumaq aē'g'isēda 'nā'la, la'ē lē'-
elāxaxa yikwi'ēlemē l'ē'lā'lāyadza'ya. Wä, g'il'ēmēsē g'ā'xēda
yikwi'ēlemē l'ē'lā'lā'ayadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda lē'elāne-
mēq lēp'lā'līxa alō'masē lē'wa'ya lā'xa ō'gwiwalīasēs g'ō'kwē.
Wä, la āx'ē'dxa q'lō'lats!ē qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la
25 k'lip!ē'dxa mō'sgemē x'ī'x'ixsemāla tlē'sema qa's k'lipstē'ndēs
lā'xa 'wā'pē q'lō'ts!āxa q'lō'lats!ē. Wä, g'il'ēmēsē kux'stax'ē'dēda
'wā'pē, la'ēda lē'elānemēxa yikwi'ēlemē l'ē'lā'lāyadzē lē'elālaq
qa lēs k'lūs'ā'līl lāx 'wā'x'sōtga'yasa q'lō'lats!ē. Wä, lē'da
begwā'nēmē lē'elāxēs gēnē'mē qa lēs ts!ō'ts!ōxūmx'ēideq. Wä,
30 hē'x'ida'mēsē lē'da ts!edā'qē qa's lē k'lwā'k!wagō'deq. Wä,
lē'da ts!edā'qē dā'x'ēdex x'ō'msasa g'ā'lē ma'yūlemsēs abē'mpē,
wä, la kwā's'ēdex x'ō'msas. Wä, g'il'ēmēsē gwā'la la'ē āx'ē'dxa
q'lō'yaakwē k'ā'dzekwa qa's dā'sgemdēs lāx x'ō'msasa yikwi'ēlemē
l'ā'lāyadzē. Wä, g'il'ēmēs gwā'l dādāsgēmax x'ō'msasa yiyekwi'ēlemē
35 l'ē'lā'lāyadza'ya la'ē āx'ē'dēda ts!edā'qaxa yā'sekwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!¹ And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyikwī'lema. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux'p!enēnu'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wā, la mō'p!enaxs la'ē gū'ms'idex gō'-
 gūma'ya lō' x'ō'msas. Wā, la gwā'la lā'xa 'nemō'kwē la'ē t'it'ed
 lē'lālaxa 'nemō'kwē. Wā, hē'emxaa'wisē gwē'x'idex. Wā, g'ī'l- 40
 'mēsē gwā'le la'ē 'yā'laqēda ts!edā'qē lā'xa L!ā'L!ayadza'yē qa lēs
 k!wā'k!wagōgūlil lē'wis 'ne'mwōtē. Wā, lē'da ts!edā'qē gē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex'semē gū'myats!ē.
 Wā, g'ī'l'mēsē gwā'la g'ā'xāē k!wā'galila. Wā, la lē'lālaxēs
 lā'wūnemē. Wā, la'mēsē wā'xaxēs lā'wūnemē qa wē'g'is 45
 ts!E'lwaqaxa yēyikwī'lemē L!ē'L!āL!ayadza'ya. Wā, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'galil lāx neqemā'lilasa
 yē'yikwī'lemē L!ē'L!āL!ayadza'ya. Wā, la yā'q!eg'a'la. Wā, la'nē'k'a:
 "Wē'g'it la hō'lēlal g'ā'xen, yūL 'na'na'wālak". Hē'den lāg'ila
 lē'lālax-da'xōL qas wē'g'ilōs 'nē'nawāla'x'sēlaL qā aē'k!es'ida- 50
 g'iltōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'g'ax'ōx hē'ENXESLō 'nā'lāqōs
 mē'mā'silē. Wā, yū'mēsen ayax'da'xōLō'xda yā'sakwēx la
 āxamē'x'da'xōL lē'wō'xda gwegū'myīmēx. Wā, g'a'mēsēg'a'da
 maē'mōts!aqek' ts!E'lk!EXsdēsa kwē'kwē," 'nē'x'elaēxs la'ē lā'x'ūlil
 qa's lē Lā'salalōtsa maē'mōts!aqē ts!E'Its!Elk', lāx x'ēx'ō'msasa 55
 g'ī'ng'inānemē. Wā, lae'm'laē ā'em xū'ls'idēda ma'lō'kwē L!ē'-
 L!āL!ayadza'ya. Wā, lae'm lā'ba.

¹ Twins are considered to be salmon.

- 1 When there is no rain in the world | and the rivers are low and the
 salmon can not ascend the rivers | because they are very dry, and
 we wait in vain | for the salmon to ascend the rivers; then, when we ||
 5 get tired waiting for rain to come, we see that | the bodies of the
 salmon turn black. Then we take castorium | (of the beaver) and
 we give it to a virgin | to dip four times into the river, for four days
 10 in the morning. | And the virgin is instructed what to say || every
 time she dips the castorium into the river. She says: | "Let your
 weather come, Weather-Owner! This one who — | calls you, South-
 west-Wind, and Southeast-Wind. Now | you will come and bring
 rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
 15 the virgin every time, || after she has dipped the castorium into the
 river. | Sometimes it will rain at once at night, | when the castorium
 is used. | Sometimes it may not rain for four days, | for this is a
 20 strong rain-caller of the Indians. || And there is one next to cas-
 torium. |

Now you will listen (to it). Another one is blue hellebore. |
 When there is no castorium, | dried blue hellebore is taken and put

- 1 Wä, g'í'fem hē'menala ts!ets!ē'xasens 'nā'lax, wä, la hē'x'ē-
 daem k'ō't'idēda wī'wa; wä, la k'leō's g'wē'x'ēdaas ts!ē'lx'ēda
 k'!ō'k!ūtela qaxs lō'maē la lale'mxwasa; wä lanu'x'u wūl'ē'm
 nemē'sa lā'xa k'!ō'tela qa ts!ē'lx'ēdēs; wä, g'í'fēmēnu'x'u yā'-
 5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lōxgwanu'x'u lēk' dōqūlaqēxs
 la'ē ts!ō'ts!al'ēnx'ēdēda k'!ō'talēxg'anu'x'u lēk' āx'ē'dxa g'wā'ya-
 'lats!ēsa ts!ā'wē, qanu'x'u ts!ā'wēs lā'xa k'!eyā'la ts!ēdā'qa qa
 lēs mō'p!ēna hapensaq lā'xa wāxa gēgaū'lasa mō'xxa 'nā'la.
 Wä, la lē'xsex'ētse'wē'da k'!eyā'la ts!ēdā'qa qa wā'ldemsēxs
 10 la'naḡwāē g'wāl hapenaxa g'wā'ya'lats!ēsa ts!ā'wē. Wä, la 'nē'k'a:
 "Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. Gadē'ga hē'lemx'stāsilak'
 lē'ēlalōl l'ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wä, lae'ms
 g'āxl yū'x'widlesā Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.
 Yū'gwas, yū'gwas wāmō," 'nē'x'naḡwēda k'!eyā'la ts!ēdā'qa la'ē
 15 g'wāl mō'p!ēna hapensa lā'xa wa, yī'xa g'wā'ya'lats!ēsa ts!ā'wē.
 Wä, 'nā't'nemp!ēna la'ē hē'x'ēdaem yū'gwax'ēidxa la gā'nul'i-
 dayas g'í'lx'demas āx'ē'tse'wēda g'wā'ya'lats!ēsa ts!ā'wē. Wä,
 lā'laē 'nā't'nemp!ēna lā'laa lāx mō'p!ēnxwāsē 'nā'lēs k'!ēs
 yū'gwax'ēda, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
 20 klumēx, lē'wa mā'k'ilalāqek' lāxg'a'da g'wā'ya'lats!ēg'asa ts!ā'wē.
 Wä, la'mēts hō'lēlal. Wä, hē'ēmis 'nē'mx'ēdalēda ā'xsolē.
 Wä, g'í'fem k'leā's g'wā'yōlasxa g'wā'ya'lats!ēsa ts!ā'wē, la'ē
 āx'ē'tse'wēda ā'xsolēxs lē'mxwāē qa's lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, | 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters.||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!eg'a¹ēda begwā'nemē, yí'xa la axste'ndeq lā'xa wa
Wä, la^mmēs 'nē'k'a, . . . (manuscript incomplete). 25

Wä,¹ laxaē k'lēts'lēnox^u hēx'īd tsāx'īdexa lēwa yīxs āl^mmaē.
tsāx'īdqēxs lae mōp!enxwa^{sē} 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'ālē begwānemqēxs g'il^mmēlaxē hēx'īdaemlax tsāx'īdeq
lālax¹laē hēx'īdaem lāx 'yī'yāg'es lāxa 'nāla lōxs lēlax memle-
g'ilala qaxs hē^mmael gāgempsa Melālanukwa lēwa. Wä, hē^mmis 30
lāg'ilas k'lēs hēx'īd tsāx'ītse¹wa.

HUNTING TABOOS

Wä, g'a^mmēts 'nem wūlāsewosēg'a mamalt'ēk!¹a'yasa hān^menl'lē- 1
noxwē qa q'lālag'ilts genemasēx gwāgwaagasas lō^s hē gwagwaaqēda
āl^lē lō^s la sēx^swida, qaxs k'lēsaēda hān^menl'lēnoxwē hēlq'lālxēs
genemē geyōl q'lālx gwāgwaagaslas qaēda 'naxwa ts'lēdaqa yīxs
laē gwāgwēx^sāla qaēs ts'lēdax^swūtē lāx laaslasēs lā^swūnemē, yīxs 5
nēlase^swaasēs lā^swūnemasēs laūs^la. Wä, hē^melāwis wūleltsa
hānālase^swasa hānl'lēnoxwēda g'ilg'aōmasē wāldemas genemas.
Wä, hē^melāwis lāg'ilas hāwīnatelēda g'ilg'aōmasē wāx^s hānāl^lasōsa
hānl'lēnoxwē.

Wāx^sēda ēg'ilwatē genemsa hānl'lēnoxwē lā āem k'!waēl doqwa- 10
laxēs laxes lā^swūnemaxs laē xwānatēla. Wä, la^mmē hēwāxa wūlāx
lāaslas. Wä, g'il^mmēsē la gagāla lāwelsē hānl'lēnoxwē lā^swūnems
laē lāx^sūlilēda ts'lēdāqē qa^s lā k'¹ex^salisa lāxa l'ēma^sisē. Wä,

¹Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

g'íl'mēse gwāla laē lāsdēs lāxa L'ema'isē k'lē's yāyanaxs lāsdēselaē
15 qa's lā laēl lāxēs g'ōkwē qa's lā k'wāg'alēla. Wā, lā nenxwaakwa-
lat'ēxs laē hāmx'ēidaxa hōlalē hēsha'mā'ya. Wā, laem hēwāxa
pōfida, qaxs hōlalaēs hāmx'ēitse'wē. Wā, hēem'lawise gwēg'ilēda
g'ilg'aōmasē hānāl'asōs lā'wūnema hānL'axsemē ts!edūqē gwayi-
ēlālasas. Wā, la'mēda g'ilg'aōmasē k'lē's awali'ēlāxas laē ālā qa's
20 hā'mā'ya. Wā, lā k'lē's pōfida yīxa g'ilg'aōmasē.

Wāx'i hē ālēxwasōsa ālē'winowwa q'lāsa Lē'wa xā'wa, wā lēda
ālē'waxsemē ts!edūq, yīx genemasa ālē'winowwē āem hēmenēl
kū'ēlil laxēs kū'ēlēlāsē Lepsamalila ts!ex'āsē lē'wē' lāq. Wā, hēem
lāg'ilas hē gwēg'ilēda ālē'waxsemē ts!edūqa, qa mēxēsa q'lāsa Lē'wa
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasa ālē'waxsemē ts!edūqa.

Wā, hās'taem lāxūla genemasa hānL'ēnoxwē Lē'wa ālē'winowwa
hē gwēg'ilēn la wāldema qaxs āla'maē hōlēmalēda hānL'ēnoxwē
Lē'wa ālēwinowwaxs q'lālaaq aēk'ilēs genemaxs āmlēxwāē.

Wāx'i yāg'ilwatēda genemasa hānL'ēnoxwē Lē'wa ālē'winowwē
30 yīxs ālō'stāgasaēxa qāyelkwē, wā, hēem k'lē's nēlasōsēs lā'wūnemē
lāx gwāgwaag'asasēxs hānāl'ēlē. Wā, hēem q'lūnāla hēx'idaem
k'āyasōses hānL'ēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'leā-
saē yānema lāxēs wāx'i hānāl'ase'wa. Wā, lā max'ts!ēda hānL'ē-
nox^u lāg'ilas k'āyaxēs genemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35 with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, || where they lie down and cohabit. After this they come out of the 40 woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the || left foot, and they sit down | in the water at the 45 same time. And both at the same time sprinkle water over th e | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After || they have done so, they come out of the water at 50 the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles || away to the place 55 where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

Hēxolēn l!elēwēsō lāxa ēg'ilwatē hānL!ēnoxwaxsem ts!edāqa, 35 yixs k'!ēsaē kūlkūlk'a lē'wis hānL!ēnoxwē lā'wūnema. Wā, g'il-mēsē xwānat'idē lā'wūnemas laē āxk'lālēda hānL!ēnoxwaxēs genema qa's lē la'sta lāxa wāxs nēxwālaē. Wā, g'il'mēsē lāg'aa lāxa wa, laē g'alag'iwafyēda hānL!ēnoxwasēs genēmāxs laē ālē'sta lāxa āl!ē' qa's kūlēmga'elsē qa's 'nēxwāla'x'idēx'da'xwē. Wā, 40 g'il'mēsē gwāla laē hōx'wūlt!a qa's lē lāx ōx'siwa'yasa wa qa's 'nemāx'idē xenx'idaxēs 'naenx'ūna'yēda hānL!ēnoxwē lē'wis hānL!ēnoxwaxsemē genema. Wā, lā 'nemāx'idaxat! t!ēp'stasēs hēlk'!ōtsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! t!ēp'stasēs gemxotsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! k!wa'sta 45 lāxa 'wāpē. Wā, lāxaē 'nemāx'idēxs laē xōs'itsa 'wāpē lāxēs hēlk'!ōt!ēna'yasēs ōk!wina'yē. Wā, g'il'mēsē mōp!ēna xōs'itsa 'wāpē lāq laē mōp!ēna xōs'idaxaaxēs gemxōt!ēna'yasēs ōk!wina'yē. Wā, lāwislē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il'mēsē gwāla laē 'nemāx'idaxat! lā'sta lāxa 'wāpē qa's yāwas'idē k!ū- 50 s'elsa. Wā, g'il'mēsē lem'x'ūnx'idā laē 'nēx'ūndēda hānL!ēnoxwasēs 'nēx'ūna'yē. Wā, lā qās'ida bāsēs genēmē. Wā, lā hē'nākūla'ma hānL!ēnoxwē laxēs g'ōkwē qa's āx'ēdēxēs gwēlgwā'la qa's mōxsēs lāxēs hānaL!aats!ē xwāxwagūma. Wā, lā'mē sēx'wida qa's lā lāxēs hānaL!aaslē. Wā, lā'mē āem k!wasē genēmas lāxa 55 wa. Wā, hēt!ē la gāla lā'wūnemas bās laē k!ēs ēālt'sēlaxs laē lāx-wēlsa qa's k!ēsē yāyanaxs laē qā'nakūlaxs laē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
60 eats a little. || She does not allow herself to eat much, so that | what is
hunted by her husband may do the same. This is called by the
people of olden times | *ts!Egwēlk^u* ("made short inside"), when she
does this purifying herself. Some hunters never lie down with their
wives.

65 When he cohabits with another woman every fourth || day and when
it is known by the wife of the hunter that her husband has a sweetheart |
and she is expert at purifying herself on behalf of the hunter, | the
hunter's wife gives a blanket | to the woman, the sweetheart of the
hunter her husband, so that it may not | remain a secret that the
70 woman and the husband of the || hunter's wife are sweethearts. Gen-
erally the husband of the | woman knows that she has a hunter for her
sweetheart, but he does not become | jealous because he takes the
blankets that are given to his wife. | Sometimes forty, or even a hun-
dred, blankets are given | by the hunter's wife to the husband of the one
75 who is the sweetheart of the || hunter her husband, and then the whole
tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
with his wife, and his sweetheart does not lie down with her hus-
80 band; and after four days the hunter comes || and lies down with his

58 laēl lāxēs g'ōkwē k'!ēsxat! yīnēla. Wā, lā k'!wāgalila. Wā,
ā'misē la seldēla k'!ēs yawix'ēla ōgū'ēla laqēxs ā'maē hēmenēl xāl'a
60 hā'māpa lāxēs k'!ēts!ēna'yē hēlq'lāla q!ēk'!ēsa qa hās gwēg'ilē
hānLase'was lā'wūnemas. Wā, hēm lēgad lāxa g'ālē begwā-
nems ts!Egwēlk^uā hē gwēg'ila q!ēqalē. Wāx'ēda waōkwē hānenl'ē-
noxwa lā hēwāxa kūl'ēlēnox^u lē'wis genēmē.

Wā, lā ōgū'ēlaem ts!ēdaqe lanaxwa nexwālasō'sēxa maēmop!ēn-
65 xwa'sē 'nāla, yix q!āl'mas genemasa hānLēnoxwēqēxs lālasēs
lā'wūnemēxa ēg'ilwatē lāx q!ēqela qaēda hānLēnoxwē. Wā,
hēmisa hānLēnoxwaxsēmē genemsa hānLēnoxwē ts!āsa p!ēlxē-
lasgemē lāxa ts!ēdāqē, lālasēs hānLēnoxwē lā'wūnemē, qa k'!ēsēs
t!at!aayaala lāxēs wālālaēna'ya ts!ēdāqē lō' lā'wūnemasa hānLē-
70 noxwaxsemē ts!ēdāqa. Wā, lā q!ūnala q!āl'aēmē lā'wūnemasa
ts!ēdāqaxs lālanokwaēs genemasa hānLēnoxwē. Wā, lā k'!ēs
bābala qaxs hēmaē āx'ēdxa p!ēlxelasgemē ts!ēwēx qaēs gene-
mēxa 'nal'nēmplēna mōx'sokwa lōxs lāk'!ēndaēda p!ēlxelasgemē
ts!ēwēsa genemasa hānLēnoxwē lāx lā'wūnemas lālasēs hānLē-
75 noxwē lā'wūnemē. Wā, lā 'nāxwa'mē g'ōkūlōtasa hānLēnoxwē
q!ālaqēxs wālālaē.

Wā, hēmisa lāg'ilas hē gwēg'ilēda hānLēnoxwē, yixs k'!ēsāē
kūlkūlk'a lē'wis genēmē. Wā, lāxaē lālas k'!ēs kūlkūlk'a lē'wis
lā'wūnemē. Wā, g'ilēmēsē mōp!ēnxwa'sē 'nālās g'āxaēda hānLē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any tabeos. This is called || *g'ıldēlk^u* ("madelong inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the tabeos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē kūlx'īd lāxēs lāla. Wā, lā hēx'idaem nexwālxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēsmēsē 'nāx'īdxa gāālāxs laē lāx'widēda
hānl'ēnoxwē 'nemāx'īda lē'wis lālēda ts!edāqē qa's lā lents!ēs
lāxa l'ema'sisē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'īdē
dās'ida. Wā, lā mōp!ena dās'ida gēgeyēnsela. Wā, g'il'mēsē g'wā
dāsa laē gūsēt!ēda lāxēs ōk!wina'yē. Wā, g'il'mēsē g'wāla laē 85
'nemāx'īd hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa
l'ema'sisē. Wā, g'il'mēsē lem'x'ūnx'īdē ōk!wina'yas laē 'nemāx'ī-
dexs laē 'nexūntsēs 'naen'x'ūna'yē. Wā, lā 'nemāx'īdexs laē
lāx'ūlēs lāxa l'ema'sisaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēts!ē- 90
na'yē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē genemasa hānl'ēnoxwē hēmenālaem l'āwentasa
he'māōmasē lāx lālāsēs lā'wūnemē qa hēmenē'em xāl!a ha'mās.
Wā, lāla k'leās aēk'ilasōsa genemasa hānl'ēnoxwē. Wā, hēm
lēgades g'ıldēlk^u, yīxa hē gwēg'ila lē'wa ōgū'la ts!edāqa. Wā, 95
hēm hē gwēg'ilēda hānl'ēnoxwē yīxs nenōlāēs genemasxa ts!edā-
qaxs qāyēlkwaē lōxs k'āt!alaē lōxs l'āsgasaēxa k'lēāsē q'lāl lax
aēk'ilase'wasa hānl'ēnoxwaxsem ts!edāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs genemē qa k'lēsēs
lābalax kūlē'lasas, yīxs laē hana!la lāxa āl!ē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx g'wa'yilālasasa genemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wä, la^mēsēn gwāgwēx^sālāl lāxa māma^tlēk[!]la qaēda ge-
 nemasa hānl[!]ēnoxwē lāx la gwāgwaagasasēs hānl[!]ēnoxwē lā^wū-
 5 nema, yīxs k[!]lēsaē lālālilē kū[!]lēlasasa hānl[!]ēnoxwē lāx kū[!]lēlasasēs
 genēmē. Wä, lā q[!]ūnāla k[!]lē ālaēm yaēq[!]lēg[!]lēda hānl[!]ēnoxwē
 lē^wis genēmē. Wä, hē^mēsēxs g[!]il^mēsa hānl[!]ēnoxwē mēxela
 l[!]ētaxa q[!]ūla ts[!]ēdāqa. Wä, g[!]il^mēsa hānl[!]ēnoxwē mēxala nēxwā-
 laxēs l[!]ētaxa q[!]ūla ts[!]ēdāqa, lā hēx[!]idaēm lāx[!]ūlil lāxēs
 10 kū[!]lēlasē qa^s seltūlēxs laē dāx[!]ēdxēs hānhānk[!]ēdzats[!]lē g[!]ildasa
 lē^wis hānlēmē lē^wis k[!]wa^yē lē^wēya lē^wis sē^wayowē. Wä, lā
 seltūlaxs laē lāwēls lāx t[!]ēx[!]ilāsēs g[!]ōkwē.

Wä, g[!]il^mēsē lāwēls lāx l[!]ūsanā^yasēs g[!]ōkwē laē xūt[!]ēlsaxa
 āwīnak[!]ūsē yīs gēxtā^yasēs hana[!]lax[!]sa^yasē sē^wayā. Wä, la^mē
 15 gwēbalē xūltā^yas lāx gwāgwaagasas laē sēx[!]wida. Wä, g[!]il^mēsē
 lāx[!]widē genemas laē dōx[!]walelaxēs lā^wūnemaxs k[!]lēsaē kū[!]lila.
 Wä, hēx[!]ida^mēsa ts[!]ēdāqē q[!]āl[!]alelaxēs lā^wūnemaxs mēxalaasa
 ēk[!]ē lāxēs hānl[!]ēno^xwēna^yē. Wä, lā lāwēls lāxa t[!]ēx[!]ilāsēs g[!]ōkwē
 qa^s dōx[!]widēxa āwīnak[!]ūsē. Wä, lā dōx[!]walelaxa xūltā^yasēs
 20 lā^wūnemē. Wä, la^mē q[!]āl[!]alelax gwāgwaagasas laxēq.

Wä, g[!]il^mēsē q[!]ūstax gwāgwaagasas laē āēm xwēlaqa la laēl
 laxēs g[!]ōk[!] k[!]lē yāyāna qa^s lā k[!]wag[!]āhla qa^s āx[!]ēdēxa hēmaō-
 masē qa^s hām^xē[!]idēq. Wä, la^mē gēgēg[!]ilil malēkwaxēs ha[!]ma^yē
 qa^s nēx[!]widēqēxs laē āla la ām[!]ēmayastā yīxs ēg[!]ilwataēda ge-
 25 nemasa hānl[!]ēnoxwē Wä, āl^mēsē gwāl hām[!]āpēxs laē ts[!]lēts[!]lē-
 nem[!]ax[!]ida.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, g'il'mēsē t'lēdzek!wa L!āsanā'yasa g'ōkwasa hānL!ēnoxwē 27
āxēs hānL!āēdzasē. Wä, g'il'mēsē mēxela neḡwālaxa genemaxa
ōgū!a begwānema, wä, lä k'leās gwēx'idaas nēlaxēs genemax lälē
hānL!al qaēs ēk'ē mēxa'ya qaxs ā'maē hēx'idaem Lāx'ūlila qaēs lä 30
ālēx'wida. Wä, g'il'mēsē lälawūts!a lāxēs g'ōkwaxs laē dāg'ilxLā-
laxa g'il!a xōk' k!wa'xLā'wē qaēs k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t!ēx'ilāsēs g'ōkwē, g'wēbala lāxa L!ēma'isē, la g'wāgwebala
lāxa 'neldzē. Wä, g'il'mēsē lāla hānL!ēnoxwē lāxa neqawīlasēs
g'ōkwē lä k'at!älotsa k!wa'xLā'wē lāxa g'wālaasa.¹ Wä, g'il'mēsē 35
g'wāgwāaqa lāxa g'wānakwē laē k'at!älotsa k!wa'xLā'wē. Wä, g'il-
mēsē aalaqa lāxa āl!ē laē k'at!älotsa k!wa'xLā'wē ālēbala lāx
āpsanā'yasēs g'ōkwē. Wä, hēmxaāwisē g'wāla xūlta'yas lāxa
āwīnak!ūsē lāxen g'ilx'dē g'wāgwēx's'ālasa.

Wä, lēx'aem hē g'wēg'ilatsa hānL!ēnoxwē yīxs mēxelaē neḡwālaxa 40
q!ūla ts!Edāqa. Wä, g'il'mēsē mēxela neḡwālaxa la lē! tsedāqa,
wä, lä q!ālelaxs k'leāsālē yānems lāxa g'ilg'aōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānL!ēnoxwē lē'wa k'!ēlk'!ēlk'!ēnoxwē, yīxs g'il-
'maēda k'!ēlk'!ēlk'!ēnoxwē mēxela neḡwālaxa q!ūla ts!Edāqa laē
q!ālelaqē laem māt'slāwēs k'!ēl'ayo. Wä, hēx'ida'mēsē la dō- 45
q'waxa k'!ēl'ayowē qaēs k'!ūsēx māt'slāwas. Wä, g'il'mēsē k'!ēl-
k'!ēlk'!ēnoxwē mēxela neḡwālaxa lē!lē ts!Edāqa; wä, lä q!āle-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!ēndzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said:¹ "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!ēl'g'ayāxs wēyōlāē lōxs l'ēnkwaasa 'wālasē g'il'g'aōmasēs k'!ēl'g'ayowē. Wā, laem lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēk'lū'f'yō qa bewē'x'wīdēsa ts!ē-dā'qē. Wā, hē'ēmaē T!ā't!ēnts!idē, yīxs la'e ma'lgū'nā'l'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēs gene'mē. Wā, la hēwā'xa bewē'x'wīda. Wā, g'a'mēs wā'ldēmsēg'a:] Hē'ēmaaxg'in lē'g'in la ma'lgū'nā'-
5 l'ēnxēlaxa ts!ē'wū'nxē geg'a'tsen la gene'ma. Wā, la hēwā'xa bewē'x'wīda. Wā, la ts!ēx'ilen nā'qa'yē qaxg'in hē'ēmēq lā'g'ila geg'ā'dēx'īd qen xū'ngwadēx'īdē. Wā, len lā'xa Gō'sg'imoxwē. Wā, len nē'laxa q!ū'l'yakwē Qwā'x'iladzē, yīsen nā'qa'yaxs 'yā'x'sē'maē qae'n gene'maxs k'!ē'saē bewē'x'wīdxa la ma'lgū'-
01 'nā'l'ēnx ts!ē'wū'nxā. Wā, la dā'f'ī'dē Qwā'x'ī'ladzē. Wā, la 'nē'k'a:¹ "ya, ā'dats, wē'g'ak'ā'slēla hō'lē'lal g'ā'xen, qen ts!ē-k'lā'lēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'as'maēxg'in la'k'asack geg'adk'atsōx Gā'laxāā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qē'l'xēla; wā, lā'k'asen mō'x'ūnxēlaxē ts!ē'wē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lalak'as ts!ēx'ī'len nā'qēk'asē. Wā, lā'k'asen lē'laxē wī'wā'nō'lēnoxwāse g'il'k'asda Gō'sg'imoxwa. Wā, len dō't!ēg'a'la. Wē, lā'k'asēn 'nēx'a: 'ya, wī'wanō'lēnox Gōs-g'imox". Wī'k'aslēla hō'lēlalōl ā'sa'yōlēnlōl qak'ā'sōs wā'x'ā'ōs wā'nol'īdk'asxen gene'mk'asēx qa qē'l'xēlē'sōx, 'nē'x'k'asenlax
20 wī'wā'nō'lēnoxwāse Gō'sg'imoxwē. Wā, lā'k'aslaēnē dō't!ēg'a'le

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā^εx'īladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

εnemō'xwē. Wā, lā'kas^εlaēnē εnē'x'a: 'ya g'ī'gā^εma, Qwā^εx'īladzē, 21
wī'g'εLElax'ōnō lā'welsk'aslōx G'ā'laxaā'kwē'lakwax, ā'lak'asōnō
wulela' lā'xens dō'det!lālag'ililemk'ā'sax.' Wā, lā'kas^εlaēnē k'ā'-
εyasōkwasē G'ā'laxaā'kwē'laxwē.

"Wā, g'ī'εem^εlaēnē lā'wels lā'kasē dō't!εgr'alk'asē wā'nō^εlaēno- 25
xwē. Wā, lā'kas^εlaēnē εnē'x'a: 'ya, g'ī'gā^εma, wī'k'asLEla εyā'-
lax'īdk'asLESē g'ī'ng'īnā'nemk'asbēdza^εwa qa lā'kasēsē ā'lāx'εne'm-
k'asa wī'sem gwā'lasa. Wā, hē'kas^εmēsēnē εne'mk'asa ts'ledā'x
gwā'lasa. Lā'k'aslēnē hā'yasek'ālal. Wā, g'ī'lk'as^εemxaēnē
g'ā'xk'asl qak'ā'sLESōnō āx'ē'dk'asLEqēnē qak'ā'ts hā'qodk'asaō- 30
saq. Wā, lā'k'aslāxaas yā'lōdk'asLEqēnē qaxs hē'kas^εmaēnē
ā'lēk'as q'lūlā'. Wā, lā'k'ats yī'εāLElō'ts lā'k'asxōs hē'lk'ōdenō-
dza^εyēx qenā'sa. Wā, lā'k'asLEXaē mō'p!enxwa^εsk'aslē εnā'lās
hē gwā'laēnē. Wā, lā'k'aslaxaas qwē'εīdk'aslaqēnē. Wā, lā'k'ats
āx'ē'dk'asxē mā'εmalēk!wēmakasē, qak'ā'sen mā'lēx'ēwīdāēx. 35

"Wā, lā'k'asen āx^εēdk'asxē ma'lē' a^εyasō'kwatsē gwā'lasē qak'ā'-
sen ā'x^εeqēs lā'k'asxē mā'εmalēk!wēma qak'ā'sen ē'tlēde mā'lē-
x^εwīdk'asqēnē. Wā, lā'k'asxaen āx^εā'lilaqēnē. Wā, lā'k'asxat!en
ē'tlēd āx^εē'dk'asxē ma'lē' g'ō'g'εgu^εyō'sē. gwā'lasē qak'ā'sen
ē'tlēde ā'x^εeqās lā'k'asxen lā'kasē mā'lēkwasōkwa'sa. Wā, lā'k'a- 40
sen āx^εā'lilak'asaq. Wā, lā'k'asxat!en hē gwē'x'εīdk'asxē εne'mē.
Wā, lae'mxat!en āx^εē'dk'asqēnē qak'ā'sen āx^εē'dk'asē a^εyasō'-
kwasas, yīk'ā'sxē ma'lē'. Wā, lā'k'asen ē'tlēd mā'lēx^εwīdqēnē
lōkwa'sē mā'εmalēk!wēma. Wā, lā'k'as^εemxaen āx^εā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
55 cum ea concubui. Postquam | perfecti, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distingere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ||
60 five winters to my wife; | and now I had this child, Melnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wä, lä'kasen äx'ē'dk'asex a^lemxlä'ēya g'ō'g'egū'yō'sē 'ne'mē qak'a'sen ē'tlēdē mā'lex'widqēnē lōkwā'sē mā'malēk'wēma. Wä, lä'kas gwā'la, lä'kas^lemxaēnē mō'sgemē mā'lēx'se'makwē lä'kas äxē'lk'asa. Wä, lä'kasen lē'ā'liksen gene'mē. Wä, lä'kasen äxk'lā'lak'asqēnē qak'a'saēs mā'lex'widxē mā'lēg'ikwē. Wä, lä'
50 kasēnē mā'lēx'widk'asqēnē. Wä, lä'kasēnē 'wilq!esaqēnē. Wä, lä'kasen lē'ts'lā'ilak'asxen gene'mē. Wä, lä'kasenu^x kü'lx'īd-kas lē'wē'nē. Wä, hē'kasen kü'lx'īdkasē hē'lk'ōtagū'wā'lālasen gene'mē. Wä, lä'kasenu^x gēx'wī'da. Wä, g'ī'lk'as'mēsen gwā'lk'as gēxwā' lē'wē'nē; wä, lä'kasen k'lē'ēyas 'nēx' qa
55 lē'kū'ilēsen gene'maxē 'nā'la qa ō'kwas'mēsēnē se'nba 'yilā'laxē 'nā'la tlē'g'īl lē'wē nē'g'ikwē, yī'xē hē'kas'maēnē ā'lēk'as gwāl k'lā'lē. Wä, lä'kas hē'hēk'a ē'tlēd k'lā'lē'da. Wä, lä'kas'mēnē qelxk'lāē's'īdk'asa. Wä, lä'kas'mēnē qē'lxēlax'īd, yīk'ā'tsē bā'bagūmē. Wä, ā'lk'as qē'lxadex'īdk'asganu^x lä'kasaēx' sek'lā'
60 x'ēnxēlaxē ts'lē'wū'nxē gā'k'āla lōkwā'sen gēnē'mkasēx. Wä, lä'kas'maēg'in qē'lxadk'atsōx Me'lnedex.' 'nē'k'ēda g'ī'gām'ēyē lā'xēs gō'ts'lālaēnā'yē.¹

Wä, hē'x'īda'mēsen g'āx nā'nakwa. Wä, gwā'lēla'mēsen ā'lāxa gwā'lasē lā'xa tlē'x'īlās Gwadzē'yē'. Wä, len q'lā'xa mā'lē', 'ne'ma
65 ts'lēdā'qē, 'ne'ma begwā'nemē lā'xa gwā'lasē. Wä, hē'x'īda'mēsen hā'qōdeq qen yā'lōdēq. Wä, len yī'fē'nts lā'xen wūsē'g'anō, len wūsē'x'ē'its. Wä, lae'm axā'la lā'xen hē'lk'ōdenōdza'yē. Wä len nā'nakwa lāx Xū'mdasbē. Wä, la'men lā'g'aa lāq, yīxs a'mlēxwāen gene'mē lāq. Wä, la mā'lp'lē'nxwāsē 'nā'lāsa gwā'-

¹ The following is again Kw'ag'ut dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quan- 70
do," inquam, "menstruavisti?" sciebam enim eam tum menstruare. |
"Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xen qenā'sē. Wā, hē'x'ida'mēsen gene'mē 'nēx' 70
qenu'x^u amā'lōx'widē. Wā, len wūlā'q; wā, len 'nē'k'a: "Wē'-
laqwas ē'xentē," qaxgr'in q'lā'LEla'mēg'aqēxs ē'xentaē. Wā, la
'nē'k'ēxs la'ē mō'p!enxwa'sa 'nā'lās la ē'xenta. Wā, len lā-
k!wē'masā'masxen nā'qa'yē qen k'!ē'sē nexwā'lax'ēid lē'wē'xa gā'-
nulē. Wā, wā'x'ēmesen gene'mē ae'mlq!en'wa g'ā'xen; ā'ēmesen 75
lā'wisbōlaq. Wā, hē't!en la ma'lp!e'nxwa's hē'la mē'xē. Wā,
lae'm mō'p!enxwa'sē 'nā'lāsa gwā'lasē āxā'la lā'xgr'in qenā'sik';
wā, len āx'ē'dxa bī'sgrītē qen mā'lēx'widēq. Wā, len āx'ē'dxa
gwā'lasē qen t!ō'sōdēx e'e'ēyasā'sa 'ne'mēxa wī'semē. Wā, len
ā'x'ēqas lā'xen la hā'msgemēse'wa qen mā'lēx'widēq. Wā, len 80
gwāl mā'lēkwaq; wā, len āx'ā'līlaq. Wā, len ē't!lēd āx'ē'dxa bī's-
grītē qen ē't!lēd qe'mx'wid lāq. Wā, len t!ō'sōdex g'ō'g'egū-
'yāsa gwā'lasē qen ā'x'ēqēs lā'xen lā mā'lēkwase'wa. Wā, lā'xaē
gwā'la; wā, len ē't!lēd q!e'mx'widxa bī'sgrītē. Wā, lā'xaen t!ō'sō-
dex e'ō'ēyasā'sa ts!ēdā'qē gwā'lasa qen mā'lēx'widēq lē'wa bī's- 85
grītē. Wā, len ē't!lēd āx'ā'līlaq. Wā, len ē't!lēd q!e'mx'widxa
bī'sgrītē. Wā, laxaen t!ō'sōdex g'ō'g'egu'yāsa gwā'lasē qen ā'x'ē-
qēs lā'xen la mā'lēkwase'wa bī'sgrīta. Wā, lae'm 'wī'ēla. Laem
mōsgema 'mex'megwī'lē mā'lēg'ek^u bī'sgrīta.

Wā, len lē'ēlālxen gene'mē qa g'ā'xēs lā'xen k!waē'lasē. 90
Wā, hē'x'ida'mēsē g'ā'xa. Wā, len k!lp!exō'dēq. Wā, len ts!ā'sa
'ne'msgemē lāq. Wā, len 'nē'k'a: 'Hāmx'ē'i'dasxwa bisgrītē'x.'
Wā, hē'x'ida'mēsē 'wī'ēla hāmx'ē'i'dqēxs mō'sgemaē. Wā, len lēl-

95 four pieces. Then | I called her into my room || and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || concumbebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T!ät!endzid of the Seaward-Dwellers.] |

ts!älēlaq lä'xēn graē'lasē. Wä, g'il'mēsenu'x' la läts!ä'lila; lē'-
95 g'in LENē'x'idxa tlēx'ī'lāsen graē'lasē. Wä, la'men Lē'xleqūlila, qaxg'in hēk' kū'lx'idaā'sē gēmxā'gawalilāsen GENE'mē. Wä, len nēxwā'lax'id LE'wen GENEMē. Wä, len gwāla. Wä, len yāq'leg'a'la. Wä, len 'nē'k'a: "ēya, ā'dē, gwā'la 'nēx' qas yā'wīlilēlōsxwa 'nālalēx LE'wa gānūlēx. Ä'ēmles tlē'g'ilhōl 'yilā'la." 'nē'k'en-
100 LAXEN GENE'mē.

Wä, la nā'nagēg'i grā'xēn. Wä, la 'nē'k'en GENE'maxs le'ma'ē k'ō'ten laem petā'q qa bewē'x'wīdēs. Wä, la'mē gwāl ē'xēnten GENE'mē lä'xēq. Wä, la'mē bewē'x'wīda. Wä, la 'mā'ēyōl'itsa ts!ä'ts!edāgemē. Qū'laxg'in gēmxāgawālilēg'axg'in lēk' nēxwā'-
5 lax'id LE'wē'n GENE'mē, lä'g'ilās ts!ä'ts!edāgemē. Wä, la'mē'n xū'ngwadēx'ida. Wä, la'men ō'q'lūs'idxa petā' qaxg'in hēwā'xēk' bewē'x'wīdāmasxēn GENE'maxa mā'lgū'nā't'ēnxē ts!ē'wū'nxā. Wä, len pāt!ē'deq; lä hē'x'idaem bewē'x'wīda. Wä, len nā'ēnema-x'ēnxēlaxa ts!ē'wū'nxē hā'yasek'alaxg'in la'g'anu'x' xū'ngwa-
10 dex'itsē ts!ä'ts!edāgemē.

Wä, hē'ēmis ā'lē's mō'sgemēk'ilēda ts!ä'ts!edāgemaxs la'ē ē't!ēden GENE'mē bewē'x'wīda. Wä, la'ē'mxāē ts!ä'ts!edāgema. Wä, la'nu'x' q'lā'lax'ē'nxag'ōgwilaxa ts!ē'wū'nxē gāk'ā'la LE'wen GENE'mē. Wä, la mō'kūn sā'sēmē ts!ē'daxsā. Mā'lgū'nā't'ēnxā ts!ē'-
15 'wū'nxē k'leā's sā'sema. Wä, lanu'x' mā'lgū'nā't'ēnxā ts!ē'wū'nxē la sā'sēm'nōkwa. Wä, lē'x'a'mēs ts!ēnē'msen nā'qa'yaxs 'nā'xwa-māē ts!ē'daqen sā'sēmē, yīxs k'leā'sāē bā'baguma. ['nē'k'ē T!ä't!ēnts!ēdāsa L!ä'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'lest!a gäla läwadēda ts!edāqaxs laē bewēx^εwida. Wä, 1
g'ilēmēsē ōq!ūs^εid laem bewēx^εwidēda ts!edāqaxs laē hēx^εidaem
ēnāxwa. aēk'ila.

Wä, laem k'leās k'lēs āx^εētsōsa lä'wünēmē lāxēs dōx^εwa^εlēlē lāxa
yilkwa^εyasa begwānēmē lē^εwa elkūmāla ts!ēk!wa; wä, hē^εmisā 5
mēgwatē elkūmāla lōxs ts!ex^εāsewaē. Wä, hā^εstaem āx^εēdaatsē
lē^εwis genēmē, yīxa lä'wünēmē, qa^εs lä q!ūlālelsa q lāxa lemwa-
ga^εya wēlkwē. Wä, la^εmē hēx^εsāl gwēs^εlē lālaal lāx māyōldemlasa
ts!edāqē. Wä, hēxōlēn l!elēwesōxs g'ilēmaē dēx^εitsa q!ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
g'ilēmēsē qelgwilē genemasexs laē āxk'lālaq qa k!wāgalilēs. Wä,
g'ilēmēsē k!waēlexs laēda begwānēmē g'āg'ilela lāx ōxlaatā^εyasēs
genēmē dāxs^εgemēxa el^εelkūla k'ādzekwa, qa^εs lānaxwē hāxela
lāx ōdzōxsde^εyasēs genēmē. Wä, la^εmē ēnēg^εetewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la^εmē mōp!ena nōxⁿno- 15
kwasa el^εelkūla k'ādzekwa. Wä, lāxaē mōp!ena ēnēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa^εyas genemas nōxⁿsōs. Wä, g'ilēmēsē
gwālexs laē q!ūlālelsa q lāx lem^εwaga^εyasa wēlkwē.

Wä, hē^εmis āxsōsa begwānēmē dāyoxsda^εyasa gēwasē. lē^εwa
mōwē dzēdzelemx^εsīdzēsa t!eqwa, lē^εwa ōba^εyas ōxsda^εyasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-foot, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 hemē; wā, hē^misa g^og^og^oyāsa wūq^lāsē. Wā, hē^staem āxēlax^usē, qā^s nōyolēxēs genēmē qō māyōlⁱdlō.

Wā, gⁱl^mēsē hēlogwīlē genemasēxs laē hēmenāla^mmēda begwā-nemē la yāxⁱlāla qāsa. Wā, gⁱl^mēsē laēl lāxa g^okwaxs laē
25 k^lēs yīnēlexs laē laēla. Wā, gⁱl^mēsē g^oāxāwūlsexs laē dzēlx^e-wēlsa.

Wā, gⁱl^mēsē plēp^lēxwēlō genemasēxs laē āxk^lālaxa mamayūl-tsilaēnoxwē q^lūlyax^u ts!edāqa qa lās mamayūltsilax genemas. Wā, gⁱl^mēsē lāda q^lūlyakwē ts!edāqexs laē hēxⁱdaem āxk^lālaxa
30 ts!edāqē qa t!ēxⁱālilēs k^lōsala; wā, hē^mis qa ^eyīlālēs. Wā, gⁱl^mēsē hē gwaēlēda ts!edāqaxs laē plēxⁱwidēda q^lūlyakwē ts!edāqēx tek^lās lāx gwaēdzasasa gⁱnānemē. Wā, hē^mis la āxⁱēdaatsēxa dzēk^lwisē, qā^s q^lēlq^lēlts!ānēdēsa q^lēnemē, qā^s lā lexūltsemēs lāx tek^lāsa ts!edāqē gūyabala lāx benbaⁱyas l!emāk^lūbanās
35 lūg^oaa lāx naⁱxwas. Wā, gⁱl^mēsē gwālexs laē selt^lalila. Wā, la^mmē ōlastogwalila. Wā, laemlēda begwānemē ālaxⁱid la yaxⁱ-lālaxs qāsaē. Wā, la^mmē lōmaxⁱid lālāl seltalaxs laē laēl lāxa g^okwē, qā^s ālt!ēqelēxs g^oāxā ētewūlsa. Wā, la^mmēda q^lūlyakwē ts!edāq āxⁱēdxa dzēdzelemsīdzaⁱyasa teq^lwa lēⁱwa dōyoxs-daⁱyasa gēwasē, lēⁱwa ōxsdeⁱyasa sēlemē, lēⁱwa g^og^og^oyowasa
40 wūq^lāsē, wā, hē^misa mōsgēmē q^lanāsa. Wā, lā āxⁱēdxa mowēx-la xālaētsa g^owēq^lānemē qā^s mēxenōlīsēlēs lāxa legwīlē. Wā, hē^mis gⁱl^m āxⁱētsōsēda ts!ēslāla qā^s k^llīp^lēdēs lāxa dōyoxs-daⁱyasa gēwasē, qā^s aaxlālēs lāxēs legwīlē. Wā, gⁱl^mēsē ts!ēxⁱ-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax'mōtas hābesas lāxa 'nemēxla 15
xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax-
motē doyoxsdēsa gēwasē lāx āwīg'a'yasa ts!edāqaxs k!waēlaē.
Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena 'nēk'a: "Yū-
ems hēyōlaxsdōx." Wā, g'il'mēsē gwālexs laē ts!exlendeq lāxēs
lēgwilē. Wā, lā hē'staem gwēx'ēidxa waōkwē. Wā, g'il'mēsē 'nā- 50
xwa la ts!ōlkūxs laē gūq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, g'il'mēsē gwāl xwētaqēxs laē nāqamats lāxa
ts!edāqē. Wā, la'mē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzelemba-
ts!āna'yasa teq!wa, qa's gūq!eqēsa 'wāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'ēdēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!eqas lāx ts!ō-
ts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem gwēx'ēidxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq qa gen-
k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem galēda
sēlemē. Wā, lā mā'k'lēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, g'il'mēsē gwālexs laē āx'ēdxa 'wāpē qa's gūq!eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa 'wāpalēs. Wā, g'il-
'mēsē nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē
ts!edāq āx'ēdxa q!ana'stāla 'wāpa qa's nāqāmasēs lāxa ts!edāqē.
Wā, g'il'mēsē 'wīla nāx'ēdqēxs laē ēt!ēd ōlastogwalila. Wā, g'il- 65
'mēsē lōmax'ēd la nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laē
nēxostōdēda q!ūlyakwē ts!edāqxēs sāxsda'yē, qa's dzēxwalilēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k'waēlaē. Wä, lä äx'ēdxa q'lēnemē q'loyaak' k'ädzekwa, qa's äx'ōlilēs läx äwāgawa'yasēs ökwäx'a'yē. Wä, g'il'mēsē gwā'ali-
 70 hexs laē Lē'lalaxa ts!Edāqē, qa läs k'wak'äx'ēq. Wä, la'mē Lē-läsöt!Ena'yē g'ög'egüyawasa ts!Edāqē läx ēwanōl'g'a'yasa q'ülya-kwē ts!Edāqa. Wä, la'mē k'ip!Exāwa'yēda ts!Edāqaq. Wä, läda q'ülyakwē ts!Edāq k'ibōyewēxa ts!Edāqē. Wä, g'il'mēsē sēx'idēda g'inānemaxs laē pōxwots!ōdēda q'ülyakwē ts!Edāqex 'wāx'sanōlxa-wa'yasa ts!Edāqē. Wä, g'il'mēsē lāwāyēda g'inānemaxs laē lālōl'axa maēnē. Wä, g'il'mēsē k'lēs geyōl g'āxexs laē äx'ētse'wēda lālogümē, qa's lä k'āgemlilas läxa ts!Edāqē. Wä, lä gely'witsēs q'lwāq!wax'ts!āna'yē. Wä, g'il'mēsē hōx'widexs laē lawāyēda maēnē. Wä, g'il'mēsē lāwāxs laē Lēqūlil'axa ts!Edāqē. Wä, la'mē Lē'lälase'wē lā'wūnemas.
 75 Wä, g'il'mēsē g'āxexs laē äx'ēdxa k'lāwayowē Lē'wa medekwē yāwabedzowa. Wä, hē'mis la yil'idxa ts!eyōxlā'yasa g'inānemē. Wä, g'il'mēsē gwālexs laē t'lōts!Edēq. Wä, g'il'mēsē lāwāxs laē äx'ēdxa ts!āts!ē, qa's gūxts!ōdēsa k'oxsta 'wāp lāq. Wä, la'mē dzēx'ustēda q'ülyakwē ts!Edāxsēs gēmxōltsidza'yē g'ögüyō lāq. Wä, hē'mis la
 80 q'lē'alelōdaatsēsa g'inānemē, qa k'wālēs läx äwīg'altsidza'yasēxs laē dālasēs gēmxōlts!āna'yē lāqēxs laē kwāsasēs hēlk'lōts!āna'yē lāq. Wä, g'il'mēsē gwālexs laē äx'ēdxa q'loyaakwē k'ädzekwa, qa's dēgrit!ēdēs lāq. Wä, g'il'mēsē gwālexs laē äx'ēdxa gūgum-yimē, qa's tōbensēs lāq, qa hālabalēs k'lix'itsa 'yāx'sāmē g'aēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek·lāsa g'inānemē. Wā, g'il'mēsē gwāla laē q!Enēpsemtsa 90 p!elp!elxamādzēsē lāq. Wā, la'mē lēgades Tsāxisē yixs bābagūmaē, qaxs hāē māyulemē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lā hēlogwilaxs laē kūnḡwēdekwa, yixs laē lēlālēs ōmpaxēs g'ōk'lūtō, qa lās 'wīlāel lāx g'ōkwaxsa begwānemx'sā. Wā, la'mē 'nāxwa k'lūsēmīlxa la ts!ex'iltsemdex se'yās, yixs āxābāyaēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lemḡwa xōk' k!wa'x-lāwa. Wā, la'mēsē mēx'bentsō' lāxa legwīlē. Wā, hē'mis la ts!ex'eltsemdayox se'yāsa g'inānemē. Wā, g'il'mēsē 'wīlāxs laē āx'ētse'wēda qēqex'p!ēg'a'yē k'lūts!a, qa's qēqex'p!ēg'indayowē lāq. Wā, lāxaē qēqex'sīdzentsōsa k'lūts!ē qēqex'sīdza'yā, lē'wa qē- 100 qex'seyap!a'yē, lē'wa qēqex'ts!āna'yē. Wā, g'il'mēsē gwālexs laē qōbeltsemtse'wē x'ōmsasēsa ḡūmsē. Wā, g'il'mēsē gwālexs laē qex'īmtsōsa sīlk'ē lālaḡwīwa'yā. Wā, g'il'mēsē gwālexs laē 'nāxwa ḡūms'īdēda 'nāxwa bēbegwānema. Wā, g'il'mēsē 'nāxwa gwālexs laē ōmpasē yāx'wītsa 'na'ēnemē sīlk' lālaḡwīwē lāxa 'nāxwa 5 bēbegwānema. Wā, g'il'mēsē 'wīlxtōsa sīlk'ē lāelalaḡwīwa'yaxs laē 'nēk'ēda ōmpē: "Hādoxwa Dēyadēxen xūnōkwēx. La'mōx gwāl Tsāxisla."

Hēxōlen lēlēwēsē'wa maēnasa g'inānemē yixs g'il'maē mōp!en-xwa'sē 'nālās āxēt lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l!emq!ē qa's k!ax'wīdēx āpsba'yā qa ēx'bēs, qa yūwēs ḡwēx'sa

- widths | long. When he finishes what he is making, he takes
twisted | sinew of the black bear and the afterbirth, in the evening,
15 and he pushes || the point of the yew peg into its hollow end, where
the | umbilical cord has been cut off. When it is three | finger-
widths in, he takes the | twisted sinew and ties it on. He ties the
end of the | afterbirth around the end of the thing that has been
20 pushed in and that is like a needle of yew-wood in || the hollow
end of the afterbirth. He ties it as firmly as possible, | and it is
in this way: |

When this is
it around it.
asleep | in the



- done, he takes an old mat and | wraps
Late at night, when everybody is
village, the man himself takes the
25 clam-digging stick || and the afterbirth that has been tied up; and
he digs a hole at a place where | all the men walk on the street.
He | just wishes the old mat containing the afterbirth to fit into
the | hole that he digs, and he puts it into it. He wants it to be
30 one span | deep under the surface of the soil. || Then he covers it up
and levels down the | soil. He takes a bucket with water and pours
it | over it, so that it can not be seen that the soil has been moved.
When this has been done, | he goes home. | . . .

- 12 q!Enayowē. Wā, lā mōden lāxens q!wāq!wax'tslāna'yēx, yix
'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mēde-
kwē at!emsa L!ā'yē lē'wa maēnēxa la dzāqwa. Wā, lā lēnlē-
15 q!eqas ēx'ba'yasa L!emq!lē lax kwa'ba'yas g'āx'saasas t!ōts!en-
da'yē lāxa ts!eyōx!a'yē. Wā, g'il'mēsē lā yūdu'uden lāxens
q!wāq!wax'tslāna'yēx yixa lālaēltsa L!emq!lāxs laē āx'ēdxa mēde-
kwē at!ema qa yil'alelōdēs. Wā, la'mē yālōts lāx ōba'yasa
maēnaxs laē L!engēlēlē ōba'yasa hē gwēx's q!Ena'yō L!emq!la lax
20 lōlp!egē'yasa maēnē. Wā, la'mē lalak!ūt!aqēxs laē yil'alelōdeq
g'ā gwālēg'a (fig.).

- Wā, g'il'mēsē gwālexs laē āx'ēdxa k!āk'lobāna, qa's q!Enēp-
semdes laq. Wā, g'il'mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
dēda g'ōkūlāxs laē xamax'ēda'mēda bēgwānemē āx'ēdxa k!ilakwē
25 lē'wa q!Enēpsemāla maēnaxs laē qas'ēda, qa's lā 'lap!ida lāxa
hēmenala'mē qāyatsa 'nāxwa bēbegwānemaxa t!ex'ila. Wā, la'mē
āem 'nēx' qa hēldzeqelēsa k!āk'lobanasgemāla maēnē lāxēs
'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nemp!en-
g'ik'elisēxa dzeqwa lāxens q!wāq!wax'tslāna'yēx yix 'wālabetel-
30 dzasas; yixs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lā gūqelselas
lāq qa k!lēsēs āwūlx'es yawēnkwa dzeqwa. Wā, g'il'mēsē gwālexs,
g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35
gives birth to her child. Then the man heats | some water; and
when it is hot, he | puts a little oil into it, and gives it in a spoon to
his wife. | He puts in front of her the hot water and the oil, and | his
wife continues to drink it, || that the two "pillows" and the blood of 40
the womb may come off. | Much soft cedar-bark is also given by the
man to his wife | to sit on, and when it is soaked with blood | he
changes it. Then he puts the bloody cedar-bark | into a basket.
When the "pillows" come out and || the blood, and the child is 45
four days old, | the man washes his wife in hot water, and she wipes
her body with | soft shredded cedar-bark; and after doing so, | she
throws the cedar-bark that had been used as a towel on the other |
cedar-bark in the basket. Then the man goes up to the || rear of the 50
house, and hangs up behind the post the basket with the cedar-
bark. | There he leaves it to dry. After this has been done, | he
cuts off the hair of his wife down to her neck. | When the umbilical
cord comes off from the child, and he wishes | the child to become
rich, he ties up the cord and puts it || into a box in which he keeps 55
his expensive copper. Therefore | the child will be able to obtain
coppers easily when he becomes really a man. | That is all about
this. |

Wä, la^mēsen gwāgwēx^sālā lāxa ts!edāqē, yix genemasa 35
begwānemaxs laē māyulⁱda. Wä, la^mē ts!elx^ustagilēda begwā-
nemaxa ^εwāpē. Wä, g'il^mēsē ts!elx^ustax^εidēda ^εwāpaxs laē
xāl[!]astentsa L^lē^{na} lāq. Wä, lā ts!āsa k'ats!ēnaqē lāxēs genemē.
Wä, lā hāngemlāsa ^εwābets!ālaxa ts!elx^usta L^lē^{wa} L^lē^{na}. Wä,
la^mē hēmenālag'il^mē genemas ^εyōsaq, qa hālabalēs lawāk'ilisa 40
maltsemē qēx'qenōlitsa g'inānemē L^lē^{wa} elkwa lax bāts!ās. Wä,
hē^mis la q!ēnem ts!ewēsa begwānemaxēs genema q!ēnemē q!ō-
yaax^u k'ādzekwa qa k!waxlawēsōs. Wä, g'il^mēsē LEX^εitsa elkwāxs
laē L!ayōq. Wä, lāna^xwē lexts!ōts lāxa lexa^εyēda el^εelkūla k'ādze-
kwa. Wä, g'il^mēsē lāwiyēda qēx'qenōlisasa g'inānemē L^lē^{wa} 45
elkwāxs laē mōp!en^xwa^sē ^εnālāsa g'inānemaxs laē ts!elqwēt!ēdē
genemasa begwānemē lāxa ts!elx^usta ^εwāpa. Wä, lā dēg'it!itsa
q!ōyaakwē k'ādzekwa lāxēs ōk!wina^εyē. Wä, g'il^mēsē gwālexs
laē lexts!ōyewē dēg'idanās k'ādzek^u lāxa ōkūya^εyasa el^εelkūla
k'ādzek^u lexts!ā lāxa lexa^εyē. Wä, lēda begwānemē lāg'ostā lāx 50
ōgwiwalilasēs g'ōkwē, qa^s lā tēx^uwalēlōtsa k'ādzegwats!ē lāx
āwāp!ā^εyasa lāmē. Wä, la^mē lem^xwaq. Wä, g'il^mēsē gwālexs
laē tsex^εidex se^εyāsēs genemē, qa tsētseg'inōlxawakwēs. Wä,
la^mē lawāyē ts!eyōx!ā^εyas xūnōkwas. Wä, g'il^mēsē ^εnēx^ε qa
q!ēq!adēs laē yilts!emdeq lāxa ts!eyōx!ā^εyē qa^s lā g'its!ōts 55
lāxa g'ildasē g'its!ewatsēs la^xūla L!āqwa. Wä, hē^mis lāgilas
hōlēmālē xūnōkwāxa L!āqwāxs laē ālax^εid la begwānema. Wä,
la^mē gwālwis!a lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the "tallow" of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: "I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness." |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: "I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him." ||

- 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hlēmēxs g'ālaēmāyōl'īdayowēda g'ī-nānemē, wā, lā q'lelelelēm̄sa māmāyōltsīla ts'ledāqa qa's t'lōts!endēx ts'leyōxlā'yasēxs laē gwāl yīlōyōdeq yīsa mēdekwe dēxwa, wā, lā
 5 ā'xēdxā kwādzats'lē qa's gūxts'lōdēsa 'wāpē wūda'sta lāq. Wā, lā mōsgema k'lēs āwā tlēsem āxlāla lāxa legwīlē. Wā, la'mē ā'xēdēda ts'ledāqaxa aēk'laakwē q'lōyaak' dēxwa qa's dēg'itēs lāxa g'īnānemē qa'wī'lāwēsa gwe'yāsa māmāyōltsīla yasēx'ūnēsa g'īnānemāxs g'ālaēmāyōlēmā. Wā, g'īlēmēsē gwāl dēg'itaxa g'īnānemāxs, laē ā'xēdxā ts'lēsālāla qa's k'lip'lidēs lāxa x'ixsemāla tlēsema. Wā, lā yāq!E-
 10 g'ā'lēda māmāyōltsīla ts'ledāq lāxa x'ixsemāla tlēsema. Wā, la 'nēk'a: "Wā, la'men hāwāxelōl nawālak' qa's lāsaōsasēs k'lēts'lē-na'yōs labedēx'sa ts'lēts'lax'q'ōlēmē lāx'g'ānu'x' wāwālk'īnēk'."

Wā, g'īlēmēsē q'lūlbē wāldemas laē k'lipstents lāxa la q'lōts'lā 'wāp lāxa kwādzats'lēlaxa g'īnānemē. Wā, lā ēt'lēd k'lipsemdxa 'nems-
 15 gemē x'ixsemāla tlēsema. Wā, lāxāē ēdzaqwa yāq!eg'ā'la. Wā, lāxāē 'nēk'a lāxēs q'lelk'!eqelaēna'yaxa g'īnānemē. Wā, la dalasēs hēlk'!ōlts'lāna'yē lāxa ts'lēsālāla: "Wā, la'men hāwāxelōl nawālak' qa's lāsaōsasēs k'lēts'lēna'yōs labedēx'sa hūngwa'yāsa ōdzegēmē-qelās lēgemas ōmpasek'."

- 20 Wā, g'īlēmēsē q'lūlbē wāldemas laē k'lipstents lāxa laasasa g'īlx'dē ts'lelwaqasō's. Wā, la ēt'lēd k'lip'lidxa 'nems'gemē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

t!ēsema. Wä, lāxaē yāq!ēgʷa!a. Wä, lāxaē ʷnēkʷa: "Wä, laʷmen 22
 hāwāxelōl nawālakʷ qaʷs dādamāʷyēlōsaxgʷanuʷxʷ wāwālkʷinēkʷ qa
 kʷ!ēāsēltsekʷ ōdzemālatš lāxa q!wāxʷnākūlaēnēlaxgʷanuʷxʷ wāwālkʷ
 kʷinēkʷ." 25

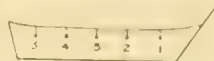
Wä, gʷilʷmēsē q!lūlbē wāldemas laē kʷlīpstents lāxa laasasa gʷagʷi-
 liʷyē xʷixʷixsemāla t!ēsema. Wä, la ētlēd kʷlīplīdxa ʷnēmšgemē
 xʷixsemāla t!ēsema. Wä, la yāq!ēgʷa!a. Wä, la ʷnēkʷa: "Wä,
 laʷmen hāwāxelōl nawālakʷ qaʷs lāsaōsasēs hēlōlēšelaēnaʷyōš kʷ!ēs
 q!lūltšlēnoxwa lāxgʷanuʷxʷ wāwālkʷinēkʷ." 30

Wä, gʷilʷmēsē q!lūlbē wāldemas laē kʷlīpstents lāxa q!lōts!ālilaxa
 kwādzats!ēlasēxa gʷinānemē. Wä, lā plaʷstaxa ʷwāpē qaʷs plēxʷwi-
 dēx ts!ēlxstaēnaʷyas. Wä, gʷilʷmēsē hēlālē la ts!ēlxstaēnaʷyas laē
 āxwūstālaxa mōšgemē ts!ēts!ēq!lūltsem t!ēsema qaʷs āxʷālīdēs. Wä,
 lā dzēxʷstasēs gēmšxōltšidzaʷyē lāx ʷwābets!āwasa kwādzats!ēlaxa 35
 gʷinānemē. Wä, lā k!wāgʷaltšidzentsa gʷinānemē lāxēs āwīgʷat-
 tsidzaʷyē. Wä, lā āxʷēdxa aēkʷ!aakwē q!lōyaakʷ dēxwa qaʷs āxsten-
 dēs lāxa ʷwāpē qaʷs kwāšidēxa gʷinānemē qa ʷwīlāwēs yāšēxʷū-
 naʷyas lēʷwa Elkwa. Wä, gʷilʷmēsē gʷwāla laē dēgʷit!ltsa q!lōyaakwē
 dēxʷ lāq. 40

Forming the Head of the Child.—Wä, gʷilʷmēsē lemšxʷūnšidēda gʷinā-
 nemaxš laē āxʷēdxa ʷwāwādē pents!ēʷatsa dzēkʷ!wisē. Wä, lā
 qwēlexstendēq qaʷs xʷixts!ānendēs lāxēs hēlkʷ!lōltš!ānaʷyē. Wä, lā

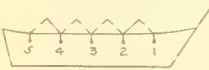
45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

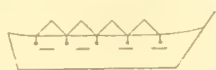

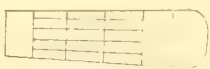
1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |
and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another



LEXwitas lāx ōk!wina'yasa g'inānemē LE'wis gōgūma'yē LE'wis
45 x'ōmsēs. Wā, āl'mēsē gwālexs laē ālak'lāla LEqē 'wī'wūlx'lālāsa g'inānemasa dzēk!wisē. Wā, lā āx'ēdxa aēk'laakwē q!ōyaak^u LEpsaak^u hēla 'wā'wadā qa's aēk'lē q!lēlōtsōtsa dzēk!wisē lāq. Wā, g'il'mēsē gwālexs laē qEX'semts lāx x'ōmsasa g'inānemē ēk'lagōdālx p!ēp!esp!ē'yās. Wā, lā mōp!enē'stāxa 'wā'wadē lāx x'ōmsas.
50 Wā, la ma'iden lāxens q!wāq!wax'ts!āna'yē yix 'wādzewasasa 'wā'wadē. Wā, g'il'mēsē gwāla laē āx'ēdxa xaāp!ē qa's k'ag'alilē lāxēs L!āsalilē.

1 **Cradling the Child.**—Wā, la āx'ēdxa aēk'laakwē papēq!waak^u k!ūts!ōx qa'nēxē qa's LEp!ālilēs lāxēs āLa'yē. Wā, lā q!ēdzōlilasa g'inānemē lāq. Wā, lā āx'ēdxa aēk'laakwē selbek^u wīswūlen g'īls-g'ilt!a dewēxa qa's k'atāgendēs lāxa xaāp!ē. Wā, lā lā'wūnemasa
5 māyōla ts!ēdāq āx'ēdxēs selemē qa's selx'sōdēxa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yē g'äg'īlela lāx ōxtā'yasa xaāp!ē g'a gwā-lēg'a (*fig.*). Wā, g'il'mēsē lāx'sāwē sela'yas laē ēt!ēd selx'ēdxa mōdenē lāxens q!wāq!wax'ts!āna'yēx āwālagālaasas Lō' g'īlx'dē selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gwe'yōtēla lāx
10 ōxsda'yasa xaāp!ē lāx ōgwāga'yas. Wā, g'il'mēsē gwāl selaxs laē āx'ēdxa ts!ēq!adzō k'!Elx'iwakwa qa's nēx'sōdēs lāx (1). Wā, lā k'a-t!alēlōts ōba'yasa g'ilt!a wīl selbek^u dewēx laqēxs laē t!Emg'aalēlōts aēlās. Wā, g'il'mēsē gwāla laē ēt!ēd āx'ēdxa ōgū'la ts!ēq!adzō

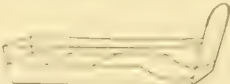
strip | of deer-skin and puts it through the second hole; and the ||
long withes are not tight, in this way,  and he 15
sews them on. | When this has been done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |  These are called "back-holders."
At the same time the midwife | splits cedar-
withes about the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder. and she takes the  split long cedar-
bark, | and ties them on like this:  When | this is
done, she places it on the back-holder. This is
called the "back-
in, it is like this: || rest;" and when it has been put

k'!elx'iwakwa qa's nēx'sōdē lāx (ma'lē). Wā, lā k'!ēs lek'lūtāłaxa
g'ilt!a dewēxa, g'a gwālēg'a (fig.). Wā, lāxaē t!emg'aalelōts. Wā, 15
g'il'mēsē gwāla laē ēt!ēd āx'ēdxa ts!ēq!adzō k'!ilx'iwak'xa lēgadās
t!emāk'āgēsa t!ext!emag'exsē qa's nēx'sōdēs lāx (yūdūx").
Wā, lāxaē t!emg'aalelōtsa dewēxē. Wā, ā'mēsē la hē gwēnākūłax
(mōwē) lōē (sek'la). Wā, lāxaē hēem gwēx'ēdxa gēmxañōdza'yasa
xaāp!ē. Wā, g'il'mēsē gwāla t!ext!emag'exsē qaxs hē'maē lēgēms 20
(mā'f).

Wā, lā āx'ēdēda begwānemaxa k!wa'xlā'wē qa's k'!āx'widēq qa
peldzowēs. Wā, lā nēmdenē wādzewasas lāxens q!wāq!wax'ts!ā-
na'yēx. Wā, g'il'mēsē gwāla laē āx'ālexsas lāxa xaāp!ēxa mōwē.
Wā, la'mē bābanalagawē wālasgēmasasa xaāp!ē g'a gwālēg'a (fig.). 25
Wā, hēem lēgades lādenēg'ēx'dema. Wā, lālēda māmayōłtsīla
ts!ēdāq papex'sāłaxa tēxēmēxa yō wāg'itens selt!ax, māldēnbala
lāxens q!wāq!wax'ts!āna'yēx yix ts!ekwagāwa'yas lāx ōts!āwasa
xaāp!a. Wā, g'il'mēsē hē'ālē pa'yas laē āx'ēdxa mōts!aqē wiswūłtō
k!wa'xlāwa. Wā, hālsela'mēsē ts!ēłts!ekwagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts!ēłts!ēq!astowē g'ilsg'ilt!a dzexek' de-
nasa qa's yībēdzōdēxa tēxēmē qa g'ēs gwālēg'a (fig.). Wā, g'il'mēsē
gwālexs laē pax'ēnts lāxa lādenēg'ēx'dema. Wā, hēem lēgades
lādenēg'ē. Wā, la'mē g'a gwālē lāx ōts!āwasa xaāp!ēg'a (fig.).

- 35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

- When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way,  the soft bedding is the first to go in at the place | where the head of the child lies. |

- When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

- 35 Wä, laem qogwileäda xaäplê qa's q'äläösa x g'wälaasas lädenëg'a-
yaxs, yixs k'läsaë läg'aä läx äwäp!a'yasa g'inänemë. Hëem
läg'ilas hë g'wälê qa g'ilt!exowësa g'inänemë qo q'ülyax'widlô. G'il-
-em läg'aëda lädenëg'a'yê läxens 'megwäp!a'yaxsens x'ömsëx, läë
ts!ek!üxowëda g'inänemäxs läë q'ülyax'wida. Wä, hë'mis läg'ilas
40 L!öt!exälêda g'inänemäxs läë xaäpts!älä läxës xaäplê.

- Wä, laem g'walêda lädenëg'a'yê. Wä, lä äx'ëdêda mämäyöl-
tsila ts!edäqxa k'ädzekwê qa's mens'idës läx 'wäsgemg'eg'aasasa
öts!äwasa xaäplê qa 'nemäsgemës lë'wa lädenëg'a'yaxs läë t!ös'i-
deq qa's ts!äk'eyindës läxa lädenëg'a'yê läx hämöxsagäläëna'yasa
45 ts!ax'ts!ä k'lës q!ö'yaak^u k'ädzekwa. Wä, g'il'mësë g'wälêda
ts!äx'ts!äxs läë äx'ëdxa äëk!aakwê q!ö'yaak^u k'ädzekwa qa's mens-
idës läx 'wäsgemasas öts!äwasa xaäplê g'üg'ilelä läx öxtewilts!äsa
xaäplê läg'aa läxa äxäläaslas g'ög'egüyäsa g'inänemë. Wä, läxaë
t!ös'idëq. Wä, lä lepeyints läxa ts!ax'ts!äwë. Wä, hëem lëgades
50 telxts!äwë. Wä, laemxaë hämöx'sagäläxa telxts!ä. Wä, la'më
g'a g'wälëg'a (fig.). Wä, hëem äläs 'nema telxts!ä läg'aa lax
äxäläaslas x'ömsasa g'inänemë.

- Wä, g'il'mësë g'wälexs läë äx'ëdxa plälemasa 'melxlowëxa lä
äëk!aak^u yibekwa qa's lepeyindës läxa telxts!ä. Wä, la'më hëem
55 waläläxa plälem telx'ünëyê öba'yasa lädenëg'a'yê läx öx!aätä'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

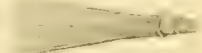
g'inānemē yīxa p'alemē telx'ünē. Wā, lā'mē neledzewēya g'inā- 56 nemaq.

Wā, lāxaē āx'ēdxa ōgū'la'maxat! aēk'laak^u yibekwa qa 'nawidzēsa g'inānemē. Wā, hēem lēgades p'alem 'nawidzē Wā, la'mē gwāla. Wā, lā āx'ēdxa hāp'lena'yasa qa'nēxē aēk'laak^u q'ōyaak^u. 60 Wā, hēem lepeyēsa p'alemē 'nawidzē, yīxa qa'nēxē 'nākūyē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'alemē k'les yibekwa qa's lex'edēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx āwābēdza'yas lāg'aa lāx g'ōg'egūyās. Wā, hēem lēgades p'alem telxsīdzē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'alemē qa's aēk'le 65 lāqilālāsēs e'eyasowē lāq qa q'esmenkwēs qa peldzowēs. Wā, g'il'mēsē gwālexs laē paqeyints lāxa telxts!ā k'ādzekwa lāx āxālaaslasa āwāp'la'yasa g'inānemē. Wā, hēem lēgades p'alem tel-q!wap!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laakwē q'ōyaak^u k'ādzekwa qa's lāqilālēsēs e'eyasowē lāq qa k'ilx'semēs. Wā, lā 70 pāx'its lāx walālaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'inānemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'exsaak^u k'lak'!el-gūdzowē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laak^u q'ōyaak^u k'ādzek^u k'les q'lēnema qa's lāqilālēsēs e'eyasowē lāq qa peldzowē. Wā, lā 75 qlanēpi'lālaq qa yūdux'denēs lāxens q!wāq!wax'ts!āna'yēx yīx 'wadzōsgemasas. Wā, la hēem 'wāsgemē 'wādzegēgaasasa x'ōmdzasasa xaāp!ē hē gwēx's'emē qenōlē Wā, lā 'wibendxa p'alem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,
and ties up | one end of it so that it is like this:


This is called | "cedar-bark cushion for the side of the face."  Two of these are made, and the ends |
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one


q!wap!ē qa's āxabodēsa qenōlbida'wē lāx āwābā'yasa p!alemē
80 telq!wap!ē qa hās āxālē ōxlaatā'yasa g'inānemē qa l!ōt!exālēs qa
g'ilt!exowēs qo q!ūlyax'widlō. Wā, hēem lēgades max'tslā k'a-
dzek^u telgwap!ē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa p!alem qa's hēmēxat! gwēx'-
īdqēs gwēg'ilasaxa max'tslā k'ādzi^k telgwap!ē. Wā, āxdzōts
85 lāx ēk'ladza'yasa p!alemē telgwap!ē laxaax āxāslas ōxlaatā-
'yasa g'inānemē. Wā, hēem lēgades p!alem mag'ap!ē telgwap!ē
Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laakwē q!ō'yaa^k dēxwa
qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'tslāna'yasa 'nempl'en-
k'axs laē t!ōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'enēs
90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'!ilx'īdēs
lāx āpsba'yas qa g'ēs gwālag'a (*fig.*). Wā, hēem lēgades dēx^u
teltelgūnōlemē. Wā, lā malts!aqē āxa'yas. Wā, hēem nēnlbala
lāx ēwanōlema'yasa g'inānemaxs laē t!ēx'tslāxēs xaāpla, yixs
hē'maē lāg'ilas ēxenōlemāxēs teltelgūnōlema'yē qa k'ilx'emē-
95 gōgūma'yasa g'inānemē qō q!ūlyax'widlō.

Wā, g'il'mēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'īdēsēs q!wās
q!wax'tslāna'yēxa 'nempl'enk'ē, hēmisa maldenē 'wāsgemasas laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk'la q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face may be flat-tened a little, and so that the | forehead may not grow to be too round, and so that | the upper end of the nose may be flat, and the eyes not set deep in the face. | The cedar-bark cushion for the side of the face and the forehead-presser together bring the face of the child to a good shape, || in the way the Indians 5 want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she 15 made on the upper side of the cradle; and || when it goes through, she takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, , in this way:
This is called "hole for the twisted hair | rope of  the head-presser." |


x'îdxa âpsba'yē qa's yil'îdēsa tsîlq!adzowē dēx^u lāxa la wilbēsgra gwālēgra (*fig.*). Wā, hēem lēgades dēx^u t!āk'emē. Wā, hēem 100 āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagemālēs gōgūma'yasa lōē qa k'!ēsē xēnlela qōqūyā ōgwiwa'yasa. Wā, hēmis qa pex'ēnēs ēk'!ēba'yasa x'îndzasas qa k'!ēsēs wālwūnxstā. Wā, laem g'awaLâlēda dēxwē t!āk'emē lē'wa teltehgūnōlemē nā'naqē'staaxa gōgūma'yasa g'inānemē lax gwe'yāsa bāk!umē qa gwēx'sdems. 5

Wā, g'ilēmēsē gwālēda dēxwē t!āk'emēxs laē āx'ēdxa plalemē qa's lāqilālēsēs e'eyasowē lāq qa peldzowēs. Wā, hēmis qa q!esmelkwēs. Wā, laem hēem men'yatslē ōgwiwa'yasa g'inānemē g'āg'ilēla lāx gēgēyagesas lāgraa lāx ōxlā'yasa. Wā, hēem la telgwabewēsē dēxwē t!āk'ima'ya. Wā, hēem lēgades plalem telqwīwē. 10

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa selēmē qa's selx'sodēxa nemplenk'ē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāx ōxtā'yasa xaāpl'ē. Wā, g'ilēmēsē lāx'sāwē selā'yasa laē etlēd selx'îdxa hē'maxat! wālaa g'āg'ilēla lāxa āpsaxdza'yasa xaāpl'ē. Wā, g'ilēmēsē lāx'sāxs laē āx'ēdxa x'ixsemāla g'ilt!a wil lēx'en t!ēsem qa's 15 l'lenx'sōdēs lāxēs selā'yē qa lalēx'ēdalēs. Wā, hēmis qa qēstowēsēs selā'yēxa gra gwālēgra (*fig.*). Wā, hēem lēgades nēx'sālatsa se'ya-k'!enē lamagenōlemā'yē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wä, gril'mēsē gwālexs laē āx'ēdxa grilsg'ilt!a se'yasa ts!edāqē qa's
 20 mēt!edēq. Wä, gril'mēsē sek!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'tslāna'yē laē gwāla. Wä, lā nēx'sōts lāxa nēx'sālat'sa se'ya-
 k'!enē lamagenōlema'ya. Wä, hēem lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa grinānemē lō' ēk!ēba'yas
 x'indzasas. Wä, hēem lēgades mēdek' se'yak!en lamagenōlemē.
- 25 Wä, gril'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wä, lā
 mens'idxa yūdux'denē lāxēs q!wāq!wax'tslāna'yē laē t!ōs'ideq.
 Wä, la'mē grilsg'ildedzōwa. Wä, la ēt!ēd mens'idxa yūdux'p!enk'ē
 lāxēs q!wāq!wax'tslāna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la
 mōx'sē t!ōsa'yas hē gwēx'sē. Wä, hēem lēgades ālāg'imdzō t!ē-
 30 māk'imē. Wä, la'mē mōxsa yūdux'den lāxens q!wāq!wax'tslā-
 na'yēx yix āwādze'wasas. Wä, lā yūdux'p!enk' lāxens q!wā-
 q!wa'xtslāna'yēx yix āwāsgemasas. Wä, gril'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'tslāna'yēx; wā, lā k!ōden lāxens q!wā-
 35 q!wax'tslāna'yēx yix wāgwasas. Wä, lā ts!ex'utslāna'yē āwāsgē-
 masas lāxens q!wāq!wax'tslāna'yēx. Wä, gril'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa mālt's!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōtewil'tslāwasa xaūplē lāxa mag'ixsē laē k'ō-
 xs'ēndeq. Wä, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
 40 denēg'ē. Wä, lāxāē k'ōxs'ēndeq. Wä, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wä, la'mē k!ēlg'emnox's yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.¹) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser: and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hē'maē yīpdeṃasa maḥts!aqē k!wa'xlō ālē 42 k'ōqwēs. Wā, g'ilēmēsē gwāl k'!lk'aqēxs laē g'a gwālē'g'a lādap!ē.¹ Wā, la'mē āxabōts lāxa la'maḥlāl āxts!ā qa q!edzēxsēs lāxa ōxtē-wilts!āwasa xaāp!ē. Wā, lā āxēdxa mōxsā ēēlāg'im t!ēmāk'imē 45 xa yūdūx'p!enk'as āwāsgēmasē qa's āxabōdēs nēnēgoyā'yas lāxa lādap!ē lāxa g'a gwālē'g'a (*fig.*). Wā, hēem qek'ē'yēxa dēxwē t!ēmāk'imē yīxa ālāg'imē t!ēmāk'imē. Wā, g'ilēmēsē gwāl lak!ūti-ēlālasōxs laē qek'ēyindayowēda mēdekwē se'yak!ēn lāq qa's lā nēx-so'yō lāxa āpsōtāgā'yasa xaāp!ē. Wā, lā q!ēp!enx'sō lāxa 'wāx'sa- 50 nōlēma'yasa xaāp!ē, yīxs laē ālak!āla lek!ūlasō'sa māmayōltsīla.

Wā, g'ilēmēsē gwālēxs laē āxēdxa dēxwē qa's dzedzēxs'ēndēq qa ts!ēlts!eq!astowēs. Wā, lā yībedzōdeq. Wā, lā 'nemp!enk' lāxens q!wāq!wax'ts!āna'yēx, wā, hē'misa mōdenē laxens q!wāq!wax'ts!āna'yēx yīx 'wāsgēmasas. Wā, hēemxaāwisē 'wādzowēs 'wāsgēmasē. 55 Wā, hēem lēgades dēx' yībedzewak' 'naḥumē Wā, laem 'nāḥumēsa g'inānēmaxs laē t!āk'imālaxēs dēxwē t!āk'ima'yaxs laē mēxts!āxēs xaāp!ē. 'wīla 'naḥwāla lāxa xa!lāla nēlālas gōgūma'yas lē'wis dēxwē t!āk'ima'ya.

Wā, g'ilēmēsē gwālēxs laē āxēdxa denasē qa's dzedzēxs'ēndēq 60 qa g'ilsgiltstowē ts!ēlts!eq!astā. Wā, la melx'ēideq qa's wīl'ēnēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^{xu} and Kwāg'u! and the various things that belong to
- 75 the || cradle, and their names. |
- 1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,
- 5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wā, g'il'mēsē k'ōtaq laem hē!asgem lāxēs melāg'ilaqēxs laē gwāla. Wā, āx^aalelōts lāxa t!ex't!emag^{xse}. Wā, la'mē nēx'sawī'lāla lāq. Wā, hēm lēgades densen t!emak'ēdemē.
- 65 Wā, g'il'mēsē gwālexs laē āx^aēdxa denasē qa's dzedzēxs^aendēq. Wā, lā melx^aideq qa g'il't!ēs denema. Wā, g'il'mēsē hē!āla lāx tēgwēlemsa xaāp!ē laē gwāl mela. Wā, la āx^aēdxa tēgwildemasa xaāp!ē. Wā la āx^aalelōtsa tēgwēlemsa xaāp!a lāx ōba'yasa xūselaba'yasa tēgwēldemasa xaāp!ē. Wā, g'il'mēsē gwālexs laē
- 70 lāg'alilas lāxa t!enxwāla lāx k!waēlasas ābempasa g'inānemē. Wā, g'il'mēsē gwālexs laē mōx'bentsa wilē denem lāx ōba'yas.¹ Wā, hēm lēgades nēxayo denem, yīxs q!wāg'alaēda g'inānemē. Wā, laem gwāla ēaxelaxa xaāp!. Wā, laem gwāla yix gwēg'ilasasa Nak!wax'da^{xwē} lē^awa Kwāg'ulaxa wāxax'idalaasasa gwēg'wālasa
- 75 xaāp!ē lō^a lēlēgemas.
- 1 **Treatment of the Infant.**—Wā, g'il'mēsē mōp!enxwa^asē nālāsēxs laē qwēloyowēda wā^awadē qex'semēs x'ōmsasa g'inānemē. Wā, la aēk!a q!elsētse^{wē} x'ōmsasa g'inānemasa dzēk!wisē. Wā, g'il'mēsē gwālexs laē q!elēdzōtse^{wēda} wā^awadē qex'semēsa x'ōmsasa
- 5 g'inānemē. Wā, g'il'mēsē gwālexs laē qex'semdayō lāx x'ōmsasa g'inānemē. Wā, la'mē lek!ūtela. Wā, g'il'mēsē gwālexs laē xaapts!odayō lāxēs xaāp!ē. Wā, la'mē nāxwa la lak!ūtī'lālase^{wēda} ālāg'imē t!emak'imē lē^awa se'yak'linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the ||
cradle. |

10

If the child is a girl, the mother of twins, | a good-looking woman,
is called to come to the house of the parents of the child | when they
untie the head-band the second time. This is after eight | days,
when the mother of twins is coming to put her tongue to the eyes and
face of the child; || and then she presses her mouth on the child's face, 15
so that she may be good-looking when she grows up. When | the
child has had the head-band of kelp around its head for eight
days, | they call a woman, the mother of twins, to come in the |
morning, and to take the child out of the cradle. As soon as | she
comes, she sits down where they put down the cradle. She first ||
unties the head-line, and opens the | ends of the skin strips. Then 20
she turns back the forehead-presser, | takes the wool off the fore-
head, and she also takes off the cedar-bark|cushions on the sides of
the face. | Then she unlaces the cedar-bark rope. And when | all
this is off, she takes off the bedding of the child; and when all this is
off, || she takes the child in her arms out of the cradle. (I forgot that 25
she | unties the kelp head-band of the child, before the woman | puts
her feet into the water.) The father of the child brings her the |
wash-basin, and puts it down where the mother of twins is sitting, |
for she will wash the child. Then they pour || cold rain-water into 30

‘mēsē gwāla aaxsilāxa g’inānemē laē tēx’walelem lāxa tēgwēlemasa
xaāp!ē.

10

Wā, g’il’mēsē ts!āts!adagemē laē lē!lālasēwēda yikwīlayag’ōlē
ēx’sōk’u ts!edāqa qa g’āxēs lāx g’ōkwasa g’īg’aōhokwasa g’inānemē
qō ēt!ēdē! qwēloyōlē qex’sema’yas x’ōmsaxa ma!gū’na!p!enxwa’sla
‘nālā! qa el’elxstowēsa yikwēlayag’ulē ts!edāqxa g’inānemē lē’ qa
p!ēp!eq!ūgemēsēq qa ēx’sokwēs qō q!ūlyax’wīdLō. Wā, g’il’mēsē 15
ma!gū’na!exsē ‘nālāsa g’inānemē qex’semālēs x’ōmsaxa ‘wā’wadē
qex’semēsa x’ōmsa, laas lē!lālasēwēda yikwīlayag’ōlē ts!edāqxa
gaāla qa g’āxēs qwēltsemdxa g’inānemē lāxēs xaāp!ē. Wā, g’il-
‘mēsē g’āx k!wāg’alīla lāx ha’nēlasasa xaāp!ē. Wā, lā hēem g’il
qwē!ētsōsēxa se’yak!enē lamagenōlemē. Wā, lā ēt!ēdxa ‘wax’s- 20
bax’īdxa ālāgīmē t!emāk’īmē. Wā, la nelōdxa dēxwē t!ak’īmē.
Wā, lā āxōdxa p!alemē telqwīwē. Wā, lāxaē āxōdxa dēxwē
tel!elgūnōleme. Wā, lā qwēlālaxa t!ex’t!emag’exsē. Wā, g’il’mēsē
‘wīlāxs laē ‘wīla āxālax ma’masa g’inānemē. Wā, g’il’mēsē ‘wīlāxs
laē q!ēlwūts!ōdxa g’inānemē lāxēs xaāp!ē. (l!ēlēwayenlaqēxs 25
qwēlōdaaxa ‘wā’wadē qex’semēs x’ōmsasa g’inānemax, k!ēs’māē
dzēx’stēda ts!edāqxa ‘wapē.) Wā, lā ōmpasa g’inānemē, āx’ēdxa
kwādzats!ēlaq qas g’āxē hāng’alīlas lāx k!waēlasasa yikwīlayag’ōlē
ts!edāq qaxs hē’māē kwāsālxa g’inānemē. Wā, la gūxts!ōyowa
‘wūda’sta tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k!līpstānōwēda 30

31 the wash-basin, and put | one red-hot stone into the water in the
wash-basin | for the child. When the water is just getting warm,
they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. |
Then she takes well softened yellow cedar-bark, and | she squirts
water on it out of her mouth four times, and she says, | "Now, my
darling, I give you my good health, for I never get sick, | and every-
thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she
kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling,
I will put on your body this of which all kinds of sickness are afraid, |
that it may protect you against danger, and that the spirits may be
afraid of you." |

And when her prayer is at an end, she pours this water into the
chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water.
Then she begins at the | right-hand side of the head of the child and
washes it with the yellow cedar-bark, going along the right side of the
body; | and after she finishes the right side, she | washes the left side

31 'NEMSGEMĕ x'IXSEMāla t'lĕSEM lāxa la q'!ōts!ā 'wāp lāxa kwādzats!ē-
Laxa g'inānemĕ. Wā, g'il'mēsē k'oꝝ^ustax'īdexs laē k'lipwūsta-
nowēda t'lĕSEME. Wā, lāda yikwilayag'ōle ts!edāq dzēx^ustasēs
gEMxōltsīdza'yē g'ōgū'yō lāxa 'wābets!āwasa kwādzats!ēLaxa g'inā-
35 nemĕ. Wā, la k'lwāg'altsīdzetsa g'inānemĕ lāxēs āwig'altsīdza'yē.
Wā, lā āx'ēdxā aēk'laakwē tātēlq!waakwē q'lōyaak^u dēx^u qā's mō-
p!ēnē sēlboqasēs 'wāpāēL!exawa'yē lāq. Wā, la 'nēk'a: "Wā, āda-
tsagā, la'mēn lāsasen hēlēts!ēna'yē lāl, yīng'in k'!ēsēk' ts!ex'q!aē-
noꝝwa lōxgūn ā'mēk' wālālatsa dādek'asē; wā, hē'mis qā's hēlem-
40 g'ustāōs g'ig'āgemdālax lōlāelgēma'yasa g'ig'gāma'yasa lēlqwāla-
la'yē qā's lā'wūnemx'īdlōs."

Wā, g'il'mēsē gwāl ts!ēlwaqaxs laē āx'ēdxēs q'lūlālekwxēs kwā-
kwādzēmēxa hāselāem k'!ēs qōt!axa kwāts!ēxa hēs'maxa yikwila-
yag'ōlē ts!edāq āsmēsa. Wā, lā dālasēs hēlk'!ōlts!āna'yē lāxa
45 kwakwādzēmĕ. Wā, la ēdzaqwa yāq!ēg'a!a. Wā, la 'nēka: "Wā,
ādatsagā, laēm k' lālgada k'ilemg'asa 'nāꝝwa ts!ōts!ex'q!ōlema
lāg'aalelāl lāl qa dādamewēlōl qā's k'ilemaōsasa hāyālilalagasē."

Wā, g'il'mēsē q'lūlbē ts!ēlwaga'āyās laē gūxstentsa kwāts!ē
lāxēs kwādzasLaxa g'inānemĕ. Wā, la āx'ēdxā dēxwē qā's dzōp-
50 stēndēs lāxa kūkwēqela 'wāpa. Wā, hē'mis g'āg'ilela hēlk'!ōtē-
ma'yasa g'inānemaxs laē kwās'īdeq hāxela lāx hēlk'!ōt!ēna'yas
gūsētasa dēxwē. Wā, g'il'mēsē gwālxa hēlk'!ōt!ēna'yaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwās'idex gēmxōt!ēna'ayas. Wā, g'il'mēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q!ō'yaak^u dēx^u lāx x'ōmsas lē'wis ōk!wina'yē. Wā, g'il'mēsē gwālexs laē hāx^uk'āx'intsā g'inānemē lāxēs ōkwāx'a'yē 55 gwēxtālaxa g'inānemē lāx gēmxōt!ēna'ayasa yikwilayag'ōlē ts!ēdāqa. Wā, la āx'ālelōts qōmāsēs hēlk'!ōlts!āna'yē lāx gēmxōdēg'a'ayas qenāsasa g'inānemē. Wā, la āx'ālelōtsēs 'nōlax'ts!āna'yē lāx hēlk'!ōdēg'a'ayas qenatsa. Wā, la k'imgē'nākūlas lāx negēg'a'ayas āwig'a'ayasa g'inānemē. Wā, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwidlō; k'!ēsLES q!ēq!ēk'!ēSL lāx ha'mapē, āLAS pēNL!ēSLōl."

Wā, la mōp!ēna k'imgē'nākūlasēs qōma' lē'wēs 'nōlax'ts!āna'yē lāx āwig'a'ayasa g'inānemē. Wā, la mōp!ēndzaqwa āem negēlōd-xēs gālē wāldema. Wā, g'il'mēsē gwālexs laē neltsē'stēndxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a'ayas. Wā, la p!aq!ēsasa mālē lāx q!wāq!wax'ts!āna'ayasēs hēlk'!ōlts!āna'yēxēs ts!ēmālx'ts!āna'yē lē'wē 'nōlax'ts!āna'yē. Wā, la k'lūnqē q!wāq!wax'ts!āna'ayas laē p!ēp!ēq!ūgēmāxa g'inānemē hēem g'il p!ēq!wasōsē benk'!ōt!ēna'ayas aenas lō' ēwāx'sōt!ēna'ayas x'indzasas. Wā, la 'nāxwa p!ēq!wi- 70 'lālx gōgūma'ayasa g'inānemē. Hēem gwe'yōsa bāk'lumē naqē'stēndex gōgūma'ayasa g'inānemē. Wā, g'il'mēsē gwālexs laē ēl'ēlxstōd gīgē'yagesas. Wā, la 'nēk'ēda yikwilayag'ōlaxs k'!ēs'maē ēl'ēlxstōdēq: "Wā, ādatsagā, la'mēn lāsasg'in ēx'sōk!wēnōk^u lāl lōgūn ēx'sēmstoēnēk' qas' k'!ēsēLōs 'yāg'ilxstōl qasō q!ūlyax^uwi- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *dełō qa's māmawidālagēlōs yīs lōlāelgema'yas g'īg'igāma'yasa lēlqwālala'yē; hē'mis qa's x'āx'elsgemēsewēlōsasa 'nāxwa lōlāelgāma'yas g'īg'igāma'yasa lēlqwālala'ya, ādatsaga.*"

Wā, g'il'mēsē q'lūlbē wāldemas laē āx'ēdxa dzēk!wisē qa's q'el-
80 sīt'ēdēs lāx ōk!wina'yasa g'inānemē. Wā, g'il'mēsē 'wēla q'elēkwe ōk!wina'yasa laē q'eltsemdex x'ōmsas. Wā, āl'mēsē gwālexs laē ālak!āla la lēqsa dzēk!wisē x'ōmsasa g'inānemē; wā, g'il'mēsē gwālexs laē qex'semdex x'ōmsasa g'inānemasa 'wā'wadē qex'semēs x'ōmsē. Wā, āl'mēsē 'wēla āx'ālelōdālas mēmamasa g'inānemē
85 lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mē ē gwālexs laē q'laplēx'ēdxa dēg'ēdayo .dēx' lē'wa k'ādze kwē qa's āxts!ōdēs lāxa aemxaakwē g'ildasa yīx la grēts!ewatsa k!wa'xlawēse'was ābempasa g'inānemaxs gadaē gwā' māyola, lē'wa grālē āmāx'ēdayosa g'inānemē lē'wa deg'idānāq la -wēla grēts!ā lāq. Hēm lēgādēda g'il-
90 dasas k'ādzegwats!ē.

Wā, g'il'mēsē gwāla yīkwilayag'ōlē ēaxelaxa g'inānemaxs laē hālāqasō'sa mōxsa p!elxelasgema. Wā, hēmxaāwisē 'wāxa hālāgemaxa māmāyōltsila ts!edāqaxa aaxsilāxa ts!edāqaxs g'ālaē māyolasa g'inānemē. Wā, la hēmnałat m qweloyowēda 'wā'wadē
95 qex'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qex'emdayōxs laē gwāl q'eltsemtse'wē x'ōmsasa g'inānemē lālaa lāxa mōsgemē 'mekūla. Wā, g'il'mēsē mōsgemgilaxa 'mekūlāxs laē

they stop putting on the kelp head-band around the head of the child. |
And after this it is put into the cedar-bark || box; and nothing is 100
taken off from all the things belonging to the child, | for they will be
taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow
cedar-bark, and the wool bedding of the child are put | into the
cedar-bark box; and after the hair of the child has been singed off, ||
and the anklets and arm-rings have been put on,—for the mother of 5
twins | also singes off the hair from the head of the child, and | puts
on the anklets and arm-rings,—she goes and hides the cedar-bark
box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'uł, Nāk!wax'da^xu, Gwa^sela, ||
and Awik'!ēnox^u. | 10

The reason why the long-heads of the Koskimo and | Gwats!ēnox^u,
Grāp!ēnox^u, L!asq!ēnox^u, and | L!al!asiqwāla, and Nāqemg'ilisāla
are different, is that | the kelp head-band is kept on for twelve days
at a time, until the girl || is ten months old. It is a little different 15
when the child is a boy, | for then the kelp head-band is tied around
for ten days, | and is taken off after eight months. | The head of the
child is also rubbed with oil of the silver-perch in the same way | as
the Kwāg'uł women do with their children. ||

gwāl qEX'sEMālē x'ōmsasa g'ināNEMaxa 'wā'wadē qEX'sEMēsa 98
x'ōmsē. Wā, g'il'mēsē gwāLEMx's laē lats!oyo lāxa k'ādzegwatslē
g'ildasa. Wā, lāla k'!ēās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100
nemē, yixs āl'mēlē lawāLEXs lāl hēlogwilala g'ināNEMē.

Wā, g'il'mēsē hēlogwilaxs laē 'wī'la lawōyewē k'ēk'adzek^u LE^swa
dēxwē LE^swa plēpalemē gwēlgwālasa g'ināNEMē qa's lā lats!oyo
lāxa k'ādzegwats!ē g'ildasa. Wā, g'il'mēsē gwāl ts!EX'iltsemtse^swē
x'ōmsasa g'ināNEMē LE^swa kūnxwēdem yixs hē'maēxa yikwīlaya- 5
g'olē ts!Edāq ts!EX'iltsemdEX x'ōmsasa g'ināNEMē. Wā, hēemxaā-
wis kūnxwētaq. Wā, hēemxaāwis la q!ūlālaxa k'ādzegwatslē
g'ildas lāxa k'ādzek!waasē.

Wā, hēem gwayi'lā'latsa Kwākwūkwakwē LE^swa Nāk!wax'da^xwē
LE^swa Gwa^sela LE^swa Āwik'!ēnoxwē. 10

Wā, g'a'mēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē LE^swa
Gwats!ēnoxwē LE^swa Grāp!ēnoxwē LE^swa L!asq!ēnoxwē LE^swa
L!al!asiqwāla LE^swa Nāqemg'ilisāla yixs malEXsag'iyuwaē 'nālās
qEX'sEMālēs ts!āts!ādagēmē xunōx^uxa 'wā'wadē qEX'sEMēs x'ōmsa,
lālāa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15
maē, yixs neqap!ENxwa'saē 'nālās qEX'sEMālēs x'ōmsaxa 'wā'wadē
qEX'sEMēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la
hēemxat! q!eltsemdayōsēx x'ōmsasa g'ināNEMA dzēk!wisē lāx gwē-
g'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwäg'ul women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwäg'ul. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way: She takes the | narrow strip of deer-skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they



- 20 Wä, laems q!äl^əalelax läg'ilas g'ilsg'iltema ts!ädäqasa G'ösg'imu-xwē. Wä, la ^ənäxwaem ^ənemäx'isē gwēlgwälasa xaup'läsa Gögüts!axsemē ^əlewa Kwäküg'olaxsemē, yixs hēmaē läg'ila q!eyōxwa p!alemasa ^əmexlowaxs k'elxwase^əwaasa Gögüts!axsemē läxa Kwäg'ulē.
- 25 Wä, lēx'a^əmēs ögüqälaxa t!ex't!emag'exsē läxa Gögüts!axsemē, yixs läē äx'ēdxä k'elx'ēwakwasa gēwasē qas t!ösödēxa ts!eq!adzowē läqxa k'!ödenē läxens q!wūq!wax'ts!āna'yēx yix ^əwādzewasas. Wä, la g'ilsg'ildzowa. Wä, la ma^əlexsa t!ōsa^əyas. Wä, g'il^əmēsē gwäla ts!ädäqē t!ōsaqēxs läē äx'ēdxä lädenēg'a'yē qas pax^əalilēs läxēs
- 30 k!waēlasē. Wä, lä äx'ēdxä g'ilsg'ilt!a wīswūltowē selbek^u dewēxa qas k'at!alelödēs öba^əyas läxag'a gwälēg'a (*fig.*). Wä, lä äx'ēdxä ts!eq!adzewē k'elx'iwakwē qas t!emg'aalelödēs lax (1). Wä, g'il^əmēsē gwäla läē k'!eselaxa dewēxē läē et!ēd t!emg'aalelödēx (2). Wä, g'il^əmēsē gwälexs läē et!ēd t!emg'aalelödēx (3). Wä, g'il^əmēsē gwälexs läē et!ēd t!emg'aalelödēx (4). Wä, lä hēemxaat! gwēx'ēdxä äpsenxa'yasa lädenēg'a'yē. Wä, g'il^əmēsē gwälexs läē pāx^əentsa lädenēg'a'yē läxa lädenēg'ēx'dema. Wä, laem gwäla. Wä, hēem lēgades k'elx'iwak^u t!emāk'ägēsa t!ex't!emäg'exsē. Wä, hēem älak'läla g'ildzesē gwälaasas läxa Gögüts!axsemē.
- 40 Wä, g'il^əmēsē hēlēda g'inānemē läē ^əwī^əlaem layowa xaup'lē läxa k'ädzek!waasē ^əlewēs gwēlgwäla läxēs ^əwāxax'ēdālaasē. Wä, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into 10 two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

‘mēsē hēlemg’ustâ q!wāxēda g’īnānemē lā axēlase‘wēda xaāp!lē LE‘wis 42
Ladenēg’ayē. Wā, lāla ‘wīlaem la q!lūlāla gwēlgwālas LE‘wēs
dēxwē t!akema‘yē lāxa k’adzek!waasē, yīxs hē‘maē lāg’ilas āxēla-
se‘wēda xaāp!lē qō ts!a‘yanōx’Lēs g’ālē māyōLema. 45

Twins.—Wā, lēx’a‘mēs L!āyowatsa xaāp!lāxs yīkwīlāē yīxa ts!E- 1
dāqē, yīxs ālēmaē yīkwīlēxs lāē q!Eyo kwēs sāsēmē. Wā, ā‘mēsē
g’ēxase‘wēda xaāp!lē.

Wā, lā g’ag’ō‘nase‘wēda g’īt!ēnoxwē qa’s xaāpēlēx yīkwēlats!āma-
lēxla qēqEXEG’Eyo xēxaap!a. Wā, hēx’ida‘mēsē cāx’idēda g’īt!ē- 5
noxwē qaxs hayalomālāē gwālamasxa māLEXla qēqEXEG’Eyo xēxa-
āp!lāxs k’lēs‘maē mōp!lēlā yīkwīlēlē g’īng’īnānema. Wā, g’il-
‘mēsē gwāla māLEXla qēqEXEG’Eyo xēxaāp!lāxs lāē yūdūxūxsēk’ēlēda
yīkwīlēlē g’īng’īnānema lāē lasēdayowēda maēmalts!aqēg’ayōl lāx-
nāxsdey’asa kwēkwē lāxa la maēmaldzek’ selē lāxa qēqEXEG’iwa- 10
‘yasa xēxaāp!lēxa g’a gwālēg’a (*fig.*).

Wā, laem āem q!eq!ēnēpsemlilēda yīkwīlēmaxa aēk’!aakwē tatel-
q!waakwē dēxwa LE‘wa k’adzekwē. Wā, la gomēx’sa gūg’um-
yema yīkwīlēlē g’īng’īnānema. Wā, hēemxaāwisē gwālē ābempas
LE‘wēs ōmpē, yīxs ā‘maē la seldēla ōmpasā yīkwīlēlē g’īng’īnā- 15
nema yīxs k’lēsāē hēlq!ōlem āxax’sālasēs g’ōkūlōtē, wāx’ma leqwa
LE‘wa wāpē la k’lēs hēlq!ōlem la āx’ēdeq. Wā, la‘mē hēda LēLE-
lālās la hēmenālā k!wūmēleq qa’s āxēxa ‘nāxwa āx’ēxsstō’sxa leqwa
LE‘wa wāpē LE‘wa hē‘maōmasē qaxs k’lēsāē hēlq!ōlem a‘mēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla ɬɛʷis yikwíʷlēmē L̥l̥l̥!eyadzaʷya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yikwíʷlēmē L̥l̥l̥!eyadzaʷya g'ing'inā-nēmē yixs laē lawāyē ts!eyōxl̥aʷya. Wā, la'mē āx'ētseʷwēda mālexla qēqexeg'eyowē xēxaāp!a qaʷs lā hūnal̥iʷlēmā ʷnemēxl̥a lāx hēlk'!o-
25 tagawalilasa ōgūʷlaʷmaxat! yikwilayag'ōl ts!edāqa. Wā, hāng'al̥iʷlēmā ʷnemēxl̥a lāx gēm̥xagawalilas lāx laēnaʷyas ʷwíʷla gwal̥l̥ē āxts!āwē gwēlgwāl̥asa mālexla qēqexeg'eyowē xēxaāp!a, yixs k'!ēasāē ōgūx'its gwēlgwāl̥as lāx gwēlgwāl̥asa ʷnemōk!wēdzaʷyē mayōlēmā lax ōgūʷlā lāxa qēqexeg'eyowē xēxaāp!ā ɬɛʷwa maēmo-
30 ts!aqē ts!elts!elk's nāxsdeʷyasa kwēkwaxs laē l̥l̥l̥l̥!a lāx āg'iwaʷyasa qēqexeg'eyowē xēxaāp!a; Wā, hē'misa yikwēlēmē g'ing'inānemxs laē hēmenal̥aem gūmsa ɬɛʷwēs g'ig'aōlnokwaxa maēmoxsa ʷnāla l̥l̥l̥a lāx hēlōgwilax'dem̥l̥asa yikwíʷlēmē g'ing'inānema.

Wā, g'il'mēsē gwāla yikwilayag'ōlē ts!edāq hēlax gwēlgwāl̥as
35 ōts!āʷwasa ʷnemēxl̥a qexeg'eyō xaāp!axa haʷn̥iʷl̥ē lāx hēlk'!otagawalilasa yikwilayag'ōlē ts!edāqa. Wā, g'il'mēsē gwāla laē q!ēl̥ēl̥il̥axa gāl̥ē mayōf̥idayō L̥l̥l̥!eyadzē g'inānema. Wā, lā āxōdex q!ēnēp!ēnaʷyas dēxʷ ɬɛʷwa k'ādzekwē. Wā, g'il'mēsē ʷwíʷl̥axs laē āx'ēdxa ʷwāʷadē ɬɛpsaakwa qaʷs qex'semdēs lāx x'ōmsasa L̥l̥l̥!E-
10 yadzē g'inānema. Wā, hēem ōgūqālayōsa yikwíʷlēmē g'inānema,

twins; | that they do not put on the head-band until the navel-string 41 comes off on the | fourth day; and after putting the head-band around the head of the | child belonging to the Salmon, the woman who has had twins (before) speaks | and says (Prayer for the twins): "O friend! || that is the reason why you come. You come to benefit 45 those who have come to be your | parents, and you have come to make them rich and to | defend them against sickness, O friend Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belonging to the Salmon | into the cradle with the notched head-board, and she || follows the way that is done with those who are not twin- 50 children. |

When this has been done, she turns her face to the other | cradle with the notched head-board, arranges everything in it; and after that, | she takes in her arms the child belonging to the Salmon, takes off the bedding | of yellow cedar-bark and red cedar-bark; and when it is all off, she takes the || split kelp and puts it around the head of the 55 child | belonging to the Salmon; and after this she puts it into the | cradle with the notched head-board; and the woman who had borne twins before speaks, | pressing with her left hand on the chest of the child belonging to the Salmon, | and says (a prayer for the second || twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60 to | grow up well with your brother, Yāyaxwēya, and that you do |

yīxs āl^{maē} qEX^{semtse}wē x^{ōmsasēxs} laē lawāyē ts!^{eyōx}la^{yasxa} 41 la mōp!^{enxw}as ^ēnāla. Wā, g^{il}mēsē gwāl qEX^{semdex} x^{ōmsasa} L!^{āl}l!^{eyadza}yē g^{inānema}, wā, la yāq!^{ega}lēda yikwīlayag^{ōlē} ts!^{edāqa}. Wā, lā ^ēnēk'a (ts!^{elwaqaxa} yikwī^{lēmē} g^{inānema}): "YūL, qastā, hēq!^{amaaqōs} g^{āxēlē} qa^s g^{āxaōs} ēk'anōmaxōs g^{āxaqōs} 45 g^{īg}aōlnōkwa. Wā, hē^{mēs} g^{āxēlōs} qa^s q!^{ēq}ōmg^{ilaōsaq}"; wā, hē^{mis} qa^s dadamāyaōsaq", qastā, meyōxwa^{na}, yūL, ^ēnawalak".

Wā, g^{il}mēsē q!^{ūlbē} ts!^{elwaq}lēna^{yas}, laē q!^{elts}lōtsa L!^{āl}l!^{eya}dza^{yē} g^{inānem} lāxa qEXeg^{eyowē} xaūp!^a. Wā, la^{mē} āem nege^{te}wōx gwāyīlālasē qaēda k!^{lē}sē yikwī^{lēma}. 50

Wā, g^{il}mēsē gwāl^{exs} laē gwēgemg^{ilil} lāxa ^ēnemēxla qEXeg^{eyowē} xaūp!^a qa^s hēlilālēx gwēlgwālas. Wā, g^{il}mēsē gwāl^{exs} laē q!^{elēlilaxa} L!^{āl}l!^{eyadza}yē g^{inānema}. Wā, lā āxālax q!^{enēpsema}-^{yasxa} dēx^a lē^{wa} k^{ād}zekwē. Wā, g^{il}mēsē ^ēwīlāxs laē āx^{ēdxa} lēpsaakwē ^ēwā^{wadē} qa^s qEX^{semdēs} lāx x^{ōmsasa} L!^{āl}l!^{eyadza}yē 55 g^{inānema}. Wā, g^{il}mēsē gwāl^{exs} laē q!^{elts}lōtsa g^{inānemē} lāxa qEXeg^{eyowē} xaūp!^a. Wā, lā yāq!^{ega}lēda yikwīlayag^{ōlē} ts!^{edāqa} lāxēs lEXwālaēna^{fasēs} gemxōlts!^{āna}yē lāx ōbā^{ayasa} L!^{āl}l!^{eyadza}yē g^{inānema}. Wā, la ^ēnēk'a (ts!^{elwaqaxa} ālē xaāpts!^{oyo} yikwī^{lēma}): "YūL, qastā, la^{men} hāwāxelalōL ^ēnawalak" qa^s 60 wāg^{ilōs} hēlmālag^{ilislōl} lē^{wōx} ^ēnemweyōtēx Yāyaxwēya, yīx qa^s

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

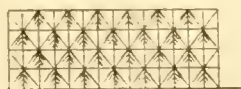
She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'!ēsēlōs awēq!wālaLōl; wā, hē'mis qa's hēmenālamaōs ēk'!ēqelā-
masxōx g'īg'aōlnōkwēx qa hēmenāla'mēsōx ēwā'walasdemx'sila qa
alēg'ēsēs lēlēgemōs yūLaxs ēk'!ēqelag'ilaēx, qāst meyōxwā'na,
65 yūL 'nawalak^u 'yak'anōmasōs lāxēs g'āx'ēna'yōs yīxs ēk'anōmaaQōs
yīxs q'lōmx'salisaaQōs yūL ēx'ts!emg'ila, yūLaxs g'āx'salisaaēx lōgwa
'nemweyōtek^u 'nawalak^u meyōxwā'na, qāst."

Wā, g'il'mēsē q!ūlbē ts!elwaq!lēna'yas laē mamēlalas ēwāxax'ēdāla-
asasa dēxwē lē'wa k'ādzekwē lē'wa p!alemē. Wā, g'il'mēsē gwā-
70 lēxs laē āx'ālelōtsa dēx^u t!āk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē gwāla laē k'ag'ililaxa qexeg'eyowē xaūp!a, yīxa g'ālē
q!ēlts!ōdaatsēsa L!āl!eyadza'yē g'inānema qa's lā k'ag'alilas lāx
hēlk'!ōdenōlemalilas kūlē'lasas ābempas. Wā, lā k'ag'ililaxa
'nemēxla qexeg'eyowē xaūp!a, yīxa ālē q!ēlts!ōdaatsēsa L!āl!eya-
75 dza'yē g'inānema qa's lā k'ag'alilas lāx gemxanōlemalilas ābempas.
Wā, g'il'mēsē gwāla yikwilayag'ōlē ts!edāqa laē ēax'ēdex kūlē'la-
sasa L!āl!ēl!eyadza'yē g'ing'inānem lē'wēs ābempē.

Wā, la'mēs āx'ēdxa mōts!aqē dze'seqwaxa k'!ēsē lēs!ekwa. Wā,
lā 'nāl'nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo^u-
80 bendeq wilētā'yas. Wā, lā dēx'walilasa 'nemts!aqē lāxa ālōdetā-
lilasa kūlē'lasasa yikwilē ts!edāqa lē'wis L!āl!ēl!eyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt!ēd dēx'wa'lilasa 'nemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:



takes two thin
the two | posts
been hung, and

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole
over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

wālaaasas g'ōg'egūyās. Wā, lā ēt!ēd dēx^εwa^εlilasa ^εnemts!aqē lāx 83
L!āsōdetā^εyas; wā, lā ēt!ēd dēx^εwa^εlilasa ^εnemts!aqē lāx L!ās^εalilasa
g'ōg'egūyās. Wā, g'il^εmēsē gwālē āxa^εyas laē āx^εēdxa p!egwayāxa 85
dzāxūn qa^εs gēxūtōdēs āpsenxa^εyas lāx ōxtā^εyasa ālōdetālilē lāma.
Wā, lā gēx^εwūtōts āpsenxa^εyas lāxa lāmasa ōx^εsidzālilē. Wā,
g'il^εmēsē gwāla laē āx^εēdxa L!āgekwē qa^εs bāl^εidēsa ma^εlp!enk^εas
āwāsgemasē lāxens q!wāq!wax^εts!āna^εyaxs laē t!ōs^εīdeq. Wā, lā dze-
dzexs^εēdeq qa t!ēts!eq!astowēs. Wā, g'il^εmēsē gwāl dzexaqēxs 90
laē bes^εīdeq qa naengxlālēs. Wā, tētegūd^εzōdālas lāxa p!egwayo
la gē^εwīla. Wā, la maēmalp!enk^εē āwālagālaasas lāxens q!wā-
q!wax^εts!āna^εyēx. Wā, g'il^εmēsē lābendex ^εwāsgemasasa kū^εlēlasasa
yīkwilē laē ēt!ēdxa malp!enk^εē lāxens q!wāq!wax^εts!āna^εyēx lāx
ba^εnēlēlāsēs g'ālē āxa^εya. Wā, lā mōts!age^εnakūlaxa L!āgekwē. 95
Wā, lā āx^εēdxa naxsde^εyasa ^εmel^εmelba kwēkwa qa^εs nexālēxā ts!ēl-
ts!ēlk^εas. Wā, g'il^εmēsē ^εwīlāmasqēxs laē āx^εēdxa mēdek^εwē gūn.
Wā, hē^εmis la yīlēmsēxs laē tētak^εodalasa ts!ēts!ēlk^εē lāx āwāgawa-
^εyasa L!āgekwē g'a gwālēg'a (*fig.*). Wā, la^εmē gwāla. Wā, la
āx^εēdxa malts!aqē wiswūl dzōxūma qa^εs k'ādetōdēs lāxa malts!aqē 100
lēlāma yīx la gēxūtālaxa p!egwayowē. Wā, la k'ādetōtsa ^εnem-
ts!aqē dzōxūm lāxa L!āsālilē lēlāma. Wā, la āx^εēdxa ts!ēx^εasē
^εwālas lē^εwa^εya qa^εs lēpeyīndēs lāq qa sālas. Wā, ts!ēts!ēx^εas-
^εemxaāwisē ^εnāl^εnem lēlē^εwa^εyē sūseba^εyas ^εwāx^εsba^εyasa kū^εlē^εlasa-

5 of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so, 10 she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has 15 been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, 20 when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || 25 twins if one of them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

5 sa yikwīlē ʔᵉʷis ʔlāl!ēʔl!ēyadzaʔyē sāsema. Wā, grīʔmēsē gwālex-
laē āxʔēdxa qemxwāsa kwēkwē qaʔs qemxʔwīdēs lāxa ʔlāl!ēgeḱūla
ʔᵉʷa ts!ēʔts!ēʔk!īlāsa la k!ōgwīgalī ʔ!ēgwāʔyōs kūʔlēʔlasa.

Wā, grīʔmēsē gwālexs laē āxʔēdxa mānasa yikwīʔemē grīng!īnā-
nema qaʔs aēk!ē ts!ōxʔwīdeq qa ʔwīlāwēs elkwa. Wā, grīʔmēsē
10 gwāl ts!ōxwaqēxs laē geḱwalīlas lāxa ʔnēxwāʔa lāxa kūʔlēʔlasasa
yikwīlē ʔᵉʷis sāsemē. Wā, lā āxʔēdxa q!ēnēpēmxdās qaʔs āx-
ts!ōdēs lāxa k!ādzegwats!ē grīldasa. Wā, lā hāng!alīlas lāx ʔl!āsōde-
tālīlasēs āxaʔyā yikwīʔlats!ē graēlasa, qaxs hēʔmaē ʔēgēms kūʔlē-
ʔlasasa yikwīlē ʔᵉʷis sāsemē. Wā, grīʔmēsē gwāla, laēda yikwi-
15 layag!ōlē ts!ēdāq yāq!ēgrāʔla. Wā, la ʔnēk!a lāxa yikwīlē ʔᵉʷis
lāʔwūnemaxs hēʔmaē k!ūdzilē mayōʔlēlasasa yikwīlasa māʔlōkwē
yikwīʔlems lāxa ʔnēxwanāʔisē lāx ʔēgwīlasa grōkwē. Wā, lā ʔnēk!a:
"Wāgrīl la yāl!āLEX ʔnēʔnemōk" qaʔs ʔnemāxʔidaʔmēlōs q!ēʔlēʔlāl-
xa xēxaāpts!āla ʔnāʔnawalakwa qasō grāxl lāxgrīn grōkwēlek qaōx,
20 qaxs ālak!alīlaqōs ʔnemālāl aēk!ilāl qaōxs wāwāʔk!īnaʔyaqōs, ʔnēʔne-
qaxsmōk", qa k!ēāsēs q!ēm k!ālāyōʔtsōx qō ʔēlagūlxʔēdlaxō. Wā, hē-
ʔmēsen lāgrīla ʔnēx! qaʔs wāʔemk!ālxdaʔxwāōs aēk!ila lāxēs ʔnāxwa-
lāōs gwayīʔlālasēq". (Hēden ʔnēʔnak!ilē yīxs ōdzegemak!āxwa
ʔlāl!ēyadzaʔyēx grīng!īnānema, yīxs hēʔmaē grāyalatsa ʔnemōkwē
25 lāxa yikwīʔemē grīng!īnānemxs aēk!ilaseʔwāēxa ʔnemōkwē qaʔs hē-
xʔidaʔmēs ʔēlagūlxʔidaxa k!ēšē aēk!ilaseʔwa qaʔs lā lōwāʔʔtsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘nemweyōtē qa’s lā nā’nakwa laxēs g’a’ya’nakūlasē māesila.) Wā, 27
yū’mēsēn ‘nē’nak’ilō ‘nē’nemōk’ qa’s ā’mēlōs yāl’lāl lāxēs aēk’i-
laslaōs, qaōs wa’walk’ina’yēx,” ‘nēx’laēda yīkwīlayag’ōlē ts!edāqa
lāxa yīkwilē hayasek’āla. 30

Wā, g’il’mēsē q’ūlbē wāldemas laē ‘nemāx’id lax’ūlilēda yīkwilē
hayasek’āla qa’s ‘nemx’idē dāg’īlilaxa qēqexeg’eyō xēxaāp!a qa’s
lā g’ālag’iwālēda yīkwīlayag’ōlē ts!edāqa. Wā, la ‘nemāgōlemālēda
yīkwilē hayasek’ālaxs laē gūyōlēla lāxēs kūlēlaslē. Wā, g’il-
‘mēsē lāg’aa lāqēxs laē ‘nemx’id hāng’alilas lāx ‘wāx’sanōdza’yas 35
kūlēlaslasa yīkwilē. Wā, laēmē kūlkwagōdxēs yīkwīlemē. Wā,
ā’mēs la k’l’wāg’alilē lā’wūnemas lāxa ‘nēxwālalilē lāxa kūlēlasē.
Wā, laēmē gwāl lāxēq yāwas’idēda yīkwīlayag’ōlē ts!edāqa, qaxs
k’lēsaē hāyāqax mōp!enxwa’sa L!āl!EL!eyadza’yē qex’semālēs x’ōm-
saxa ‘wā’wadē. 40

Wā, g’il’mēsē mōp!enxwa’sa g’āxaasa yīkwīlayag’ōlē ts!edāq qwē-
lōdex qex’sema’ya x’ōmsasa L!āl!EL!eyadza’yē; wā, la āx’ēdxa
dzēk!wēsē qa’s q’ēls’idēs lāx x’ōmsasa L!āl!EL!eyadza’yē. Wā,
lā ōgwaqax ōk!wīna’yas. Wā, g’il’mēsē leqasa dzēk!wēsē x’ōmsasa
L!āl!EL!eyadza’yaxs laē āx’ēdxa ‘wā’wadē qex’semēs x’ōms qa’s 45
qex’semdēs lāx x’ōmsas. Wā, la hēf’ātē lek!ūtālaēna’yas. Wā,
g’il’mēsē gwālexs laē gums’idex g’ōgūma’yas ‘nemāla lē’wa ‘ne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la^{mē} 'nemaxⁱsē gūmsa^yas. Wā, hēemxaūwisē gwāla
 gūmsa^yasa ābempas lē^{wis} ōmpē, yixs lālēxstālaaxa maēmalt^s!aqē
 50 g'āg'ilelaxa 'nemts!aqē gūms lāx ōba^yas aenas la 'wābendālx
 gē^yagesas lāg'aa lāx benba^yas āwōdza^yas. Wā, lā nexsemdālx
 'nemts!aqē gūmsē lāx gē^yagesas g'āx^alēla lāx benba^yas āwō-
 dza^yasg'a gwālēg'a.¹ Wā, g'il^{mēsē} gwālexs laē xaāpts!ōts. Wā,
 hēmenala g'āxēda yikwilayag'ōlē ts!edāqxa mōp!enxwa^{sē} qa^s
 55 qwēl'ōdēx qex'sema^yas x'ōmsasa l!āl!EL!Eya^dza^{yē} g'ing'inānema
 qa^s q!els'idēsa dze^k!wēsē lāx x'ix'ōmsas lē^{wis} ēōk!wina^{yē}. Wā,
 lā mōsgemgilaxa 'mekūla hē gwēgilē.

Wā, g'il^{mēsē} mōsgemgilaxa 'mekūlāxs laē gwāl qex'semāla
 x'ōmsasa l!āl!EL!Eya^dza^{yē}. Wā, lāla hēmenālaem gūmsasōsa
 60 gūgūm^{yemē} lē^{wis} g'ig'aōlnōkwē lāg'aa laqēxs laē hēlogwilaxa
 l!āl!EL!Eya^dza^{yē} g'ing'inānema. Wā, 'nāl'nemp!ena hēmenā-
 la^{ma} g'ing'inānemē gūmsasa gūgūm^{yemaxs} wāx^{maē} la q!ūlsq!ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'!ēs gwāgwēx'sex'id lāqēxs g'il^{maē} gwāla yikwilaya-
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwilemē g'ing'inānem lāxa qēqexeg'e-
 yowē xēxaūp!axs laē mōxsēk'ilaxs laē lē'lālase^{wēda} ōgū'la yikwi-
 layag'ōlē begwānema qa g'āxēs k!waēla. Wā, la 'wī'la lē'lālase-
 'wē 'ne^{mēm}otasa ōmpasa yikwilemē l!āl!EL!Eya^dza^ya qa g'āxēs
 'wī'laēlēla lāx g'ōkwās. Wā, g'il^{mēsē} 'wī'laēlexs laē yāq!eg'a^{lē}
 70 g'igūma^{yasa} 'ne^{mēm}otasa yikwilē begwānema. Wā, la^{mē} 'nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72
the twins, | that you may make a dance for these children belonging
to the Salmon, for | we will let our world know about these who came
from the sea, from the house of Swimmer (the Salmon). || We will 75
take these supernatural ones who belong to the Salmon out of this
house. | Now he shall carry them in his arms." Thus he says, and
calls the name of the | man who has had twins before, and he also
calls a woman who has had twins, whom he calls | his wife, although
the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80
goes to where the woman who has had twin-children is seated, | and
for a short time they act as though they were husband and wife. He
asks for ochre | and eight tail-feathers of an eagle. | Then the elder
brother of the (new-born) twin-children || is called by the man who 85
has had twin-children before to come and sit down by his side | and
by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he
sits | down with them, and they paint themselves with ochre,—the
three (the man and the woman) | and Salmon-Head, for this is the
name of the woman's child || born before she has given birth to twins. | 90
As soon as a woman gives birth to twins, | the name of her elder
child is Salmon-Head; and if the child born before the twin children

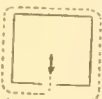
"Yíxs háē Lē'lālag'il qa g'āxēs wí'laēLEla lāxa yíkwí'ats!ē g'ōkwa 72
qa's wāg'i kwēXElaxa L!āL!EL!Eyadza'yē g'ing'inānema qens wāg'i
nēlaxENS 'nālux yīsa g'āxs'alīsēx g'āx'ēid la g'ōkwas mēmēYoxwa'na.
Wā, la'mēsENS lāwilsaltsōXwa L!āL!EL!Eyadza'yēx 'nā'nāwalakwa. 75
Wā, la'mēsōx q!ēlElalōx," 'nēx' lēx'ēdEX lēgEMasa yíkwilayag'ōlē
begwānema. "Wā, yu'mēsōx gēNEMaxs" 'nēx' lēx'ēdEX lēgEMas
gēNEMasxa yíkwilayag'ōlē ts!Edāqa, yíxs wāx'ēmaē k'!ēs lā'wadēsa
yíkwilayag'ōlē begwānema. 'nēk'ē.

Wā, g'il'mēsē q!ūlbē wāldemas laē hēx'ēida'ma yíkwilayag'ōlē 80
begwānEM q!ap!ēg'alif lē'wa yíkwilayag'ōlē ts!Edāqa. Wā, la'mē
yāwas'ēid hā'yasek'ōgwalīla. Wā, la'mē dāk'!alax'da'xūq gūgūm'yē-
ma lō' maigūnats!aqa ts!Elts!Elk'sa naxsde'yasa kwēkwē. Wā,
hē'misē 'nōlāsa yíkwí'LEMē L!āL!EL!Eyadzē g'ing'inānema. Wā, la'mē
Lē'lālasō'sa yíkwilayag'ōlē begwānEM qa g'āxēs k!wāg'ilīlaxa 85
yíkwilayag'ōlē begwānEM lē'wis yāwas'ēidē gēNEMA.

Wā, g'il'mēsē g'āxē Hēx't!a'yē yíx 'nōlāsa L!āL!EL!Eyadza'yē k!wā-
g'ilīlaq. Wā, lāx'da'xwē gūms'itsa gūgūm'yēmē lāxēs yūdukwaē
la lō' Hēx't!a'yē, qaxs hē'maē lēgEMsa g'alagawa'yē māyOLEmsa
ts!Edāqaxs k'!ēs'maē yíkwīla. Wā, la ēt!ēd bewēx'wīda. Wā, 90
g'il'mēsē māyōl'itsa ma'lōkwēs yíkwí'LEMē, wā, la hēx'ēidaem la
lēgādē 'nōlāsēs Hēx't!a'yē, wāx'ē ts!āts!adagēmē 'nōlāsa yēkwī-

- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

- 93 'lemē g'ing'inānema la lēgadx^{ts} Hēx'tlēga. Wā, g'il'mēsē gwāl
 gūmsaxs laē 'nāxwa qex'intsā l'āgēkwē lāxēs yūdūkwaē. Wā, lā
 95 āx'ēdxa yikwīlayag'ōlē begwānemxa malgu'nāłts!aqē ts!elts!elk'sa
 naxsde'yasa kwēkwē. Wā, la l'āgēyōtsa 'nemts!aqē lax neqēwa-
 'yas l'āgēkuma'yas Hēx't!ayē. Wā, lā l'laup!entsa 'nemts!aqē
 laxaaq. Wā, lā l'āgēyōtsa 'nemts!aqē lāxēs genembōla. Wā, lā
 l'laup!entsa malts!aqē lāq. Wā, hēemxaūwisē gwālē hāsaqē la
 200 gwālaatsē genembōla. Wā, lā dāk'lāx qemxwāsa kwēkwē, yīxa
 yikwīlayag'ōlē begwānema. Wā, lā ts!āsō'sā qemxwa. G'il'mēsē
 dāx'ēdqēxs laē k'lūk'lūpsūlaq qa ām'āmayastowēsa qemxwa. Wā,
 g'il'mēsē gwāla, laē qemx'wīdex Hēx't!ayē. Wā, g'il'mēsē gwāl
 qemxwaqēxs laē qemx'wīdex ts!āts!ayās Hēx't!ayēsa ma'lōkwē
 5 yikwī'lem l'lāl!elleyadza'ya. Wā, g'il'mēsē gwāl qemxwaqēxs laē
 qemx'wīdxēs genembōla. Wā, g'il'mēsē gwāla laē q'lūlx's'em qem-
 x'wida. Wā, g'il'mēsē gwāla laē lāx'ūlil l'ewis genembōla. Wā,
 la lē'lāx Hēx't!ayē qa lās lālexwawēq. Wā, lā yāq'leg'alēda
 yikwīlayag'ōlē begwānema. Wā, la 'nēk'a:
 10 "Wāg'il la q'wāg'ililex, 'nē'nemōk", qens lālag'il hōqūwūsl qens
 nā'naxbaamēx wāldemas māesilā," 'nex'laēxs laē 'nemāx'fid q'wā-
 g'ililēda 'nāxwa bēbegwānem la 'nāxwa lālānālis qēqex'ema'yē
 l'āgēx'xa 'na'nemts!aqē ts!elts!elk'sa naxsde'yasa kwēkwē.
 Wā, la maēmots!aq ts!elts!elk'ē q'waqlwanā'yax qex'ema'yē l'lā-

the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the | right when he comes out of the door of the house, || and the whole number follow him; and when they come to the space between | the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way:  Then they walk along the front of the house from which they started, || and walk (past) children were born and the the passage between (that

gex^usa yikwilē hā^εyasek^ʼāla. Wā, la^εmē q^ʼlelilēda yēyikwilaya-
g^ʼōlxa ^εnāl^εnemēxla qēqexeg^ʼeyowē xēxaap^ʼla. Wā, la g^ʼālaga^ʼwa^εyē
Hēx^ʼt!^εyē. Wā, lā mā^ʼk^ʼilē ōmpasēq; wā, lā elx^ʼla^εyē ābempa-
sēq; wā, hē^εmis la mā^ʼk^ʼelēda yikwilayag^ʼōlē begwānemq. Wā,
la^εmēs mā^ʼk^ʼilē genembolāsēq. Wā, la^εmēsē ^εwī^ʼla la elx^ʼla^εya
^εnāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwī^ʼlats!^ε g^ʼōkwa.
Wā, lā hē^εnakülē g^ʼālaba^εyasē Hēx^ʼt!^εyē ^ʼlē^εwa mā^ʼk^ʼilāq yīxa
yikwilē begwānemq. Wā, la elx^ʼla^εya yikwilē ts!^εedāqa, yix g^ʼīg^ʼa-
ōlnōkwas Hēx^ʼt!^εyē; wā, hē^εmis mā^ʼk^ʼilaqēxa yikwilayag^ʼōlē be-
gwānema lāxēs k^ʼalaēna^εyaxa xaāpts!^ʼālasasa ^ʼlāl^ʼleyadza^εya qexe-
g^ʼeyowē xaāp^ʼla. Wā, la mā^ʼk^ʼilaqēs genemē ōgwaqa k^ʼālaxa
^εnemēxla qexeg^ʼeyowē xaāp^ʼla xaāpts!^ʼālatsa ^εnemōkwē ^ʼlāl^ʼleya-
dza^εya. Wā, hē^εmis la elx^ʼla^εyaa ^εne^εmēmotasa yikwilē begwāne-
ma. Wā, la^εmē hēgem^εnakülē Hēx^ʼt!^εyē lāx gwāgawa^εyaasēs
hē^ʼk^ʼlō^ʼts!^ʼāna^εyaxs g^ʼālaē lāwels lāx t!^ʼex^ʼilāsa yikwī^ʼlats!^ε g^ʼōkwa.
Wā, lā qās^ʼid ^εwī^ʼla lāxēs ^εwāxaasē. Wā, g^ʼil^εmēsē lāg^ʼaa lāx āwāga-
wa^εyasa yikwī^ʼlats!^ε g^ʼōkwa ^ʼlē^εwis āpsālasē laē qāqesōlsa q^ʼas lā
nēla lāx ālanā^εyasa g^ʼōkūla. Wā, g^ʼāxē ālak^ʼaxa yikwī^ʼlats!^ε
g^ʼōkwa. Wā, g^ʼāxē nē^ʼid lāx hē^ʼk^ʼlōdenwa^εyasa yikwī^ʼlats!^ε g^ʼōkwa;
g^ʼa gwāleg^ʼa (*fig.*). Wā, g^ʼāxē ^ʼlāsanōdālaxēs g^ʼāg^ʼililāsē g^ʼōkwa
q^ʼas lēxat! qāqeselsa āwāgawa^εya gēmxagawalāsē g^ʼōkwa. Wā, la

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the proceeding toward the left, until to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēemxat! gwēx⁴idēs g'ilx⁴dē gwēx⁴idaasa, yixs mōsgemaē g'ig'ōkwē
gemxsēstālasēwē lūstālasēwaxag'a gwālēg'a (fig.). Wā, g'il⁴mēsē
wīla lāstelselaxa mōsgemē g'ig'ōkwalaē gemxagelselaxa ātelxsda-
yē g'ōkwa qas lā hēyēk'a ālanodālaxa mōsgemē g'ōkwa. Wā, lā L'ā-
40 sex⁴sā lāx hēlk'!ōdenwa⁴yasa yikwīlatslē g'ōkwa. Wā, lā hōgwīla
wīla lāq. Wā, g'il⁴mēsē wīlaēlexs lāē āem q'lwag⁴lilēda yikwīlē
begwānem lēwis genemē lō⁴ Hēx⁴t!a⁴yē lēwa yikwīlayag'ōlē be-
gwānem lēwis genemē lāxēs q'wālxe⁴wnekūlaēna⁴yē k'ālaxa qēqē-
xeg⁴eyowē xēxaāp!axa xēxaapts!ālasasa yikwēlemē L'āl⁴lēl⁴eyadza-
45 ya lāxēs yīpēmlilēna⁴yē. Wā, hē⁴mis lā lāx⁴ūlilats begwānemē ne-
gūmpsa yikwīlē begwānema. Wā, lā⁴mē wāwatqālasa L'āqwa lāxēs
negūmpē qap⁴lēsēdayosēxēs g'ōkūlōtē. Wā, lāk⁴leās lēgem layōs qā
lēgemsa yikwīlē⁴mē g'ing'inānema qaxs hēts⁴emasaa lēx⁴ēd qā
lēlēgemsa yikwīlē⁴mē g'ing'inānema lā q'ūlyak⁴ begwānem yikwi-
50 lē⁴m. Wā, lā hē q'ūnāla lēx⁴ēd qā lēlēgemsa yikwīlē⁴mē ts!ēdāqā.

Wā, lā⁴mē lēlēlasēwē g'ōkūlōtasa yikwīlē begwānem qas g'āxē
x'itslax'ilaxa ma⁴lōkwē yikwīlē⁴m L'āl⁴lēl⁴eyadza⁴ya qaxs ā⁴maē
wūlē⁴m lēx⁴ēdxa L'āqwa, qaxs gwalil⁴maē dādek⁴asas negūmpasa
yikwīlē begwānema. Wā, hēem lēgades k'ilx⁴semdāxa L'āqwaxa
55 hē gwēx⁴idē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily; for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work. |
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs; ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wīlaēla yīx g'ōkūlōtas. Wä, lā k'ilxwa yīx 56
negūmpasa yikwilē begwānemxēs hesmaq L'lāqwa. Hēt! hēg'ilts
gwēx'idē qa lās lēgadaxa yikwī'lemē g'ing'inānemē lāxōt'gilaxa
L'lāqwāxs g'ālaē mayol'idayā. Wä, la'mē 'nemāla q'wālenkwa
yikwilē begwānem lēwis genemē yīxs 'nēx'ūnālaaxa ēēx'ts!ems- 60
gemē 'naenx'ūna'ya, yīxs 'nēk'aē qa's laxūlanōkwēsēs yikwī'lemē
g'ing'inānema. Wä, hēem mōx'ūnxēla k'leās ēa'xēna'ya. Hēem
dālaaxa 'nāl'nemsgemē L'lāl'eqwaxs laē lā'stelselaxa mōsgemē
g'ig'ōkwa, yīxs hāē lāg'ilas dālaaxa 'nāl'nemsgemē L'lāl'eqwa qa's
hōfemalēq, yīxs q'ūnālaē dālaaxa nāxwa tēlxūlaēmāxs hāē gwēx'idē 65
yīxs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wä, hēem gwēg'ilas
qaēda lael'wina'fyēxa k'leāsē ēa'xēna'ya. Wä, hēem hē gwēx'idēda
q'lēnemas lēlēlālā qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wī'wūl-
g'ililēlaēxa lēlēlālāxs k'lesāē 'wīla nā'naxts!ē'waxens la gwā-
gwēx'sāla, yīxs wāx'emaē q'lemsa aēk'ilaxa yikwilē begwānem 70
lē'wis genemē; lā 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-
'mēsē la'sta lāxa 'wāpaxa maēmop!enxwa'sē 'nāla g'āg'ilēla laqēxs
laē mōxsēk'ilēs yikwī'lemē L'lāl'el'eyadza'ya; wä, hēmis qa k'lesēs
L'elēwē gūms'idxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis
yikwī'lemē L'lāl'el'eyadza'yaxa hāyasek'āla, lālāa lāxa hēlogwi- 75
lax'demlasēs yikwī'lemē. Wä, g'il'mēsē āla lōk'wēmasē nēnāqa-
'yasa yikwilē hāyasek'ālaxs laē mōx'ūnxēlaxa ts!āwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

- 78 ēa^xēna^ya yīxs q^lēnemaēs hēleg^{imē} qa ānēqaxa lēqwa lō^e qa hā-
mēk^{eyāla} qaē.
- 80 Wā, g^amēs gwāyīlātsa k^lēāsē lēlēlāla yīkwīlē hāyasek^{āla}, yīxa
ēēaxelaēnoxwaxs k^lēs^{maē} yīkwīlēda. Wā, g^{il}mēsē māyōl^{itsa}
ma^{lōkwē} gīng^{inānema}. Wā, hēt^{la} q^lūnāla gwēx^{idaatsēxs} āxk^{lā}-
laēda yīkwīlē ts^ledāqxa māmayōl^{tsilāq} qa q^lwēts^{EXōdēsēxa} yīkwī^lē-
mē g^{ing}inānem qa lās aēdaaqa nā^{nak} lāxēs gā^xīdaasa. Wā, la
85 k^lēās gwēx^{idaatsa} māmayōl^{tsila} ts^ledāq lālēgwegēx wāldemasēs
māmayōl^{tsilasewē}. Wā, lā hēx^{idaem} q^lwēts^{EXōdālaxa} yīkwī^lēmē
l^{lāl}lēlēyadza^ya. Wā, la^{mē} hayālomālaa hē gwēx^{idqēxs} k^lēās-
maē gāx ōgū^{la} dōqwaxa māyola ts^ledāqa. Wā, g^{il}mēsē lēlēlēda
yīkwī^lēmē g^{ing}inānema, laē hēx^{idaemēs} ōmp lāxsdās āxk^{lāla} qa
90 lās nēlase^{wē} lēlēlālāsēxs lēlēlālaē yīkwī^lemasēs genemē. Wā, la^{mē}
āxēdēda mamayol^{tsila} ts^ledāqxa maēnē qa^s aēk^{lē} tsōxwaq. Wā,
g^{il}mēsē gwāl ts^{lōxwaqēxs} laē gēx^{walīlaq} qa lem^xwīdēs. Wā,
la^{mē} lēlēlāse^{wēda} ma^{lōkwē} hēhewēnox^{lāxa} dex^plēqē lāsa
qa gāxēs wūnemtaxa yīkwī^lēmē l^{lāl}lēlēyadza^ya. Wā, g^{il}mēsē
95 gāxēxs laē hālabāla wūlx^{idxa} ma^ltseme qa g^{its}ewatsa ma^{lō}-
x^{udē} l^{lāl}lēlēyadzē^e g^{ing}inānema, yīxs ālaē nēmālasa g^{il}gildasē.
Wā, g^{il}mēsē gwālēxs laē k^lēxsōtse^{wē} hēlk^{lōdenwālasasa} yīkwī-
lēts^{lē} gōkwa qa q^lēltsōdaasxa la lēlē^l yīkwī^lēm l^{lāl}lēlēyadzē^e
g^{ing}inānema qaxs hūē wūlase^{wēda} g^{its}ewasē l^lāsanā^yasa yīkwī-

that it brings short life to those who make the | box if the bodies are 1
 put into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

| | | | |
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| | | | |
| | | | |

 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

‘lats!ē g’ōkwa, yīxs ‘nēk’aēda bāk!umaqēxs wīwūlg’īlīlīlāēxa wūlaxa 300
 g’īts!ēwaslasa lēlē lax āwīlēlās g’ōkwasa g’īg’aōlnōkwasa wāx’ēm
 k’lēs yīkwēlema. Wā, g’īl’mēsē lats!oyowēda yīkwīlēmē lāxa
 g’īts!ēwasas laē gūms’ītsō’sa gūgūm’yemē. Wā, la’mē hamīlqem-
 deyowa gūgūmyemē lāx gōgūgēma’yasa ma’lōkwē lēlē! g’īg’īnāne-
 ma. Wā, g’īl’mēsē gwālexs laē q!ēnēpsēmtsōsēs q!ēnēbemē. Wā, 5
 lawīslē lats!oyo lāxēs g’īg’īts!ēwasē. Wā, g’īl’mēsē gwālexs laē
 āx’ētsewēda g’īlt!a densen denema qa’s qex’semdayāxa g’īts!ē-
 wasē qa elālayāsa yīkūya’yē; wā, hē’mis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemta!eqxa g’a gwālēg’a (*fig.*). Wā, g’īl’mēsē
 gwāla wūlxsema’yē g’āxaasa ma!gūna’lōkwē L!āl!EL!Eyadza’yā 10
 qa’s lā laḡonelsaxa g’īts!ēwasasa L!āl!EL!Eyadza’yēxa maēma’lo-
 kwē lāx ēpsānā’yas lāx maēmōk!wina’yasa L!āl!EL!Eyadza’yē dālaxa
 ‘nemsgēmē g’īts!ēwatsa la lēlē!a. Wā, lā qās’idēda wūnemta yīxs
 geyōlaa!a! qās’idēda ma’lōkwē bēbegwānemxa hēhēwēnoxwaxa
 dex’p!ēqē lāsa dālaxa ‘nāl’nēmxxa ts!āts!ets!āx’usema. Wā, la’mē 15
 ālūx ēk’a lās lāx hēlālās L!ēnāk’ē qa paqalaatsa hānx’demalasa
 deg’ats!āsa L!āl!EL!Eyadza’yē. Wā, g’īl’mēsē q!āxēs ālāsewē laē
 gwālelaem la hāx’wīda qa’s lā pax’ālelōtsa ts!āts!ax’semē lāx
 āxāslas. Wā, g’īl’mēsē gwālē āxa’yas g’āxaasa wūnemta qa’s hān-
 g’aelsēxa dēdeg’ats!ē lāx ōx!a’yasa L!āl!EL!Eyadzēplēqē lāsa. Wā, 20
 la klūselsēda ma!gūnā’lōkwē L!āl!EL!Eyadza’yā. Wā, g’āxē g’āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

22 xēda 'nemōkwē lāxa hēhē'wēnoxwē bēbegwānem qa's āx'ēdēxa de-
 nemē qa's qex'semdēs lāx negoyā'yasa n'ēmsemē deg'atslā. Wā,
 lā ts!eqōstōts āpsba'yasa deng'ostāla'yō denema. Wā, la dādala-
 25 sō'sa 'nemōkwē hā'wēnoxwa. Wā, lā deng'ustōdxa deg'ats!ē. Wā,
 lēda 'nemōkwē hā'wēnox^u la 'nema'nākūla ēk'!ōlēla dālaxa deg'ats!ē
 qa k'!ēsēs xemsa!ēla lāxa L!lāL!EL!eyadzēp!ēqē lāsexs laē deng'o-
 stālayā. Wā, g'il'mēsē lā'gaa lāxa ts!āts!ax^usemē hāndzosa deg'a-
 ts!āsa L!lāL!EL!eyadzax'dē. Wā, lā dādanodēda hā'wēnoxwē begwā-
 30 nemxa hēx'sā lēda ēk'!ē. Wā, lā dāx'īdeq qa's hāndzōdēs lāxa
 ts!āts!ax^usemē hāndzōsa deg'ats!ē. Wā, g'il'mēsē gwālaalelaxs laē
 ēt!lēd ts!enkwxōtsa denemē. Wā, la'mēsē lāsgema'yā 'nemōkwē
 hā'wēnox^u qa's lā lāxa. Wā, lā qex'semts ōba'yasa denemē lāxaax
 'negōyā'yasa deg'ats!ē. Wā, g'il'mēsē gwālexs laē deng'ustōyosa
 35 hā'wēnoxwē begwānem lāxa ēk'!ē. Wā, la'ēmxaāwisa 'nemōkwē
 hā'wēnox^u dālaqēxs laē ēk'!ōlēla. Wā, g'il'mēsē lā'gaaaxs laē
 hānk'āyendayo lāxa g'ālē la hānāla!ēla. Wā, g'il'mēsē gwāla laē
 qwēloyowē ōba'yasa denemē lāxa deg'ats!ē qa's ts!eqaxōdēs
 ōba'yasa denemē. Wā, la lāsgema'yā 'nemōkwē hā'wēnoxūq.
 40 Wā, g'il'mēsē lāg'ilsexs laē āx'ēdxa ts!āts!ax^usemē qa's yīlōyodēs
 ōba'yasa denemē lāq. Wā, la'mē deng'ustōyosa hēx'sā lēda ēk'!ē
 hā'wēnoxwa. Wā, g'il'mēsē lāg'ustāwēda ts!āts!ax^usemē lāxa la
 mēxēla!ēlatsa ma'ltsemē dēdeg'ats!ā laē dāx'ītsōsa hēmenala!ēla
 lāxa ēk'!ē hā'wēnox^u begwānema qa's pāqeyīndēs lāx ōkūyā'yasa

it on top of the || upper burial-box; and then the other climber goes 45 up, | and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight || Salmon people rise and they go home together with 50 the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were born, | in the evening, all the men || of the tribe of the parents of the 55 twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, || because 60 nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and ask them." || Thus he says, and walks into the house in which the 65 twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

ëk'!ēlēla deg'ats!ā. Wā, g'il'mēsē gwāla laē ëk'!ē'stēda 'nemōkwē 45 hā'wēnoxwa qa's lā g'ōx'wīdxēs 'nemōkwaxs laē yīl'ālēlōtsa dēdeg'ats!ē lāxa L!āl!EL!Eyadzēp!ēqē lāsa, yīsēs deng'ustālayōx'udē denema. Wā, g'il'mēsē gwāla g'āxaē 'wīla hōqwaxaxs ma'lōkwaē. Wā, g'il'mēsē g'āxelsa laē 'wīla q!wāg'īlsēda malgūna'lōkwē L!āl!E- 50 L!Eyadza'ya qa's lax'da'x' 'nemāx'īd nā'nak' lē'wa ma'lōkwē hēhē'wēnox' bēbegwānema qaxs k'!ēāsaē las g'īg'aōlnōkwasa la lēl'EL L!āl!EL!Eyadza'ya.

Wā, g'il'mēsē yūdux'p!enxwa's gwasēs māyōldemasa yīkwīlē hāyasek'āla; wā, g'il'mēsē dzāqwaxs laē k'lūs'ēlsēda 'nāxwa bēbegwānem's g'ōkūlōtasa yīkwīlē hāyasek'āla lāx L!āsanā'yas g'ōkwās. 55 Wā, g'il'mēsē 'wīlg'aēlsexs laē yāq!eg'a'lēda begwānemē yīxa āxk'!ālasē'wasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'!ēsaē grayōl begwānemē lāxa g'īg'egāma'yē. Wā, lāla hē'ma g'īg'egāma'yē āxk'!āla qa yāq!ent!ālēs qaxs k'!ilemaēda yīkwīlasa g'īg'egāma'yē qa's k'!ēsaē weyōl!ēnoxwa yīkwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60 Wā, hē'mis lāg'īlas k'!ēs nēltsemāla hē yāq!eg'a'lēda g'īg'egāma'yasēs wāldemēxs dē. Wā, lā 'nēk'ēda begwānemē: "Hēden lāg'īla 'nēx' qens g'āxē k'lūs'ēlsa, g'ōkūlōt, qen wūlēxwa yīkwīlax hāyasek'āla aēk'īlaemlīlāō lō' k'!ēs. Wā, lā'mēsen lāl wūlālqō," 'nēk'ēxs laē qās'ida qa's lē laēl lāxa yīkwīlats!ē g'ōkwa. Wā, 65 g'il'mēsē laēlexs laē hēx'īda'mēda yīkwīlē ts!edāq hē g'il yāq!E-g'a'la qaxs wūlēla'maax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wā, lä 'nēk'ēda yikwīlē ts!Edāqa: "K!ēsēlg'anu'x'u
 'nemālāl aēk'ilāl. Ēs'maēlanu'x'u q!walenx'!tsenu'x'u ēeaxelayāx
 70 gaālāla qa's g'axlag'ilōs lēx'ūlts!ōdel g'āxenu'x'u lāxwa
 yikwīlats!ēx g'ōkwa," 'nēk'ēq. Wā, g'il'mēsē q!ūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ek!atelas wāldemasa yikwīlē
 ts!Edāq lāxēs g'ōkūlōtē. Wā, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wīles gag'ostā qō 'nāx'ēdlō, qa's g'axlag'il lēxewel-
 75 saxa yikwīlē hāyasek'āla lāxēs yikwīlats!ē g'ōkwa, 'nēk'ē. Wā,
 laem q!ūlbē wāldemas lāxēq. Wā, hēx'ēda'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wā, g'il'mēsē 'nā'nakūlaxa
 gaālāxs laē 'wīla lāx'widēda mexāx'dē bēbegwānema qa's lā
 k!ūs'ēls lāx l!āsanā'yasa yikwīlats!ē g'ōkwa. Wā, g'il'mēsē 'wil-
 80 g'aelsa laē āx'ētse'wēda t!ēt!emyayowē qa's ts!ewanagemāēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wā, g'il'mēsē
 q!wālxoxtāwēda bēbegwānemxs laē laēlēda yāq!ent!ālax'dē begwā-
 nemxs g'ālaē k!ūs'ēlsē g'ōkūlōtas. Wā, k!ēst!ē gālaxs g'āxāē
 g'āxāwels lāx t!ex'ilāsa yikwīlats!ē g'ōkwa. Wā, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'exs laē 'nemāx'ēd lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!ēsē lēxedzowē saōkwa. Wā, hē'mē g'āla-
 ba'ya yikwīlē begwānema tēgwēk'elaxēs q!waatslāsēs lemlemg'ayo
 lōxs 'mex'tslāēs pelpelqē lāq. Wā, lāxaē dāk!ōlts!ānasēs hēk!lōl-
 ts!āna'yē lāxēs sē'wayowē. Wā, lä dālasēs gēmoxlts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lē^wa^fyaxs g^āxaē ēx^ēEM qāⁿakūla. Wā, hē^mēs mā^k·īlaqēs GE- 90
 nemē. Wā, la^emxāē t^lēgwik·elaxēs dzē^gats!āxa g^āwēq!anēmē
 lexā^fya. Wā, la hānts!āsō^sa hāmyats!ē lexā^fya. Wā, lāxaē
 dāk!ōlts!ānasēs hē^k!ōlts!āna^fyē lāxēs sē^wayowē Lē^wis k[·]!īlākwē.
 Wā, la dālasēs gē^mxōlts!āna^fyē lāxēs lē^wa^fyē Lē^wis xelōlts!ālayo
 ē^wālas xalaētsōx met^lana^fyax dzē^k·aaxa g^āwēq!anēmē laxēs 95
 Lē^bē^k·īlaēna^fyaxa k[·]!āk!obana. Wā, lā ēⁿemālaem wīwūsēg^oyāla
 Lē^wē lā^wūnemē. Wā, la^mē denōxlā^alaxs yūdukwaē yīxs hē^māē
 g[·]ālābēsa hāyasek[·]ā^alaxa yāq!ent!ā^alax·dē begwānema. Wā, lā
 mā^k·īlaqēxa yīkwilē begwānema. Wā, la elx^lā^fya yīkwilē ts!ēdāqa.
 Wā, g^āxē ēx^ēEM qāⁿakūla qa^s g[·]axē q!wā^gaels lāxa L!āsa- 400
 lē^k·asē lāx t!ē^xilāsēs g[·]ōkwē. Wā, g[·]il^mēsē g^wāl qāsaxs laē g^wāl
 Lē^xedzā^fyēda ēⁿā^xwa bēbegwānema. Wā, la yāq!ēg[·]a^flēda begwā-
 nemē, yīxa ēⁿemō^xsāmē yāq!ent!āla. Wā, la^mē nēlāxa ēⁿā^xwa
 bēbegwānemxs k[·]!ēsaē aē^k·ilēda yīkwilē hāyasek[·]āla yīxs ā^mēlē
 hāyōlisl ā^xā^x·salal lāxēs ēⁿā^xwa ēa^xēna^fya. “Wā, hē^mis lag[·]ilasek[·] 5
 hē g^wāla g[·]āx q!waq!ū^lax·Lēⁿu^f·^xsg[·]as ēeaxelayuk^u.” Wā, la^mē
 dzō^xwa qaēs g[·]ōkūlōtē laxēq.

Wā, hē^x·ida^mēsē ya^x·widxēs g[·]ōkūlōtasa p!elxelasgemē. Wā,
 g[·]il^mēsē g^wālēxs laē hē^x·idaem hē^lq!ōlēmsēs g[·]ōkūlōtē ā^xax·sa-
 laxa yīkwilē begwānema Lē^wis gēⁿemaxs laē hē^lats!āla ā^xax·sūla. 10
 Wā, la^mē g^wāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl,— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wā, la^mēsēn gwāgwēx^salal laxa yikwīlē ts!edāqa, yīxa aēk'i-
lāxs yikwīlāēda ts!edāqē ^{en}māla lē^{wis} lā^wūnemē. Wā, g'il-
^{maē} ētlēd bewēx^swida laē lōma la aēk'ilēda ts!edāqē ^{en}māla
15 lē^{wis} lā^wūnemē la^mē q!walxōēm gūmsasa gūgūmyemāxa g'ālāē
^{en}nāx'idxa gēgaāla. Wā, lāxaē hēmenālaēm qēqex^semalaxa
l!āgēkwē lēlāap!ālaxa ^{en}nā^snemts!aqē ^{em}ela ts!elts!Elk'sa nāxsde-
^{ysa} kwēkwē; lālāa lāx hēlosgemgilax^sdemlasa bewēkwa. Wā,
g'il^mēsē mayōl'ida laē hēx'idaēm lēgades Ts!āsna^syē, yīxs bāba-
20 gūmaē. Wā, g'il^mēsē ts!āts!adagems laē lēgades Ts!āsna^syē. Wā,
la^mē āx'ētse^swēda ^{en}mōxla lāxa qēqexeg^seyowē xaāp!as ^{en}lāsxa
yikwīlemas ābempas qa xaāp!as Ts!āsna^syē. Wā, la^mē āem
la ^{em}wīla negeltewēsēwē gwayi^slālasē qaē lāx gwayi^slālasax ^{en}ō^sne-
lāsxa yikwīlemasēs ābempē. Wā, g'il^mēsē hēlōgwila Ts!āsna^syaxs
25 laē gwāl xaapase^swa. Wā, la^mē layowa mālexla qēqexeg^seyowē
xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōlēn l!ēlēwēsēwa, yīxs g'il^māē hēlogwīlēda yikwīlē^m
l!āl!ēl!eyadza^sya yīxa malt!elē dzāxūna, yīsa la q!ūlyak^s yikwī-
^{lema}, yīxs q!ūnālaē bex^sk'!ōdeqela, wā, lā ts!edāqa ^{en}mōk^s.
30 Wā, g'il^mēsē ^{em}wīla qex^salelē kwēkūnxwēdemas laē lēlālasē^swēda
la q!ūlyak^s yikwīlema qas lēx'ēdēs lēgemas lāxēs g'ayōlasa
dzāxūnē, yīxs hāē dōqwasōsē ceyasās. Wā, g'il^mēsē dōqūlaqēxs
ām^sūmēx^sts!āna^syēxa yikwīlē^m l!āl!ēyadza^sya, wā, la ^{en}ēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35 coming from the home | of the olachen; and he looks at the other one of the twins, | and he names her Making-Satiated-Woman. When the twins come from | the Silver-Salmon, then the girl twin is called Abalone-Woman, | and the boy is called Only-One; || and when the 40 twin-children come from | the Sockeye-Salmon, the girl is called Head-Dancer and | the boy is called Head-Worker. |


Now I shall talk again about the woman, the mother of | Salmon-Tail, the younger brother of the twins. You already || know that 45 the cradles with notched head-board of the | twins, after they have been used for their younger brother Salmon-Tail, | are taken to the cedar-bark cave. The mother of twins does not keep their cradles. | If the woman expects another child, | the Indians are careful not to make the cradle before || the child is born, for often the child will be 50 dead when it is born; | therefore the cradle is made after the child is born. | When the child is born, | they make the cradle at once. Then | the child and his parents go straight back to the old ways. There are none of the customs that are being observed with twins, || and with their parents, and the | child of the mother who had given 55

yíkwí!emē begwānema: "Dzāxūns, qāst, mēmenlētela," lāxa bēx^{uk}!lōdeqela, qaxs hēmaē lēgēms lāxēs g'āx'idaasē āwīna- 35 gwisasa dzāxūnē. Wā, lā dōx^{ewid}xa 'nemōkwē yíkwí!emē L!āl!E-yadza'ya wā, lā lēx^{ēdes} Māmenleyēga lāq. Wā, g'ilēmēsē g'āyōla yíkwí!emē lāxa dzāwūnē lāē lēx^{ēdayuwē} Ex'ts!emg'iyēga lāxa ts!āts!adagemē yíkwí!ema. Wā, lā lēx^{ēdayuwē} 'nemg'ēyē lāxa bābagumē. Wā, hēmis lēgēmsa g'āyōlē yíkwí!emē g'ing'inānem 40 laxa mēlēk'ē Yāyaxūyiga yixs ts!āts!adagemaē. Wā, hēmis lēx^{ēdayuwē} Hayaŋeyē lāxa bābagumē.

Wā, laēmēsen ēt!ēdēl gwagwēx'sāla! lāxa ts!edāqē, yix ābempas Ts!āsna'yē, yixs ts!ā'yāsa yíkwí!emē L!āl!EL!E-yadza'ya, yixs le'maa- 45 qōs q!ālaqēxs le'maē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asa yíkwí!emē L!āl!EL!E-yadzēxs lāē gwāl xaāpase'wē ts!ā'yāsē Ts!āsna'yē lāxa k'ādzek!waasē. Wā, laem. k'leās la āxēlasō xaāp!asa yekwilayag'ōlē ts!edāqa. Wā, g'ilēmēsē bewēx^{ewid} ēt!ēda, wā, hēmenala'ma bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'ēs'maē māyōl'idēda ts!edāqē, qaxs q!ūnālaē lē'lālēda g'inānemaxs māyōlē- 50 maē. Wā, hēmis lāg'ilas āl'em xaāpēlase'wēda xaāp!āxs lāē māyōl'idēda ts!edāqē. Wā, g'ilēmēsē māyōl'idēda ts!edāqasa g'inānemaxs lāē hēx'idaem xaāpēlase'wēda xaāp!ē. Wā, laem naqēstēda g'inānemē lē'wis g'ig'aōlnōkwē. La'mē k'leās la āxālas yíkwí!ēnē-x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'ēs la L!āl!E-yadza'yē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, | they go to the mother of twins to be | cauterized by her.

56 māyōlemas g'inānema, yīsa yīkwilayag'ōlē. Wā, la'mē g'inānema q'lālama yu gwēx'sa 'nemōk!wēdza'yēx g'ing'inānema.

Wā, lēx'a'mēs ōgūx'idaatsa g'inānemaxs laē ēt'lēd yīkwilēs ābēmpē. Wā, la'mē lēgades Hēx't!a'yē lāxēq. Wā, g'il'mēs ēt'lēd yīkwilē
60 ābēmpasēxs laē gwāl hēlōg'ilaxa lāxat! ēt'lēd Hēx't!a'ya laas āem g'ēxasēwē xaāplās. Wā, la ēt'lēd xēxaapilase'wēda ma'ēxla qēqē-xēgēyowē xēxaāp!a qa xēxaāplāsa lā ēt'lēd yīkwilēm l'lāl'EL!E-yadza'yē g'ing'inānema. Wā, la'mē āem naqemg'iltewēx g'ālē gwēgilas qaēs g'ālē yīkwilēma l'lāl'EL!E-yadza'ya. Wā, g'il'mēsē
65 ēt'lēd mayōl'ides ts!ā'yāsa yīkwilēmē, wā, la'emxaāwisē lēgades Ts!āsna'yē. Wā, lawīslā gwāla gwāgwēx'sāla lūxen 'nāxwa wālde-mi'lāla lāx māyōl'ēna'yasa ts!edāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk'la ts!ōxwasō' qa's lā gēx'wālilēma qa ālak'!alēs lem'x'wida. Wā, g'il'mēsē lem'x'widēxs laē aēk'la k'!ōx'semtse'wa qa's lē g'its'loyo lāx g'il'dasasa yīkwilē ts!edāqa. Wā, la'mē pēspats!āno'xs. Wā, g'il'mēsē gwāla
5 laē āx'ēdēda yīkwilē ts!edāqxa gūnē aēk'!aakwē xūnkwa qa's lēxat! g'its!ōts lāxa maēnats!ē g'il'dasa. Wā, la'mē 'nāxwa q'lālē g'ōkū-lōtasa yīkwilē ts!edāqēxs axēlaaxa maēnē. Wā, hē'misa x'ōbedzowē pēgedzowē kwax'ba k'!wa'xlāwa. Hēem la g'its!āxa maēnats!ēyē g'il'dasaxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē ts!ex'ilē
10 ōk!wina'yasa begwānemē lō'ma ts!edāqē, laē lāxa yīkwilē ts!edāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lä x'ōpasōs. Wä, hēx'ida'mēsēda yīkwilē ts!edāq x'āx'wīdxēs 11
maēnats!ē gīldasa qa's ēpōdēxa g'ayolē lāxa lē'mōkwē maēna. Wä,
hē'misa q!ōyaakwē gūna. Wä, hē'misēs x'ōbedzowē. Wä, la'mē
dālaqēxs laē lāx g'ōkwāsēs x'ōpasōlē. Wä, hēm q!ūnāla x'ōpasō-
wa āwagoḷa'yaqēns lē'wūns hāq!ūbāyēx lē'wūns ēwānōlema- 15
'yēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'i āwāgoxlēqenōwēda
begwānemē lō'sma ts!edāqē lē x'ōx'apoxlentsōsa 'wax'sōt!ēna'ya-
sens xēmōmowēg'a'yēx. Wāx'ē ts!ēnpela la maēmaltsema x'ōpa'yē
lāxens hānasxawa'yēx lōxs yāē lōx ēk!anā'yaxsens dzāmēx,
wāx'i ts!ex'ts!āla lā 'wāx'sanōlema'ya 'nāl'nemsgēmē x'ōpa'ya 20
lōxs q!ūnālaē 'nemsgema x'ōpa'yē lāxens ōxlāyēx lē'wūns āwāp!a-
'yēx. Wä, yūemxat! q!ūnāla x'ōpase'wēda ōkwāx'a'yē.

Wä, g'il'mēsē g'āx k!wāg'alilēda yīkwilē ts!edāqa laē āx'ēdxa
maēnē qa's tsōtsets!endēq qa ālēs ām'āmāyastā. Wä, āx'ēdxa
q!ōyaakwē gūna qa's bē'ēdēq. Wä, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wä, la āx'ēdxa x'ōbedzowē. Wä, lā dzōpstōtsa maēnqela
gūn lax kwāx'ba'yas. Wä, g'il'mēsē qōt!astowa kwāx'ba'yasa
x'ōbayowaxs laē pax'a!elōts lāxēs x'ōpasōlē. Wä, lā āx'ēdxa
k!wa'xlāwē qa's mēx'lendēs ōba'yas. Wä, g'il'mēsē x'ix'ēdēxs laē
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il'mēsē 'nemāla x'ix'ēdē 'wādzē- 30
gasasa x'ōbayo laē lāqwalāxa yīkwilē ts!edāqsēs gēmōlts!āna'yē

- 32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the
 35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has
 40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

- Cripples.**—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. |
 45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kūṅxūlayugwa, a | L!al!asiqwāla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon;
 50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

- 32 lāxa x'ōbayowē qa k'!ēsēs lēgūlela qaxs q'lūnālāē yawix'elilēda begwānemaxs laē leq'lūt!ēdēs l!ēsē. Wā, g'aem wāgwatsa x'ōbayowēg'a.¹ Wā, g'aēmēs 'wādzegats kwax'ba'yasēg'a. Wā, g'il'mēsē
 35 q'lūlx'ēdēxs laē wēx'ēdxa x'ōbedzowē. Wā, ā'mēsē la k'lūtālē gūna'yasa maēnqela gūn. Wā, ā'mēsa yīkwilē ts!edāq'ts!emsgemtses ts!emalax'ts!āna'yē lāq qa lābetēsa gūna'yē. Wā, g'il'mēsē gwāla yīkwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxxa p!elxelasgem qaēda 'nāl'nemsgemē x'ōpēs, yīxs 'nāl'nemp!enaē mōsgemē
 40 x'ōpa'yas. Wā, la hālaqasō'sa mōxxa p!elxelasgema.

- Cripples.**—Wā, la'mēsen gwagwēx's'alal lāxa k'!ēse yīkwilēm l!āl!eyadza'yā, yīxs q'lūnālāē mayōlēda ts!edāqasa k'lūxstō; wā, laem hēx'ēdaem 'nēk'ēda 'nāxwa begwānemqēxs l!āl!ayadza'yāē. Wāx'a 'nemōkwē ts!edāq mayōlēdaa āxālāēda l!axsemē hē gwēx's
 45 lēgō lāx ōgwiwa'yasa ts!āts!adagemē lāxg'a Tsāxisek', wā, laemxaē 'nēx'sōxs l!āl!ayadza'yāē. Wāx'ēda māyōlēmasa Gōts!axsemē wāk'alē hēk!lōts!idza'yasa bābagumē. Wā, laemxaē l!āl!ayadza'yā. Wāx'ē mayōlēmas Kūṅxūlayugwa l!āl!āsiq!waxsemēxa 'melk!lōtema bābaguma. Wā, laemxaē l!āl!eyadza'yā. Wāx'ē
 50 māyōlēmas Ayagaxa Gōts!axsemēxa q'lūt!ōsaēs māyōlēmē bābaguma. Wā, hē'mēsa q'lūtās ōk!wina'yē lōxs q!ēx'ts!āna'yēxa g'āyolē lāx q!wāq!wax'ts!āna'yas hēstaem gwē'yō l!āl!el!eyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpine over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelpine. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

ʔyen la gʷāgwēxʷsālasa. Wā, len ʔnāxwāem dōqūlaqēxs laē 53 negeʔewēemq ɣayemōlasas lēlqʷālālēxs gʷēgʷilasē qaē lāxs gʷēgʷilasē qaēda yikwīʔemē l!āl!EL!Eyadzaʔya. Wā, lāxāē ɣiɣaōl- 55 nōkwē ʔwīʔaem negeʔewēx aēkʷilasasa yikwīʔē l!āl!EL!Eyadzaʔya.

Navel-string.—Wā, hēʔmisē ɣiɣaōlnōkwās axēlaxa ts!ētseyōxʷʔa- 1 yas lōxs ɣilʔmaē begwānema ʔnemōkwē lāx yikwīʔemas laē q!enēpsemtsa kʷādzekwē lāxa ts!eyōxʷʔaʔyē qaʔs ts!ewēs lāxs māgʷilē lēlēlālaxa ālēwinoxwē qa ālēwinoxwēʔtsēs yikwīʔemē. Wā, hēxʷidaʔmēsēda ālēwinoxwē la ɣapōtsa ts!eyōxʷʔaʔyē lāx āwā- 5 ɣawaʔyas ōxʔaʔyas dzēgumasēs mastowēxa ɣayoyāla ɣēbēl!exawaʔyaatsa ts!eyōxʔaʔyē.¹ Wā, lā ʔnāʔnemp!ēnā la pāq!exawaʔya ts!eyōxʷʔaʔyax ōxawaʔyasa ālēxʷsaʔyas sēʔwayāsa ālēwinoxwē yix lāgʷilas qenxʷsa sanap!aʔē lāx ōxawaʔyas² ālēxʷsayo sēʔwayāsa ālēwinoxwasa ɣālē begwānema. Wā, laʔmē qāqakʷina ts!eyōxʷʔaʔyasa 10 bābagumē lāx āwābāʔyasa lemōkwē sānap!āla, yixs ʔnāxwāʔmaē hē gʷēgʷilaseʔwē ts!eyōxʷʔaʔyasa yikwīʔemē ʔēʔwa kʷ!ēsē yikwīʔema.

Wāxʷē ʔnēxʷsōʔ qaʔs lēq!ēnoxwēla bābagumē qaʔs lē ɣip!ālēlōdayowēs ts!eyōxʷʔaʔyē lāx āwābāʔyas yīʔemē kʷ!ilxʷēwaxʷsa kʷ!im- 15 ʔayāsa lēq!ēnoxwaxa xwāk!ūna. Hēem ts!eyōxʷʔaʔyē neqōstā- wasa ɣayoyāla. Wā, la q!ūnāla tēxʷwūnaʔya ts!eyōʷʔaʔyaxa qenxawaʔyasa lēq!ēnoxwē lōʔma ālēwinoxwē. Wā, ɣilʔmēsē wāʔagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the naval-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q!lūlyax'wīdlō laē āx'ētse'wē t!emya-
 yāsa nāgadē qa's sēlbentse'wēsa lēkwē selemā. Wā, k!wābeta-
 20 'mēsē sela'ya, yīxs 'na'nēmp!enaē yūdux'den lāxens q!wāq!wax'-
 ts!āna'yēx yīx 'wālabedasasa sela'yē. Wā, g'il'mēsē gwālēxs laē
 k!ōx'ūntse'wēda ts!eyōx'la'yē qa's wīgwiēmē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t!emyayā. Wā, lā k!lax'wītse'wēda k!wa'x-
 lāwē qa lēx'enēs. Wā, la dēgwēg'ints lāxa ts!eyōx'la'yē lāx
 25 tek'elaēna'yasa lēx'ena k!wa'xlāwa qaxs 'nēk'aē qa ālēs elāla.
 Wā, g'il'mēsē gwāl dēqwaqēxs laē k!lmtōdex ōxtā'yasa k!wa'xlāwē
 qa ālēs 'nemabāla lō' ōba'yasa t!emyayowē.

Wā, g'a'mēs 'nemx'idāla gwēgilasg'ada yīxs k!wats'ōyāēxa bāba-
 gumē lāxa mē'nats!ē. Wā, lā āxk'lālasē'wēda nāgadē qa mēx'elēxa
 30 mē'nats!āxs denxelāē k!lēs hāsela. Wā, lāxaē k!lēs ēātsilāxs
 mēx'elaaxa mē'nats!ē. Wā, la mōp!ena hē gwēx'itse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sō' qa's yālnēk!wēnoxwēxa k!lōtela lē'wa plā'yē,
 wā, la qēnxōdayowēda ts!eyōx'la'yē lāxa yālnēk!wēnox' begwā-
 35 nēmxā 'nāxwa k!lōk'lūtela. Wā, hēemxaāwisē gwālxaxa lōq!wē-
 noxwaxa plā'yē, laemxaē qēnxālaxa ts!eyōx'la'yē. Wā, lā 'nā-
 xwa'm lāyowa ts!eyōx'la'yasa bābagumē lāxa 'nāxwa ēēaxelaē-
 nox' bēbegwānem qa lās qēqēnxā lāq.

Wā, lāxaē hēem gwēgilase'wē ts!eyōx'la'yasa ts!āts!adagemē,
 40 yīxs mālaē lālālasas gwēgilasaxa ts!eyōx'la'yas, yīxs qēx'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maämtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'!ēdē!ēlak^u. The name K'!ēdē!ēlak^u of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdē!ē, "sitting still in the house"). The word k'!ēdē!ē has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'!et!ēnoxwaxa lē'wa'yē lē'wa L!ābatilaēnoxwē ts!ēdāqa. 41
Wā, lā qenxālaxa ts!eyōx^ulā'yasa ts!āts!adagemēxa t!elts!ēno-
xwaxa k'!āwasē lē'wa xwāl!ēnoxwaxa k'!ōtela lē'wa lāwēnoxwaxa
'nāxwa ts!ēts!ek!wēmasa qa hō!emalitsa ts!āts!adagemāq qō q!ūl- 45
yax'widlō. Wā, hē'misēxs wālagēlāē qa's ye'winoxwēs qō q!ūlya-
x'widlō, yīxa ts!āts!adagemē lō'ma bābagumē. Wā, la'emxāē lā
qex'sīdza'yax ts!eyōx^ulā'yasa ts!āts!adagemasa ye'winoxwē ts!ē-
dāqa. Wā, g'il'mēsē xūlēq!wēnoxwa ye'winoxwē ts!ēdāqa lāē
qex'ts!āna'yax ts!eyōx^ulā'yē lāx hē!k'!ō!ts!āna'ya. Wā, hēem
lāg'ilas hē gwālē qa xūlēqūlēsas ts!āts!adagemāxs lāē ye'winoxwa. 50
Wā, lāxaa hēem gwēg'ilasēwē ts!eyōx^ulā'yasa bābagumē, yīxs
laaxat! qex'ts!ānēsa ye'winoxwē hāmats!a qa ye'winoxwēLES qō
q!ūlyax'widlō yīxa bābagumē. Wā, la'em gwāla.

MATURITY

Hē'māē k'!ēdēlasa ālak'lāla g'igāmēsa 'ne'mēmōtasa Maämta- 1
g'ila, wā, hēem xāmagēmā!atsa 'nāxwa 'nāl'ne'mēmōmasa 'nāxwa
lē!qwālala'yasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēxs'āl-
lāqēxs g'igadaas 'māxūyālidzē. Wā, lēda g'igāmā'yē k'!ēdādes
K'!ēdē!ēlak^u. Wā, hēem g'äg'ilēlats K'!ēdē!ēlak^u la k'!ēdē!tsēs 5
ōmpaxs g'ālaē ēxent!ēda, yīxs g'ālaē lāts!āg'alil lāxēs k'!ēdē!ts!ē
ēxendats!ā. Wā, la'mē k'!ēdē!ē lāq. Ma!ē gwēbalaasasa
k'!ēdē!ē. Wā, la'mē āem seldētēxs k'!wāēlāē tesalēs ōkwāx'a'yē

- pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

- lāxēs dzēdzamē. Wā, la'mē k'!ēdēlē. Wā, hē'mēsēxs laē hām^xēīda,
 10 wā, lā mōxwēdalēda k'!ōbēkwē xa'māsa āxts!āx hā'maats!āsa k'!ē-
 dēlē. Wā, hē'mēsa hōlalē L!ē'na qa ts!ēbatsēsa mōx'widāla ām-
 ēāmāyastōs k'!ōpē xa'māsē. Wā, g'!l'mēsē gwā'alt!āxs laēda aē-
 xentsēla ts!ēdāq, yīxs q!ūnālāē pāxāla dag'!lilaxa hā'maats!ē qa's
 lā k'āgemlilas lāxa k'!ēdēlē. Wā, ā'mēsē dōqwalēda k'!ēdēlaxa hā-
 15 ēmaats!āxs laē k'āgemalileq. Wā, lā tsēx'ēidēda aēxentsēla ts!ē-
 dāqxa ēwāpē qa's lās lāxa ēxenta k'!ēdēla. Wā, lā āxk'!ālēda aēxen-
 tsēla pāxāla ts!ēdāqxa k'!ēdēlē qa āx'ēdēsēxēs nāgayowē xāx'en
 g'āyōl lāx p!ēlemasa kwēkwē. Wā, lā L!enxstents āpsba'yasēs
 nāgayowē lāxa ēwāpē lāx hēēnēmasa aēxentsēla pāxāla ts!ēdāq
 20 dāfāxa ēwābets!āla. Wā, lā yāq!ēga'fēda aēxentsēla ts!ēdāq.
 Wā, lā ēnēka: "Wāg'!llag'a nax'ēdlex. Gwala hāyāxseq!axs laaqōs
 mētq!ēdzentsōx ōba'xaxsōs nāgayowaqōs qa's t!ōgūxstēlōs k'!ēdēl.
 Wā, hē'mis qa's k'!ēsaōs āwāwāemk'a nekwaaqōsaxa mōsgemstowē
 ēwāpaxēs nex'ēwtse'wōs qa's k'!ēsēlōs pen!lēs!ōl, k'!ēdēl," ēnēx-
 25 ēlaē. Wā, la'em hāmbendēda ēxenta k'!ēdēlxēs xāx'enē nāgayowa.
 Wā, la'mē hālselaem āx'ēdē semsas laē hāmbendex ōba'yasēs
 xāx'enē nāgayowa. Wā, lā hālselaem k'!ūmtaq. Wā, la'mē mōp!ē-
 naem nex'ēwēdxa ēwāpaxs laē gwāla qaxs dōqwalā'ēmaēda aēxen-
 tsēla pāxāla ts!ēdāqa, qa k'!ēsēs nānagōlost!ēqaxa ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30
 broken pieces of dried salmon, | dips them into the oil which is in the
 small oil-dish, and puts them | into her mouth. She chews very
 slowly, and she continues | doing this while she is eating the broken
 dried salmon. As soon as she has swallowed her food four times, |
 she stops eating, and immediately || the attendant takes her dish and 35
 oil-dish and | puts them away. She draws water for the princess to
 drink after eating; for | the various kinds of straps are put around the
 body of the princess, | who wears a hat with a tassel, and abalone
 shells tied to the | outside of the hat and abalone shells are sewed
 to her blanket. || This is called "the abalone-blanket of the maturing 40
 princess," | and her hat is called "the abalone-hat of the maturing
 princess." | If her father owns a copper, the expensive copper stands |
 at the right side of the maturing princess. The copper is placed
 there | that the princess may easily get coppers to carry on her back
 to her || future husband. She continues sitting in the house for | a 45
 month. This is called *haqâdzâ'lîl* ("flat things meeting inside of the
 house"). | She washes four times every fourth day. | Then the
 straps are taken off her body, and it is called "taking the straps off
 the body of | the maturing girl." Then the eyebrows are pulled out
 by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'îl'mēsē gwāl nāqaxa 'wāpē, laē dāx'îdxa k'!ōbekwē xa'māsa qa's 30
 ts!ep!ēdēs lāxa L!ē'na q!ōts!āxa āma'yē ts!ebats!ā qa's ts!eq!ēsēs
 lāxēs semsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
 gwēg'ilaxs hā'mapaaxa k'!ōbek' xa'māsa. Wā, g'îl'mēsē mōp!ēna
 nex'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa
 aēxentsēla ts!ēdāq āx'ēdex hā'maats!ās L!ē'wa ts!ebats!ē qa's lā 35
 g'ēxaq. Wā, lā tsēx'îdxa 'wāpē qa nāgēg'ēsā ēxenta k'!ēdēla lāxēs
 laēna'yē 'wīlaem qēqex'ālalelē qex'ēdemasa ēxenta k'!ēdēla L!ē'wis
 qwālexlāla letemla. Wā, la'mē q!enq!enālēda ēx'ts!emē lāx
 ōsgēma'yas letemlas. Wā, laxaē q!enq!enālēda ēx'ts!emē lāx ne-
 x'ūna'yas. Wā, hēem lēgades ēxendēm'!en ēx'ts!emāla nex'ū- 40
 na'yē. Wā, hē'misē letemlas yīxs lēgadaas ēxentem! ēx'ts!emāla
 leteml. Wā, g'îl'mēsē ōmpas āxnōgwatsa L!āqwa, laē lāēla q!eyō-
 xwē L!āqwa lāx hēlk'!ōdenōlemałasa ēxenta k'!ēdēla, yīx lāg'ilas
 hē gwaēla L!āqwa qa hōtemalēsa k'!ēdēlaxēs L!āqwēg'ila lāxēs
 lā'wūnemla. Wā, la'mē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
 lāxēs ēt!ēdex'demla ēxenta. Hēem lēgades haqâdzâ'lîlxa ēxen-
 tāxs laē mōp!ēna kwāsa lāxa maēmop!enxwa'sē. Wā, laem 'wīla
 lawōyowē qēqex'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex
 qēqex'elāsa ēxenta. Wā, la'mē k'!ūlx'itse'wē aenasa ēxenta k'!ē-
 dēl yīsa aēxentsēla ts!ēdāq pāxāla. Wā, hēemxaāwis k'!ēbeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se'yās x'ōmsas. Wā, la'mē gwāl lāxēq. Wā, la'mē āx'ēdēda aēxentsēla ts'edāqxa qex'idemas lē'wa k'waxlāwēsō' k'ādzeḡ'sa ēxentax'dē k'lēdēla qa's lā lāxa āl'lē qa's ālāx ēk'ētēla L'Emq'la. Wā, g'il'mēsē q'lāqēxs laē qex'it'ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il'mēsē gwāla laē āx'ēdxa k'waxlāwēsē'wē k'ādzekwa qa's lās laxa k'ādzek!waasē. Wā, lawēsīē gwāl lāxēq.

K'ĀLASA

1 La'men gwāgwēx'sālāl lāx gwēg'īlasasa Kwāg'utaxa ts'lāts!ex'itē begwānem lō'mēda ts'edāqē. Wā, hēm āx'ētsowēda k'ālasaats!ē, yīxa g'ildeg'a g'ildasaxa ēnemasgemg'īg'a lē'wa ēwāsgemxsdaasasa begwānemē ts'lāts!ex'ita, yīxs ma'lp!enk'ustāē lāxens q'wāq!wax'-
5 ts'lānā'yēx yīx ēwālasgemasasa k'ālasaats!ē. Wā, g'il'mēsē gwāla laē āx'ētsē'wēda k'lēse q'lēnem t'ēsēma, yīxs lē'maē q'lēnemxs ma't-tsemāg'iyowāē qa's xexlanowē lāxa legwīlasa g'ōkwē. Wā, g'il-mēsē ēwīlx'lālaxs laē āx'ētsē'wēda ēwālasē lexā'ya qa's lā lents'ēsa begwānemē lāxa L'ema'isaxa x'āts!aēsē dālaxa ēwālasē lexā'ya.
10 Wā, g'il'mēsē lāg'aa lāxa L'ESL'ek' laē k'lūlx'ēideq qa's lēxts!ālēs lāxa lexā'yē. Wā, g'il'mēsē qōt'la lexā'yasēxa L'ESL'ek' laē ōxle-laxa L'egwats!ē lexā'ya qa's lā ōxlōsdēselaq qa's lā hānōlilas lāxa k'ālasaats!ē. Wā, lā āx'ēdxa dēdēxūtā'yēxa q'lēnemē qa's g'āxē āx'ālilas lax māg'inwalilasa k'ālasaats!ē. Wā, lā āx'ēdxa L'ESL'ē-
15 kwē qa's lēx'āts!ōdēsa wāōkwē lāxa ōxlēts!āwasa k'ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^mElxts!āwēsa L!ESL!Ekwē lāqxa mōdenē lāxens q!wāq!wax^ts!ā- 16
 na^yēx, yix wāgwasasa L!ESL!Ekwē lāx ōxlēts!āwasa k!^lālasaats!ē.
 Wā, lā āx^eēdxā k!^līplālaa qa^s k!^līp!ēdēs lāxa xⁱxsemāla t!ēsem
 qa^s k!^līp!eqēs lāxa L!ESL!Ekwē. Wā, lā haⁿāltsa waōkwē xⁱx^ex-
 semāla t!ēsema laqēxs k!^lēsaē memk^lāfāxa t!ēsemē. Wā, g^lil- 20
^emēsē ^ewī^llaxa xⁱx^exsemāla t!ēsemxs laē lexayentsa waōkwē
 L!ESL!Ek^u lāqxa mōdenē lāxens q!wāq!wax^ts!āna^yēx yix wāgwasas.
 Wā, lā āx^eēdxā dēdēxwatā^yē qa^s LEXwayendālēs lāxa L!ESL!Ekwē.
 Wā, g^lil^emēsē q!lēnema dēdēxūtā^yaxs laē āx^eēdxā p!Elxa^ma L^ewa
^ewāpē. Wā, lā tsādzeleyīntsa ^ewāpē lāxa k!^lālasēla. Wā, g^lil- 25
^emēsē gwāl tsāsaxs laē LEPEYīntsa p!Elxa^ma lāq. Wā, lā xānalēda
 begwānemaxs laē NELEYīndxa la k!^lālela. Wā, lā āx^etse^ewēda
 p!Elxelagēmē qa^s nāseyīndayowē lāq. Wā, la^mē lēx^aem la nēlalē
 x^omsas. Wā, hēx^sā^mēs gwēts!ā lāxa k!^lālasaats!ē lālaa laqēxs
 k!^lēs^māē wūDEX^eīdēda t!ēsem, yīxs ^enāl^enemp!Enaē lāg^aa lāxa 30
 neqālēda ts!āts!EXⁱtē begwānem kūlgēxa k!^lālasēlāq, yīxs hē^fālaē
 ts!Elqwalaēna^yasa k!^lālasēlāq wāx^e ts!ets!Elxkūna lā k!^lēs bēba-
 k!wēma. Wā, hē^mis āem la xwēlax^eūts!ēwatsa ts!āts!EXⁱtē be-
 gwānem. Wā, āxwūqālase^ewēda waōkwē ts!Elqwa t!ēsema, qa hē^f-
 ālēs ts!Elqwalaēna^yas. Wā, g^lil^emēsē gwāl laē xwēlaqa kūlqāq. 35
 Wā, laem ā^fem lāts!āwēda ts!āts!EXⁱtē begwānem lāxa k!^lālasēlāq
 yīxs laē wūDEX^eīdē gōsās ōk!wina^yas. Wā, la^mē xwanālē ōk!wi-
 na^yas qaēxs laē k!^lEnaēsa. Wā, la^mē kwāsⁱda qa lāwāyēsa dēx^u-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry.
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the blue hellebore mixed with water, the sick person remains sitting

plāla lāx ōk!wina⁵yas. Wā, g'il⁵mēsē gwāl dēg'itaxēs ōk!wina⁵yē
 40 laē āx'ēdxa dzek!wisē qa's q'elsēt!ēdēs lāxēs ōk!wina⁵yē. Wā, g'il-
 mēsē gwāla laē āx'ēdxa q!ōyaakwē k'ūdzek^u qa's dēg'itēs lāxēs
 ōk!wina⁵yē qa lāwayēsa dzek!wisē, yix lāg'ilas hāyalomāla q!elsētasa
 dzek!wisē lāxēs ōk!wina⁵yaxs k'!ēs⁵maē lem⁵x'ūnx'īda yīxs hē⁵maē
 ālēs pōsē ōk!wina⁵yas qaxs gwaq!ēlaa L!em⁵x'ēdēs L!ēsē qa'laxs
 45 Lōmaē ts!ex'ila⁵laē L!ēsasa ts!āts!ex'itē begwānemxa lēnsasēs
 k'!ālasax'dem yīxs k'!ēsaē q!elsēt!ētsa dzek!wisē lāxēs ōk!wina⁵yē
 qaxs āla⁵maē la L!em⁵x'widē L!ēsas. Wā, lā⁵laē ālak!lāla ts!ex'ila.
 Wā, lā⁵laē hēwāxa L!em⁵īdē L!ēsasa begwānemaxs hēx'īdaē q!elsē-
 t!ētsa dzek!wisē lāxēs ōk!wina⁵yaxs k'!ēs⁵maē lem⁵x'ūnx'īda. Wā,
 50 laem gwāl lāxa ⁵nemx'īdāla gwēg'ilasxa k'!ālasa.

Wā, g'a⁵mēs ⁵nemx'īdāla gwēg'ilatsa k'!ālasa yīxs g'il⁵maē lāts!ā
 lāxēs k'!ālasaasē, laē ts!ōx'wit!ētsa wūda⁵sta ⁵wāpa. Wā, g'il⁵mēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ūdzekwa. Wā, lēda ōgū⁵la begwā-
 nem āx'ēdxa k'!ōl!a dē⁵na qa's āxstendēs lāxa ⁵wāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āx'ēdxa L!ōp!ek'asa āxsolē qa's g'ēxēsa L!ōp!ek'asa
 āxsolē lāxa k'!ōl!a dē⁵naxa āxstalilē lāx ⁵wābets!āwē lāxa lōq!wa.
 Wā, g'il⁵mēsē nēx'widēda ⁵wāpē ⁵wābets!āsa lōq!wē laēda ts!āts!ē-
 x'itē begwānem xōsit!ētsa āxsolē⁵stāla ⁵wāpa lāxēs ōk!wina⁵yē, yīxs
 laē gwāl k'!ālasa. Wā, g'il⁵mēsē ⁵nāxwa la k'lūnqē ōk!wina⁵yas yīsa
 60 āxsolē⁵stala ⁵wāpa laē ā⁵ma ts!āts!ēx'itē begwānem seltāla k'!wācha

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ōk!wina^{yē}. Wā, g'il^{mēsē} lem^xwidē ōk!wina^{yas} 61
 laasa ōgū^{laēmē} begwānēm āx^{ēdxa} dzēk!wisē qa^s q!ēlsēt!lēdēs lāx
 ōk!wina^{yas} ts!āłts!EX!ītē begwānema. Wā, g'il^{mēsē} hamelx^{enxa}
 dzēk!wēsaxs laē āx^{ētse}wēda q!ōyaakwē k'ādze^u qa^s dēg'it!lēda-
 yowē lāx ōk!wina^{yas} qa lawāyēsa dzēk!wisē. Wā, laem gwā^l lāxēq', 65
 'nāxwa^{maēda} Kwākwak'EWakwē petasa k'lālasa lāx 'wāxasgema-
 gwasasa 'nāxwa lēlqwāla^{ya}. Wā, lā q!ūnāla hēx^{ida}ēEM ēx^{idēda}
 ts!āłts!EX!ītē begwānema. Wā, hēt!a hōlāla k'lēsē ēx^{idēda} ts!āł-
 ts!EX!ītē begwānēm lē^{wa} ts!ēdaqē. Wā, laem lāba.

DEATH

Wā, hē^{'maaxs} la'ē wā'wik!ēgēda lā^{'wina^{yē}} xūnō'kwa; wā, la 1
 g'ī'g'aōlnōkwas hē'menalaem ha'wāx^{elaxa} ha'yalilagāsē qa k'lēsēs
 a'wā'lila lā'xēs lā'lōL!āēnā^{yasēx} xūnō'kwas. "Wā, la^{mēsē}sen
 ā'yałts^{g'ada} gwēłgwā'lag'asg'EN xūnō'kwik' lōL k!wā'x'Lālā'," 'nē'-
 k'ixs la'ē axLE'ntsa gwēłgwā'lasa qE'lgwilē lā'xa lēgwī'lē. 5

Lae'm^{laē} halā'qē g'ī'g'aōlnōkwas qE'lgwilāxa k!wā'x'Lālā qa
 hawā'x^{Elāsēxa} bEX^{unā^{'yas}} gā'gempasa qE'lgwilē qa k'lēs^{ma-}
 'wī'slēs lā'lēlaqElaxēs ts!ō'x^{LEma}. Wā, la ē't!lēdē g'ī'g'aōlnōkwas
 qE'lgwilē ax^{ē'dxa} mō'x^{widāla} hē^{'ma^{ya}},—yí'xa xa^{mā'sē} g'ā'la.
 Wā, la k'!ō'p!ēdeq qa^s mō'x^{sē}Endēq. Wā, la^{mēs} gwā'lila, wā, 10
 la ē't!lēd āx^{ē'dxa} t!EX^{sō'sē} qa^s k'!ō'x^{sē}emdālēxa mō'sgemē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wä, lae'm gwā'lila. Wä, la ē'tlēd āx'ē'dxa t!eqa' qa's
 k'lo'plēdēq qa's mō'x's'Endēq. Wä, lae'm gwā'lila. Wä, la ē'tlēd
 āx'ē'dxa t!ē'lsē mowē'xla k'ā'ts!ēnāqa. Wä, lae'm 'nā'xwa
 15 gwā'lila. Wä, la āx'ē'dē ō'mpasa qe'lgwilaxa xa'mā'sē qa's
 'nā'f'nem'e'mk'ē ts!exlā'laq lā'xa legwī'lē. Wä, la 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wä, k!wāx'Lālā', wē'kasqō lae'ms dā'da-
 'mewilxen xūnō'kwaqen, k!wāx'Lalai'!"

Wä, la ē'tlēdē ō'mpasa qe'lgwīlē āx'ē'dxa t!ex'sō'sē, qa's dā'x'ē-
 20 dēxa 'nē'mē qas ts!ep'lē'dēs lā'xa L'ē'na. Wä, la ē'tlēd 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wä, k!wāx'Lalai', wē'g'il la hawā'x'elalexā
 ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik'," 'nē'k'ē.

Wä, la ē'tlēdē ō'mpas āx'ē'dxa 'nē'mē lā'xa t!eqa' qa's ts!ep'lē'dēs
 lā'xa L'ē'na. Wä, la ts!exle'nts. Wä, la qlulē'x's'em 'nē'ka:
 25 "Wē'kasla k!wāx'Lalai', lae'ms wē'g'il g'ā'xen qa's wā'x'idaōs qa
 q!lā'lagiltsg'in xūnō'kwik', k!wāx'Lalai'! Lae'ms wāxl lā'la-
 gwalāqiltsg'in xūnō'kwik', hayā'ililagasa! qa nōgwa'mē aā'xsilaqek',
 'na'walakwai', qa nō'gwa'ma'wislē's xwā'yenx'silaqek', g'ī'lgildō-
 kwilai'."

30 Wä, la 'wī'ē'lēda t!eqa' lā'x'Lāla lā'xa legwī'lē. Wä, la ē'tlēd
 āx'ē'dxa 'nemē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nōx'nō-
 kwas lā'xa legwī'lē. Wä, la mō'plenaxs lā'ē gūxle'nts. Wä, la
 'nē'ka: "Wē'kas, k!wāx'Lalai', lae'ms hawā'x'elalexā hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa⁵ya qa wā'g'iltse wāxl wā's'idlenu⁵x^u lōgūn ge-
ne'mk'. Wā, lae'ms hawā'x⁵elalex q!wē'q!lūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik'. Wāg'il la wa'x lāl
ha'yalek'laleq 'na'walakwa. Wa," 'nē'k'ēda ō'mpē lā'xa k!wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'lā'lase⁵wēda pā'xala qa's q!ā'p!altōlilēxs la'ē gwā'lē
g'i'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē lē⁵wa mō'x⁵wi- 40
dāla hē'⁵ma⁵ya. Wā, hē'x'ida⁵mēsa pā'xala la qā's'ida lā'xa ā'l'ē.
Wā, lae'm'laē lāl bā'bake⁵wa lē⁵wa 'na'walakwāmasaq. Wā, la
āxse⁵wēda qe'lgwilē qa ō'gwaqēs q!ā'p!altōlilēxs la'ē mē'x'ēdxa
gā'nulē qa wā'ldemlasa ha'yalilagasasens ā'lagawa⁵ya lō'ma
k!wā'x'lāla. Wā, la ō'gwaqa⁵mē g'i'g'aōlnukwas q!ā'p!altōlilēxs 45
la'ē mē'x'ēdxa la gā'nu⁵ida qaxs lē⁵ma'ē 'nā'xwa⁵ma g'i'g'aōlnu-
kwa lē⁵wa qe'lgwilē 'nemā'x'is⁵em lē⁵wa 'wā'lasē pā'xala, qaxs
hē'⁵maē lā'x'lālasa gwēlgwā'la lē⁵wa hē'⁵ma'yē lā'xa legwī'lē.

Wā, la⁵mē mē'x'ēda. Wā, lae'mx⁵dē āx'ē'tse⁵wēda gā'yolē lā'xa
qe'lgwilē qa lās ā'xē⁵lax⁵s. Wā, g'i'l⁵mēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x'walilaq lā'xēs ōxtā'ililāsēs kū'lē'lasē. Wā, g'i'l⁵mēsē g'āx nā'-
'nakwēda pā'xala, wā, lē kū'l⁵x'id lā'xēs kū'lē'lasē. Wā, hē'mē-
nala⁵mēsē g'i'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'i'l⁵mēsē mē'xelaxa qe'lgwilē da⁵le'la, yixs mē'xaē; wā, lae'm
q!ā'lēlaqēxs k'lē'sēlē wā'lal. Wā, g'i'l⁵mēsē mē'xelaq lā'lix⁵e- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mālaḡēs se^ʔya', la q!ā'LEla^ʔma pāxa'lāqēxs le^ʔlē'la qe'lgwīlē. Wā, hē'x^ʔmaaxs mē'xela^ʔaq da^ʔle'laa; wā, hē'x^ʔida^ʔmēsēda pāxa'la yā'laqwa qā^ʔs lā lā'xa ā'l'lē. Wā, lae'm lāl ā'lālxā bēx^ʔūnā'yasa qe'lgwīlē qā^ʔs g'ā'xē āx^ʔā'LElōts lāq. Wā, hē'x^ʔida^ʔmēs ē'x^ʔidē
60 nā'qa^ʔyas g'ī'gaōlnōkwasa qe'lgwīlē qaxs la'ē wulā'x^ʔalelaqēxs yā'laqūlaēda pā'xala. Wā, g'ī'l'mēsē k'lēs wule'lāq yā'laq'wāla; wā, lae'm q!ā'LElaqēxs le^ʔma'ē mē'xelēda pā'xalāqēxs lā'lēx'īmā-laaxēs se^ʔya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

Wā, la^ʔmē nā'x^ʔidxa gā'la. Wā, la^ʔmē yā'x^ʔse^ʔmē nā'qa^ʔyasa
65 g'ī'gaōlnōkwasa qe'lgwīlē qaxs le^ʔma'ē q!ā'LElaqēxs le^ʔma'ē le^ʔlēs xūnō'x^ʔudē. Wā, la^ʔmē hā'elabala la wāl'ē'masidēda qe'lgwīlē. Wā, lae'm laē g'ī'gaōlnōkwās āx^ʔē'dxa nā'xwa ēk' hē'maōmas le^ʔwa ē'k'ē gwē'lgwāla qā^ʔs qe'lgwīlē wā'wane^ʔma.

Wā, g'ī'l'mēsē el'ē'lsēda qe'lgwīlē; wā, la hē'x^ʔida^ʔmē g'ī'ga-
70 ōlnoḡdās āx^ʔē'dxa ē'k'ē gwē'lgwāla qā^ʔs q!ō'xts!ōdēs lā'xa qe'l-gwīlē. Wā, g'ī'l'mēsē gwā'lēda g'ī'gaōlnōx^ʔudē, la'ē mō'p!ena kwā'sidēda ābē'mpaxēs xūnō'x^ʔudē. Wā, la nē'k'exs g'ā'laē kwā'sida: "K'lēsLES melē'xlāl g'ā'xēn." Wā, la x'īlp!ēda qā^ʔs ē't!ēdē kwā'sideq. Wā, la nē'k'exs la'ē kwā'sideq: "K'lēsLES ē'dgem-
75 g'īlislōL." Wā, la ē't!ēd x'īlp!ēda qā^ʔs ē't!ēdē kwā'sideq. Wā, la nē'k'exs la'ē kwā'sideq; "Ā'emlts hē'gemlēsLōL." Wā, la ē't!ēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes [cn the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā's^εideq. Wā, la ^εnē'k'a: "Ā'ēmlts dā'da^εmo^εwil g'ā'xēn lō'gwa 77
ā'sek', " ^εnē'x'laēxs la'ē bās.

Wā, la^εm āx'ē'tsōsa ā'f'ōgū^εla begwā'nem lā'xēq qa^εs lā lā'x-
sō'yō lā'xa k'!EX^usa^εwā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80
^εmēs la lā'ts!ōdaasxa wā'nemx'dē lā'xēs deg'aa'ts!ē. Wā, la^εmē
wūnē'mt!ētse'wa. Wā, g'ī'l^εmēsē la ^εwi'ēla qā's'idēda wūnē'mta
la'ē ts!ā'wē ābe'mpdāsa wā'nemāsa ^εnā'xwa ēk' hē'^εmaōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū^εla^εmē ts!edā'q qa lās leqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wā, g'ī'l^εmēsē gwā'lēxs g'ā'xaē nā'^εnakwa, 85
wā, lā'la mō'p!enxwa^εsē ^εnā'lās hē gwē'gilē ābe'mpdāsa wā'ne-
ma, ts!EXLE'ntsa ha^εmā'^εyaxa gaā'la lāx legwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'gī'lasdāsa g'ī'l^εx'dā Kwā'gūla, g'ī'l^εmaē nā'x-
sāla g'īnā'nemēda wā'nemāxs la'ē hē'x'idaem lēkwā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'l^εmēs gwā! ā'xsō'sa ^εnā'xwa 90
bē'begwānemxs lē'ma'ē ^εwi'ēlaxē sā'lās g'ō'x'dās; wā, hē'EM lē'-
gades "nō'lēmsila L!E'mkwa qaē'da lē'lgwāla'yē wā'nema."

Wā, la mō'p!enxwa^εsē ^εnā'lās wā'nemax'demas xūnō'x'dās; wā, la
āxse'wa' k'!ē'sē lēlēlā'la qa^εs g'ā'xē t!ō'sax se'yā'sa ābe'mpdē
lē'wa' ō'mpdē, lē'wis ^εnā'l^εnemwōtdē qaxs ^εyā'x'se'maēda lēlēlā'- 95
lāxs hē'ē t!ō'saxa se'yā'. G'ī'l^εem^εlaē hē t!ō'saxa se'yā'xs la'ē
^εnemā'xis lō^ε t!ō't!ets!EXōdā'lāxēs lēlēlā'la. Wā, hē'^εmis lā'g'ilas
hē gwē'gilēda bā'k'lumē k'!ēs hē'lq!ālaq hē t!ō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
 100 the hair is cut || by relatives. Now it is finished in this manner.
 This is just to recognize | that a relative of those whose hair has been
 cut has died, and because they feel sick | at heart for the one who
 died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
 loved him. Then the woman saw her lover. | "You only have pity
 for me, for I am anxious about your state in the house. | I can not
 stop crying all these nights. There is always crying on account of ||
 5 the state in which you are. I long to know where you are going,
 that I | may go to the place to which you will go, for I shall probably
 not live when you get weak (die)." — | "Really, take care!" said on
 his part the man to the | woman, "and I will come and take you if
 the place to which I go should be good. | I shall come to take you
 that we may go to my future place. If (the place) should be bad," ||
 10 said the man to his sweetheart, "I shall not come and take you. | I
 have beads for my necklace, that you may recognize me | if I come to
 take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
 15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
 said the woman. "Oh!" said the man on his part. | "I come

l̥l̥l̥l̥l̥l̥l̥'la. Wā, hē'em gwe'yā'sa bā'klumē aā'msēxa t!ō'sāx se-
 100 'yā'sēs l̥l̥l̥l̥l̥l̥l̥'la. Wā, lae'm gwāl lā'xēq. Lā'la ā'em mā'ēmal-
 t!ēk'lēxs lē'nō'kwaē l̥l̥l̥l̥l̥l̥l̥'läsa t!ewē'kwas se'ya', yixs ts!ex'ī'laē
 nā'qa'ēyas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik'leq!a'laēda begwā'nem. Lā'laē lā'lanux'sa 'nemō'k'
 ts!edā'q. Lā'xulanux'laēs. Lā'laēda ts!edā'q dō'qwaxēs lā'la.
 "Ā'em'la'x's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs,
 k'lē'sēk' l!ex'ē'nōx'xōx gā'ganulēx. Hē'menālaem q!wā'sa qaēs
 5 gwē'x'idaaslaōs. Ā'ē'mēg'in wā'laqēlōl q!ā'lelaxēs laā'slaōs qen
 la'mā'lax lāxs laā'slaōsg'in klēst!aakwēlg'in q!lūlā'l, qasō wā'l!ēma-
 s'ēlō."—"Ā'lā'aemlax's yā'l!ōx," 'nē'x'lat!ēda begwā'nemāxa
 ts!edā'q, qen gā'xēlen dā'lōl qō ē'x'ēmlaxen laā'slaen, la'mē'-
 sen gāxl axlō'l qens lā'ens lā'xen laā'slaen. Qō 'yā'x'semlō,"
 10 'nē'x'lat!ēda begwā'nemāxēs lā'la. "k'lē'stalen gāxl axlō'l.
 K'lē'oses l!ā'yala qan qenxā'wa'ya qa's mā'malt!ēk'lēlōs gā'xen,
 qenlō gāxl dā'lōl. Gwā'la hē'lq!alax axō'ēyō."

Lā'laē wē'k!ex'ēdēda begwā'nem. Wūnē'mtasi'wa. Lā'laē
 k'lēs mē'x'ēnoxwēda ts!edā'q nā'k'la'axēs lā'la. Gā'x'laē lā'lēs.
 15 "'yā," 'nē'x'laēda ts!edā'q. "'yā," 'nē'x'lat!ēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G'ā'x^émen axō'L qans lā'lag'aens lā'xen laā's, ē'x^émaā'xōLES." 16 Lā'laē p!ē'x^éwidēda ts!Edā'qasa qenxā'wa'yasa begwā'nem. "Ē's^émaēLēns lāl," nē'x^élat!ēda ts!Edā'q. Lā'laē q!ap!ē'x^éīdxēs jē'lā'xula qa's qā'sīdē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a ēlā'qolalag'a qans g'ā'xē dā'sē'wa," nē'x^élat!ēda begwā'nem, lā'xa ts!E- 20 dā'q. "Gē'la dā'nu'xwē'," nē'x^élat!ēda ts!Edā'q. K'!ē'tsaemēlā-wīs q!ā'dzēsa g'ī'ng'īnānem ā'mlelēis tā'tēnōma lā'xa wa. "Sō'-lag'adzā'ma ēlā'qula qens g'ā'xaens dā'sē'wa. Lā'laēda begwā'nem ā'emēlāwis hā'x'ila. Gā'x'laēda g'ī'ng'īnānem dā'wilaq qa's lē lā'xēs g'ōk^u. Lā'laē hō'x^éusdēs qa's lē hō'gwīl lā'xēs g'ōk^u. 25

G'ā'x'laē wī'wāq!wās la'wūnemasa ts!Edā'q āwū'lpāla. Lā'laē k!ūdzi'l. Lēwī'tsēs p!E'lēwūmp. Lā'laē xō'x^éwīdxēs L!ā'L!axamēda ts!Edā'q. Lā'laē yā'x^éwītsa k'ā'ts!Enā'q lā'xēs p!elp!el- 30 wūmp. K'!ē's!at!a āx'ē'deq. Lā'laē ne'ka la'wūnemasa ts!Edā'q: "Lā'x!endā'xwa k'ā'ts!Enaqēx. Hē'g'aem q!ā'LEladzōxs ts!lā'sē'waēx, yīxs hē'ēx gwē'x'īdayu ā'ēma."—"Ō'ēmiswist!a axa', ā'mēl la's līx'lawīxsen wa'x'ēx ts!ā'yōL," nē'x^élaēda ts!Edā'q. Lā'laē ts!EXLā'lax'īdes lā'xa lēgwī'l. Lā'laē x'ī'x^éd nā'xwēda k'ā'ts!Enāq. Lā'laēda ts!ē'daq lē'nemap!ix'īdxa k'ā'ts!Enaxs la'ē k!ūmk!ūme'lg'ig'ax'īdēda k'ā'ts!Enaxdē. Laē'm yā'L!owēda ts!ē'- 35 daqxa k'ā'ts!Enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

37 Lā'ēlaē bowē'x'wīdēda ts!Edā'q. Lā'ēlaē mā'yul'īda. Begwā' nem'lat!a mā'yōlemasa ts!Edā'q. Lā'ēlaē gā'lēda ts!Edā'q. Lā'ēlaē ts!ix'ī'lē nā'qa'ayas qaēs ōmp lē'wis ābe'mp. "Ladzā'x'ins
40 dō'x'wīdeq gāū'gempasōx g'ī'yaqōs," nē'x'ēlaēda ts!Edā'q. "Wē'-dzā'x'ins," nē'x'ēlat!ēda begwā'nem. Lā'ēlaē Lā'sta qa's lē lā'xēs g'ōk'. Lā'ēlaē laē'L. Lā'ēlaē dō'x'walelē ābe'mpasa ts!Edā'qaxēs xūnō'k'. "Ō, ō, ō, ō," nē'x'ēlat!ēda ābe'mpasa ts!Edā'q, "gē'la-k'asēla lō'gwaē. Laē'mk' wī'wōsilagagas q!ā'q!ēk'ūgōs qa ēmā'-
45 sēsenu'x'ū lā ē'taga'wa'yasg'anu'x'ū wī'wōsila qag'anu'x'ū. Gē'la-k'asēla xūnō'k', gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq." Lā'ēlaē q!alā'masēda ts!Edā'qasēs xūnō'k'. Laēm'la'wis q!al'ē'dēda ābe'mpasa ts!Edā'q. Lā'ēlaē dō'qūmdxa g'īnā'nem. ēmā'slēlawis? Kwā'lkūx'stōbida'wa, lē'nxembida'wa, p!ē'lp!eltseu'le-
50 māla. Lā'ēlaē "hā," nē'x'ēlaēda ts!Edā'q, ts!Ex'ē'dxa g'īnā'nem. "ēmā'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzā'ēmas lē'lēlā'g'ilila," nē'x'ēlat!a ābe'mpasa g'īnā'nem. "Gwā'las wūf'ē'm lē'lwīq!ālalen ēs wāl qen g'ā'xē ē'tlēd dō'x'walela g'ā'xen. Ā'mēx'deg'in wāx'wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," nē'x'ēlaēxēs ābe'mp lē'wis
55 ōmp. Lā'ēlaē qā'tsemaēda ābe'mpasa ts!Edā'q: "Gē'lag'a wā'x'ēx, gē'tsōs xūnō'kwaqōs qen q!al'ē'daenlaq."—"Aadā', la'men lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē'tlēdadzā xē'tlē-dexg'in xūnō'gūn," nē'x'ēlat!a ā'mēxēs ābe'mpēda ts!Edā'q.

woman cried in vain. The woman just started to go || to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly || about the soul of twin male and | female, for a 5
woman who was called Yāyaxūyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, "Don't you
know? I am a Salmon child, || and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with- |
Māēsila (guardian of salmon). Our souls always walk about among
you || in your villages, but you don't see | us, for we are only souls. 15
Then I | asked my sweetheart Māmenlayē^ε, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | Māmenlayē^ε for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Â'em^εlawis qā's^εidēda
ts!edā'q qa^εs lā lā'xēs lā'wūnem, lae'm lā'xa lā'ēlēnōx^u. Lae'm 60
xek'!a', k'!ēs aē'daaq. Hē'em la g'ō'kūlōtsēda lā'ēlēnōx^u. Lae'm
q!ūlba'.

The Soul of Man (BEX^εūnēsa begwānemē).—La^εmen g'wāgwēx's- 1
ā!āl lāx wāldemasa pāxala LE^εwa yikwī'lemēxa ma'!ōkwās māyōLE-
masēs ābemp. Wā, hēem gwe^εyō L!āl!ayadza^εya yikwī'lemē. Hē-
den lāg'ila hē g'il g'wāgwēx's^εalasē, yīxs xenLElāē q!wēq!ūlk'!ā!axs
g'wāgwēx's^εalaē lāxa bEX^εūna^εyasa yikwī'lemē begwānemā Lō^εma 5
ts!edāqē, yīxs hāē xenLElā q!wēq!ūlk'!alēda ts!edāqēxa Lēgadās
Yāyaxūyēga, yīxs lēxaēda q!ēta lāx āwāgawa^εyas ēk'!anā^εyas
dzēdzāmās. La^εmēsen wūlāq lāx yilgwasasēs; ā^εmēsē dāl'ida. Wā,
lā 'nēk'a g'āxen: "K'oslas k'!ēs q!āLElaxg'in L!āl!ayadza^εyēk'
LE^εwen wāLElaxen bEX^εuk'!ōtagawa^εyēx lāxenu^εx^u yikwī'lemēg'ase- 10
nu^εx^u lāx ābempa. Wā, yū'maōs wūlāSE^εwaqōs sek'ayōx g'āxen-
Laxg'anū^εx^u lāq ts!Elx'a lāxa 'wā lāxen mēlēk'ik'. Wā, lā ālēdē
māsasa sex^εidē g'āxen. Â^εmēsen la nā'nak^u lāxenu^εx^u g'ōkwē Lō^ε
Māēsila. Wā, hēmenafā^εmēsenū^εx^u g'āx g'ig'elgēxg'anū^εx^u bē-
bEX^εūnē lax'da^εxōL lāxōs g'ig'ōx^udemsēx. Wā, las k'!ēs dōqūla 15
g'āxenu^εx^u qaxg'anū^εx^u 'nāxwa^εmēk' bEX^εūna^εya. Wā, hē^εmēsen
la āxk'!ālasxen wāLElax lāxōx Māmenlaya^εyē, yīx dzāxūnāē qenu^εx^u
g'āxē bāsenū^εx^u g'ōkwūlotaxs xenLElāē dentelasenu^εx^u wālālaē-
na^εyē LE^εwōx Māmenlaya^ε. Wā, hē^εmēsenū^εx^u g'āxēla lak'!aē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^ε, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē^ε || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^x ōbēmpbōlaxōx Laēlasēx. Hē^εmenu^x lāgila āem lēqelas lēgemasōx," ēnēk^ε Yāyaxūyēga.

Wā, len wūlāq qaxs ēnēk^εaaqēxs ēwīla^εmaē aēdaaqē bēx^εūna^εyasa lālālayadza^εyē lāx gōkūlasasa Māēsila lāx lāsōdēsasens ēnālax. Wā, hē^εmēsen lāgila wūlāq: "Lēx^εa^εmaē lāatsa bēx^εūna^εyasa be-
25 gwānemē Māēsila?" ēnēk^εenlaq. Wā, lā ēnēk^εa yixs k'lēsaē qwē-sale gōkūlasasa Ēalex^usiwalisxens gwe^εyowē māx^εēnox^u. Wā, hēem lā^εnākū^εlatsa bēx^εūna^εyasa ēs^εālēwinoxwē, qaxs hē^εmaē gāya^εnā-kūlē bēx^εūna^εyasa ēs^εālēwinoxwa Ēalex^usiwalisēxens gwe^εyowē māx^εēnoxwa. Wā, g'īl^εmēsē wīsq!ex^εīdexs yāē lōx laē nā^εnakwē bēx^εūna^εyas lāx gōkūlasas Ēalex^usiwalis. Wā, k'lēst!ē gūla q!ūlēda begwānemēxa ālēwinoxwē bēx^εūnēnu^xsa la nā^εnakwa laē wik!ē-xēda, qaxs k'lēsaē lāxwa^εya qaēs bēx^εūna^εyaxs k'lēsaē la āxāla lāx ōk!wina^εyas. Wā, laems dōqūlālxen walelax yixōx Māmenlaya^εyēx, yixen ēnemōkwaxg'in gaxaōl^εganu^x ēwēqwasenu^x
35 g'īg^εaōlnokwa, yixs laē lōmax^εīd gwāgwēx^εsāla gāxenu^x lāxenu^x wālālaēna^εyē, yixs ēnēk^εaēx, laem lāl nā^εna^xlē, lē^εmaēs bēx^εūna^εya lānewōx bēbēx^εūna^εyasa k'lōk!ūtēlāx laē lēlēl lāxa ēwāxs laē xwēla^εwa. Wā, g'īl^εmēsē ēwīla lēlēlx^εs laē ēwīla nā^εnakwē bēbēx^εūna^εyē lāx lāsōdēsasens ēnālax. Wā, lā^εmēsōx Māmenlaya^εyēx
40 la hēwāxaem la lālox^εwīda, yixs ā^εmaēx la hēmenal^εem la mēxa; k'lē^εs la ēk^εlēxēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
'māx^umewēs." Thus she said. Then Yāyaxūyēga' said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

ʼyāgʼimas nāqʼyas gweʼyās wālelēš weqʼlwa. Âmēsē dāʼida. Wā, 42
lā ʼnēkʼa: "Hēmʼel ʼyāgʼimsōx nāqʼyasōxgūn lāk lāʼwadesōx
ʼmāx^umewēsax", ʼnēkʼōx. Wā, laem ʼnēkʼē Yāyaxūyēgaxgʼins
hēmenalaʼmēgʼins qāqesāla ʼlwa beʼxūnaʼyasa kʼlōkʼlūtēlāxa gāga- 45
nolē qaxs ʼnāxwaʼmaē bēbegwānema," ʼnēkʼē. Wā, laen wūlāq
lāx kʼlāwālasas beʼxūnaʼyasa kʼlōkʼlūtēla ʼlōmensaxgʼins bēbe-
gwānemēkʼ. Wā, lāxaē dāʼida. Wā, lā ʼnēkʼa: "Kʼōšlas kʼlēs
qʼlālelaa? yōmaas kʼlāwāšens ōxlāʼyēx. Wā, lāxaē hēm kʼlāwē
beʼxūnaʼyasa kʼlōkʼlūtēlē ōxlāʼyas. Wā, lāla ōgūqālaxa beʼxūna- 50
ʼyasa ēšālēwinōxwē, yīxs āʼmaē hēxʼidaem lāts!ā lāxēs māxēmle
qaʼs lā ālēxwaxa mēgwatē.

Wā, lāxaen ētʼléd wūlāq. Wā, len ʼnēkʼeq: "Wēgʼa gwāsʼidex
qen ōqʼlūsʼidaōl, ālaem qʼlālelaxōš wāldemiʼlālagʼililēx. Wāšens
beʼxūnaʼyēx, yīxgʼins lāgʼins mēxʼēdxa gānolē kʼlēsāē ōgwaqāem 55
mēxaa," ʼnēkʼenlaq. Wā, lāxaē dāʼida. Wā, lā ʼnēkʼa: "Yūlaxs
nenōlācēx begwānema, ālas nenōlō, yīxs ʼnēkʼaaxenqōsaq mēxēno-
xwa beʼxūnaʼyasa begwānemē ʼlwa tsʼedāqē. Kʼlē; yīxs kʼlēsāē
mēxēnoxwa beʼxūnaʼyaxa gānolē ʼlwa ʼnāla, xa ʼnāla lā qʼlapʼlēxʼsā
ʼlweʼšens qaēs qʼlāqʼlālālāē gʼāxens, wāxʼē gānolʼida lāgʼins mēxʼēda, 60
wā, hēxʼidaʼmēsens beʼxūnaʼyē bāwens qaʼs lā lāxa qwēsāla
āwīnagwisa. Wā, hēmēsens gʼāx mēxaʼyē lālālasasens beʼxūnaʼyē
ʼlweʼšis gwēgʼilasē. Wā, laem kʼlēs ʼlēlēda begwānemaxs mēxaē.
La āem kʼlēs lā lāxwēs, yīxs mēxaē qaxs laē qʼlānēstēs beʼxūnaʼyē.

- 65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
- 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
- 75 Yāyax'yēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
- 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
- 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

- 65 Wä, g'il'mēsē ēx'āla 'nāx'ē'idēxs g'āxaē aēdaaqēda bēx'ūna'yē qa's lā k'lwaxlālabēndxa begwānemē. Wä, hēx'ida'mēsē ts!ex'ēidēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēsgr'ilak'ina bēx'ūna'yasa begwānemāxs mēxaē yixs k'lēsaē g'āx aēdaaqa. Wä, la'mē xēk'laēl mēxēda begwānemē, laem lē'la. Hēm hēx'dēms gwēx'ēidē bēx'ūna'yas, yixs laē lāxa ōgū'lāmē begwānema, yixs lēxlēk'elsaē, yixs hēē gwēx'ēidē." Wä, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'lēsē L'lālayadza'ya lē'wa k'lēsē ālēwinoxwaxa bāxūsē begwānema, 'wīstē bēx'ūna'yas, yixs laē lē'lē bēx'ūnēnōkwās, 'nēk'enlaq. Wä, la'mē lāwas'ida yix Yāyax'yēga. Wä, lā 'nēk'a:
- 75 "Ēsaēla hēmenala hē g'ōkūlēda k'lēsē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wä, hē'mis g'āx q'lūnemē'stelsxa gāgānōlē. Wä, lā 'nēk'a: "La'men gwāl nā'naxmēxēs walē'lālasēwōs. La'mēg'in melx'walelaxg'in ts!engūmēl'g'asa k'lōk'lūtela lē'wōx bēx'ūna'yaxsa lā lē'lēlaxg'in lāk' gwāgwēx's'āla lāq; lāx'es'mēg'in g'āxl
- 80 dasōl qen lā nā'nakwa." Wä, lāxaen 'nēk'a: "La'mas lē'la lāg'ilāōs 'nēk'ēxs lemaēx lāl nā'nax'ul," 'nēk'enlaq. Wä, la'mē q'lwāg'a'la. Wä, lā 'nēk'a: Qūl, la'men q'lūlēx'st!eqa qaen gwēk'lēg'alasē lāl, qaxg'in lāk' bāxūs'ēdamasxenu'x' gwēx'sdēmaxg'anu'x' L'lālayadza'yēk'." Wä, la'mē ālax'ēd wānēx'ēiden. La'mē
- 85 ālax'ēd q'lwāsa. Wä la'men bās lāxēq.

Now her brother Māmenlayē, to whom Yāyaxūyēga | referred 86 as her lover, was asleep all the time. He was depressed; | and his father Yāqal'enāla went up to the roof of his house, | and he called Māmenlayē to go up and help him. || Immediately Māmenlayayē 90 went up to the roof of his house; | and when he just reached the place where his father Yāqal'enāla was, his foot slipped, | and he fell through the roof of the house, and he was | killed. Then Yāyaxūyēga said that his soul had | gone home long ago. Not long after this Yāyaxūyēga || also died. This was all what the | one said who 95 spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxūyēga | what the soul of man was, whether it is large | or small, she said, "Don't you see your shadow on the || ground when the sun is 100 shining? That is just like the soul. When | the soul wishes to sit where it is always seated, | on our head, then it is small. In the day time it is small, | but when we are asleep, it is big, when it travels about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5 three elder sisters of Yāyaxūyēga. She called her | mother to come and sit down on her bed, and she said to her, | "You and your husband are very bad, for you do not know how | to take care of us.

Wā, laem āmē weq!wāsē Māmenlayayē, yix gwe'yās Yāyaxū- 86 yēga wālala āem hēmenalaem mēxa. Wā, laem xūlsē nāqayās. Wā, lā ōmpas, yix Yāqal'enāla lāgrās lāx ōgwāsasēs g'ōkwē. Wā, lā lēlālax Māmenlayayē qa lās lāgrustā qa g'īwalisēq. Wā, hēx-ēdaēmēsē Māmenlayayē la lāgrustā lāxa sālāsēs g'ōkwē. Wā, 90 hēmis ālēs lāgrāa lāx āxāsasēs ōmpē Yāqal'enāla laasē tsāx'ēlēlē g'ōgū'yās. Wā, laēm tēxsā lāxa sālāsēs g'ōkwē. Laēm hēba'ya. Wā, āmēsē 'nēk'ē Yāyaxūyēga q!eyōl'idē la nā'nakwē bēx'ūnā'yasōx. Wā, k'lēst!a qwēsēga'yē Yāyaxūyēga laaxat! ōgwaqa wik'!ex'ēda. Wā, laem 'wīlē wāldemi'lālasa 95 nemōx'mē g'āx q!wēq!ūlk'lālasa 'nāxwa lāl!ayadza'ya.

G'axōl'en L'ēlēsōgwa, yixg'in lak'wūlaxa L'lāl!ayadza'yē Yāyaxūyēga lāx g'wēx'sdemasa bēx'ūnā'yasa begwānemē lō' 'wālas lō' emā. Wā, lā 'nēk'a: "Ēsas dōqūlaxēs g'ūg'omasōs lāxa āwīnak!ūsaxs L'ēselaē. Wā, hēem gwēx'sa bēx'ūnā'yē. Wā, g'il'mēsē 100 'nēk'ēda bēx'ūnā'yē qa's lā k'wāla lāxēs hēmenāla'mēx k'wālaasens ōxlā'yēx lā āmābidō' la. Wā, hēem āmāx'ēdex'emsēxs 'nālaē. Wā, g'il'mēsens mēxa laē 'wālas'ida yīxs laē q!enē'sta lāxēs lālālāsē."

Wā, hēmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē, yīxs yūdukwaē ts'ēdaqē 'nō'nēlas Yāyaxūyēga. Wā, lā lēlālaxēs 5 ābempē qa g'āxēs k'wāgalil lāx qelgwīlasas. Wā, lā 'nēk'eq: "Lōmas 'yaēx'sema lē'wōs lā'wūnemaqōs, yīxs 'yāg'ilwataaqōs lāx aēk'ila g'āxenu'x'. Wā, laēmēsen lāl nā'nak' qenlō 'wīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sisenl!ē of the Nāk!wax'da^x
 5 his name is G'ēx'sēstālisēmē. || When Lānax'lanag'ek^u, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax'-
 da^x, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax'da^x may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbex'ūna'yaxsen 'nōn'elax', 'nēx'laē. Wā, ā'mēsē yūdux'p!en-
 110 xwa's 'nālē 'nēx'demas Yāyaxūyēga lāxēs ābempdāxs laē wik'!ex-
 'ida. Wā, k'!ēst!a 'nemxēnxē ts!āwenx laē 'wī'wela wik'!ex'idēs
 yūdukwē 'nō'nēla. Wā, ā'mēsē hēlewīg'ayē g'īg'aōlnokwasēq. Wā,
 laem lāba wāldemas lāxēq.

1 Wā, la'mēsen gwāgwēx'sāla! lāx wāldemāsa pāxūla qaēda bēx'ū-
 na'yasa begwānemō, yixa 'wālasdā pāxālē Qāsnomalas. Wā, hēem
 lēgēms lāxēs pexēna'yē. Wā, lā lēgades G'ēxsēstālisēma'yē lāxēs
 g'īgēma'yasa ne'mēmotasa Sisenl!ē lāxa Nāk!wax'da^xwē. Wā,
 5 lā ālak'lāla ts!ex'q!ē Lānax'lanag'ekwē k'!ēdēlas Ts!āgeyosē, yixs
 le'maē gwālalē deg'ats!ē lē'wēs q!anēbemlē. Wā, la'mēsen g'īgēxa
 Nāk!wax'da^xwē yixs lēlākwaē. Wā, g'īl'mēsē gānol'ida laē āx-
 k'!ālase'wēda pāxālē Qāsnomalasē qa's lā p!ēx'wīdxa ts!ex'qa. Wā,
 la'mēsē qa's lā k!wāg'alil lāx l!āsali'asa ts!ex'q!a ts!edāqa. Wā,
 10 hē'mis g'il p!ēx'witsōsē ōxlā'yas. Wā, k'!ēst!ē gēg'ilil p!ēxwaqēxs
 laē 'nēk'ēda pāxāla: “K'!ēasē bēx'ūna'yasōx; geyōl'idē la p!ēl'ida.
 Wāg'a ēx'wīdēxs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'-
 da^xwa qen wāg'i lālōl!ax bēx'ūna'yasōx. Wā, laems lālōl!alēx
 mōxwīdālā ēxp!āēma hā'ma'ya; hē'misē mowēxlā ēsek' ha'maats!ā
 15 qa g'ēts!ewatsa ēxp!āēma hā'ma'ya. Wā, hē'misē gwēlgwālasōxda
 ts!ex'q!āx. Wā, lāl k'!ēas g'āxltsa ēalōstāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 mux^u, and the Nāk!wax'da^x^u, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ēnēk'ēda pāxāla. Wā, la^{men} wī^{laem} wūlelax wāldemas 17
 qaxg'in la^{mēk} lāg'ēq qaxsq!ūlēyaasg'in genemk'. Wā, la^{menu}x^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^{wēda} g'ōkwē. Wā, g'il^{mēsē}
 gwāl ēkwāxa g'ōkwē, lāasē qās'idēda la lē^{lālaxa} ēalak!enē 20
 bēbegwānemasa Gōsg'imuxwē lē^{wa} Nāk!wax'da^x^u. Wā, hē^{misa}
 ālak!enē ts!ēdaqs qaxs k'!ēsāē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hū^{yāla} lē^{wa} ealostāgasē ts!ēdaq la x'its!ax!ila qaxs k'!ēsāē
 q!ēq!ag'ilālēda wēwālāla lē^{wa} ēxenta qō lālax k'!āl'idxa ts!ex'q!a
 ts!edāqa lāx wāldemasa bāk!umē, yixs ēnēk'aaqēxs hēx'ida^{maē} xenl- 25
 'idēda ts!ex'q!āxs laē nexwāx'idēda ēxenta ts!edāqxa ts!ex'q!a.
 Hēem gwe^{yāsa} bāk!umē k'!āl'idxa ts!ex'q!a, yixa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!ex'qaē. Wā, hē^{mis} lāgilāsa lēlēlālāsa
 ts!ex'q!a k'!ēs hēlq!ālaq la dōqwase^{wēs} ts!ex'q!a. Wā, hēemxat!
 k'!ēs hēlq!olem la dōqwa^{xa} ts!ex'q!axa g'eg'ilgowē elōstā ha^{yā}- 30
 sek'āla qaxs k'ōdēlāē k'!ēs gwāl nexwāla lāxēs g'aēlasē, yixs ēnemā-
 x'is'maēda ēnexwāla lē^{wa} ēxenta yāx'sem qaēda ts!ex'qa yixs k'!āl-
 ēdaaq. Wā, hē^{maasēxs} laē wīk!ex'idēda ts!ex'q!ax'dē lā hēx'-
 idaem ēnēk'ēda bāk'lumaqēxs k'!a^{lkwaē} yīsa alōstāgas ts!edāq la
 dōqwaq lōxs alōstāēda begwānemē la dōqwaxa ts!ex'q!a, yixs 35
 q!ūnalāē q!āse^{wēda} alōmasē ēdemsa ēxenta dzems lāx ālanā^{yasa}
 hosē ts!ex'q!aats!ēsa ts!ex'q!a ts!edāq.

When all the Gōsg'imux^u and the Nāk!wax'da^x had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^x. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^x gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^x for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'ēnxwalayugwa,—and you |
 60 'nāx'nag'em— and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, g'il'mēsē 'wīlālēda Gōsg'imuxwē Lē'wa Nāk!wax'da^xwē
 laas hā'staem k!wālēda ōgwiwalilasa 'wālasē g'ōkwa. Wā, la'mē
 40 āx'ētse'wēda g'ilt!a ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 lilasa g'ōkwē, lāx awāgawa'yasa k'imk'eqegemlila malts!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse'wēda q!ēnemē t!ēt!emyayuwa qa's lā
 ts!āwaēselayu lāxa Gōsg'imuxwē Lē'wa Nāk!wax'da^xwē. Wā, g'il-
 'mēsē gwāla lā āx'ētse'wē qemxwāsa kwēkwē qa's lā qemxwidayu
 45 lāxa k'imk'eqegemlilē malts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa g'ōkwē. Wā, lē āx'ētse'wēda ts!ex'qa ts!edāqa qa's
 g'āxē qelgūdzōlilem lāxa ts!ex'asē lē'wa'ya LEBēl lāx L!āsalilasa
 L!āsex'idililēsa bēbegwānemē lāxa ōgwiwalilasa g'ōkwē. Wā,
 la'mē hēx'sāma pēpāxalāsa Nāk!wax'da^xwē aaxsilax gwēgwālag'i-
 50 lilasas qaxs k!lēsaē q!ālēlēda Gōsg'imuxwē lāx gwayi'lālasasa Nā-
 k!wax'da^xwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, g'il'mēsē
 'wīla gwāla laasē 'nemāx'id Lēxedzōdēda 'nāxwa Lēxēmēlxa
 pāxāla. Wā, k!lēstlē gēg'ilila Lēxedzā'yaxs laē 'nemāx'id gwāla.
 Wā, lā mōp!ena hē gwēx'idē. Wā, g'il'mēsē gwāl Lēxedzāya Elx-
 55 la'yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālxaxēs yadnē.
 Wā, lā Lāx'ūlil lāx āwīlēlāsa t!ex'ilāsa g'ōkwē. Laem k!lēas
 gwēk'lālat; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēk'a: "Gēla L!ēmēlxālag'ilis, sō'mēts K'ēnxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'ilayugwa, qa's wāxaōs g'īwāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately 60
the four women went to where he was standing. Then Qāsnomalas
asked for | red cedar-bark for neck-rings and for head-rings, and also
for | eagle-down. Immediately they went and gave it to him, and |
he gave it to each of the four women. When they all had || neck- 65
rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
eagle-down on the four women; | and as soon as he had done so, he
separated the women, who had to go each | to one corner of the
house. Now the women were standing there. | Then Qāsnomalas
spoke again, and said, "Bring || the grave-box into which you were 70
about to put her whom I shall bring back to life, and the wrapping in
which you were about to wrap her, | if she had been taken by 'yāyak'i-
laga; for I can see her | soul, which I shall put back." Thus said the
great shaman. Then | they put down the grave-box which was full
of blankets, which were to have been wrapped around her | who was
to be brought back to life by the great shaman. And he asked for ||
some clothing of the sick woman who was to be brought back to life, | 75
and for four dishes with sweet food. | All this was put down where
he stood. Then he asked one of the | Nāk'wax'da'x'u, another
shaman, to come and break up the grave-box, | and to throw all on
the fire in the middle of the soul-catching house. || Then the other 80
shaman went carrying an ax and broke the | grave-box into pieces

g'āxen. Sō'maas k'les lēlāsgasa," 'nēk'eq. Wā, hēx'ida'mēsa 60
mōkwē ts'edāq lā lāx lāwīlasas. Wā, lā Qāsnomalas dāk'lāx
l'āgēkwa qa qēqenxawēs lō' qa qēqax'emēs. Wā, hē'misē qām-
xwāsa kwēkwē. Wā, hēx'ida'mēsē la ts'ēwē lāq. Wā, hē'mis la
ts'ēwa'nakūlas lāxa mōkwē ts'ēdaqa. Wā, g'il'mēsē 'wīla la qēqen-
xālaxa l'āgēkwē lē'wis qēqex'ema'yē, laē hē'ma pāxāla, yix 65
Qāsnomalas qemx'witsa qemxwāsa kwēkwē lāxa mōkwē ts'ēdaqa.
Wā, g'il'mēsē gwāla laē gwēla'liłasa ts'ēdaqē qa lās 'nā'nemōkwāla
lāx ēōnēgwīlasa g'ōkwē. Wā, la'mē lax'lēwīlēda ts'ēdaqē. Wā,
lā ēdzaqwa yāq!eg'a'lē Qāsnomalas. Wā, lā 'nēk'a: Qēlag'ax'i
g'its'ēwaslaxsdāsen hēli'lālasō'lēx lō' q!enēbemlāxsdāsōx qaxō 70
lālaxsde lālanems 'yāyak'ilagā qaxg'in la'mēk' dōqūlaxōx bēx-
'ūna'yaxsen hēli'lālasō'lēx," 'nēk'ēda 'wālasē pāxāla. Wā, g'āxē
hāng'alilema deg'ats'lē, la qōt'laxa p'elxelasgemēxa q!enēbem-
laxsdās hēli'lālasē'wasa 'wālasē pāxāla. Wā, lā dāk'lāx
g'āyōla lāx gwēl'gwālāsēs hēli'lālasē'wēxa ts'lex'q!a ts'edāqa 75
lē'wa mōxla g'its'ēwatsa ēx'p!aēma hā'ma'ya. Wā, g'āx'mē
'wīla āx'alēlem lāx lāwīlasas. Wā, lā āxk'lāxaxa g'āyōlē lāxa
Nāk'wax'da'xwē ōgū'la pāxāla qa g'āxēs tsōtseḡ's'ēndxa deg'ats'lē
qa 'wīlēs mōx'lalas laxa laqawalīlasa bābakwayol'laats'lē g'ōkwa.
Wā, la'mēsa ōgū'la pāxāla dālaxa sōbayō qa's tsōtseḡ's'ēndēxa 80

- 81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

- 81 degrats'le qa's mox"lālēs lāxa laqawalilē. Wā, lā āx'ēdxā q'lēnemē p'lel'el'asgema qa's lēxlālēs lāxa laqawalilē. Wā, mā'lēdāla'mē lāx'lanāsa ōgū'la pāxāla. Wā, la'em āxk'!ālasō' qa's hēmē lāwīlē yīsa 'wālasē pāxāla. Wā, la Qāsnomalas dax'īdxā gwēlgwālāsa
 85 ts'lex'q!ā ts!ēdaqa qa's dālēqēxs laē lā'stalilēlaxa laqawalilāsa g'ōkwē yālaqūla, yatelasēs yadenē, lāalās lēxedzāyēda 'nāxwa bēbegwānemxēs lēxedzewē. Wā, g'īl'mēsē lāg'aa lāxēs g'āgililāsē laē yalagwatēwēxs laē lēxlālāsa gwēlgwāla lāxa laqawalilē. Wā, la dax'īdxā ha'maats'le g'its!ēwatsa ēx'p!aomase qa's k'ax'lēndēs lāxa
 90 laqawalilē. Wā, la'mē 'wīla hē gwēx'ētsa wāōkwē. La'em āem hāyōlis lēxedzāyēda lālēxēmīlaxa 'wālas pāxālē Qāsnomalas qaxs, hē'maē lēgēmsa 'nāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā la'mē ālax'īd lēxedzōdēda lālēxēmīlē. Wā, la'mē Qāsnomalasē dāx'īdxā bēx'ūna'yaxs g'āxaē q'lēnem g'āx ōlastē'wēx leqwilag'i-
 95 laxa gwēlgwāla. Wā, lanaxwē 'nēk'a: "ēya, ōgū'ladzās qa's mex'ēdēq." Wā, lā gēg'ilil hē gwēg'ilē. Wā, la'mē dāx'ētsēs hēlk'!oits'lāna'yē lāxa bēx'ūna'yasa ts'lex'q!a ts!ēdāqa. Wā, la'mē gwāl lēxedzāyēda lālēxēmīlaxa pāxāla. Wā, la'mē yāq!ēgra'lēda ōgū'la pāxāla lāwīlē. Wā, lā 'nēk'a: "Wāg'ax'ōx k'wāgalila
 100 hēlasē'wēx qa lālag'īsg'en 'nemōkūk' āx'ālelēdes'ga bēx'ūnēgra-sōx," 'nēk'ē. Wā, hēmisa pāxāla la kw'lāgalilaxa ts'lex'q!a ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung ²
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the ⁵
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our ¹⁰
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great ¹⁵
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far ²⁰
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, g'il'mēsē k'wāg'alila laas yat'ēdēda 'wālasē pāxālasēs ²
 yadenē. Wā, lā 'nāxwa lēxēdzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlālēda pāxāla dālalēs gēm̄xōlts!āna'yē la k'wadzēwēda bēx'ūna-
 'yaq. Wā, lā yatelasēs hēlk'ōtts!āna'yē. Wā, g'il'mēsē lāg'aa ⁵
 lāxa ts!ēx'q!a ts!ēdāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ēx'q!a ts!ēdāqa. Wā, lā k'waxlālabentsa bēx'ū-
 na'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'yas. Wā,
 g'il'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts!ēx'q!a ts!ēdāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlila qa's yāq!ēg'a'lē. Wā, lā ¹⁰
 'nēk'a: "Wēg'ax'ins yēx'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk' lēxsēle yēxwaxs laē lāLEX bēx'ūna'yasa la q!ūlāx'ī-
 dēda laemx'dē g'īg'ilgēxa hayalilagāsē, 'nēk'exs laē hēm dāqālasa
 neqāxalās t!emyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yēx'widēda mōkwē ts!ēdāqa. Wā, lā ōgwaqa yēxwēda ¹⁵
 'wālasē pāxāla. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē gwāla. Wā,
 la'mē 'ayasō'sa lāk'!endē p!ēlxelasgema; wā, hē'misa lāk'!endē
 p!ēlxelasgēm hālagēmxa lēxēmīlaxa pāxāla. Wā, la'mē q!ūlēda
 ts!ēdāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la'mēsēn dōqūlax Qāsnomalas, yixs 'nemōk!wasāē k'wās ²⁰
 lāxa k'!ēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lē'lāla g'āxen qen lā lāq lāxa la 'nāx'īdes
 lāx'demas lāLEX bēx'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsēn

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
- 30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
- 40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
- 45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

- k'lwāg'aels lāxa mak'ālaem lāx k'lwādzasas. Wā, hē'mis g'il yāq!E-
 25 g'ā'la. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqāyāqōs qaens gwē-
 gwālāg'ililasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len
 nā'naxmēq. Wā, len 'nēk'eq: "Lōma'maasas gwēx'īdaasōs, yīxs
 lūaqōs 'nēk' qā's tsōtsoy sēdaōsaxa deg'atslē lāxsdāsa k'lēse āem
 gwasē ts!ex'q!a," 'nēk'enlaq. Wā, lā dā'īda. Wā, lā 'nēk'a:
 30 "Wālīlālawēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē gwē-
 x'īdē. Wā, hē'misē bēx'ūna'yasa ts!ex'q!a ts!edāqxg'in la'mēg'in
 dōqūlaqēxs g'āx'maē p!alīlāla lāx āwīlēlāsa g'ōkwē. Wā, hē'mē-
 sen lāg'ila hē gwēx'īd tsōtsōx'sēndxa deg'atslē," 'nēk'ēda 'wālasē
 pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bēx'ūna'yē wīx'sē 'wālas'maē lō'
 ema'yā bēx'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlaxa
 bēx'ūna'yax gānolēxa g'āxē k'lwādzōx'ts!ānend g'āxen, yīxs
 yū'maē 'wālasens qōmax'ts!āna'yēx, yīxs laē k'lelwūtsēnda qā's
 āmāx'īdē lāg'in lāg'aalelōts lāx bekwānokwas lāx ōxlā'yaxsens
 40 x'ōmsēx laē q!wax'īda qā's lā yūem la 'wālasens ōk!wīna'yēx qaxs
 yū'maē g'ōx'sa bēx'ūna'yens ōk!wīna'yēx, qaxs k'leāsaē g'ōx'sa
 bēx'ūna'yē yīxs ā'maē p!elemē'stālaxōx 'nālax lē'wa gānolē.
 Wā, lā hēem x'ōyatsēs bēx'ūna'yēdē qaxg'ins nōgwamēk' g'ōx's
 yīxens ōk!wīna'yēx. Wā, lā lēk!wācēda 'nēk'eq g'ōgwadēda bēx'ū-
 45 na'yē lāxa āwīnak'ūsē, yīxs k'leāsaē g'ōkwa. La āem hēmenālaem
 p!elemē'stāla lāxens 'nālax. Wā, g'il'mēsē elāq 'nāx'īdxa gāālāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē 'wīla nā'nak^u lāxes bēx'ūnāyēdē. Wā, hē'mis la ts'ek'!āle- 47
 lasēs lālālasē lē'wēs dōdegūlē lāxēs lālālasē lāxōx āwī'stāxsens
 'nālux. Wā, hē'mēsens gwe'yō mēxa'yē ts'ek'!ālemasens bēx'ūna-
 'yaxs g'āxaē lālaqa g'āxens. Wā, lā q'lūnāla ōdzeg'aaLElēda bēx'ū- 50
 na'yaxs g'āxaē lālaqaxēs bēx'ūnāyēdē. Wā, hēm yilgwatsa
 bēx'ūna'yaxs yix'ak'ēnaē, yixs gayalaē lōxs ēk'!axsdālaē lāx
 ōk'!wina'yasēs bēx'ūnāyēdē. Wā, la k'!eās lāxwēsa bēx'ūna'yē qa's
 g'āx'weqāwē lāxēs la xek'!ayaasa. Wā, hēx'ida'mēsē ts'EX'q'!ema-
 lax'idēda begwānemē. K'!ēs la lāloqwāla. Wā, la k'!ēs geyōl 55
 lē'la. Wā, hē'mis la hayalik'!aatsēxa pāxāla qa lās p'lēx'widex
 ts'EX'q'!olemas. Wā, lā hēm g'il p'lēx'witsō'sa pāxālē ēwanōLE-
 ma'yas lē'wis āwāp'!ayē. Wā, lā elxlāla p'lēx'widex ōxlā'yas
 x'ōmsas. Wā, la'mē q'!āt'alelaqēxs ōdzasaē bēx'ūna'yas. Wā,
 lēda pāxāla nēlaqēxs ōdzasaē bēx'ūna'yas. Wā, la'mēsēda begwā- 60
 nemē hawāxelaxa pāxāla qa wāg'ēs hē'l'idLEX bēx'ūna'yas qō
 gānol'idlō, 'nēk'ē. Wā, ā'mēsēda pāxāla 'nēk'EXs lē'maē wāg'il hē
 gwēx'idELē. Wā, la'mēsē lāwelsēda pāxāla lāxa g'ōkwē qa's lā
 āLē'sta lāxa āLē qa's L'EX'widēxa 'nenwalagwatā'yasa q'!waxē.
 Wā, la'mē qenāyōgwilaq qa's qEX'elēxa begwānemē. Wā, g'il- 65
 'mēsē gwāla qenāyowē laē tēx'ūlsaq lāxa t'enyaga'yasa lēkwē
 lāsa. Wā, g'āx'mē bās. Wā, g'il'mēsē gānol'idEXs laē qās'idēda la
 Lē'lālaxa cālak'!enē bēbegwānem qa lās lēxēmīlxa pāxālāxs hēlē-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the sha-
 man beat fast time again; | and after they have beaten time four times,
 Qāsnomalas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomalas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 Lax bex^εūna^εyas, ^εnēk^ε lēqelax lēgemasa begwānemē. Wā, lā
^εnemp^εlēnē^εsta^εma qāselg^εisē qaēda pāxāla qaxs ^εnāxwa^εmaē gagāla-
 se^εwa pāxālāsa ^εnāxwa bēbegwānema qaēs sāsēmē qō ts^ε!ex^εq^ε!ex^ε-
^εidlaxō. Wā, hēmēs hēg^εilas gwēg^εilē. Āem hēx^εidaem la ^εwi^εla
 hōgwēla lāxa gōkwasa ts^ε!ex^εq^ε!a begwānema. Wā, lā hēx^εidaem
 75 ts^ε!ewanaēdzemēda t^ε!emyayowē lāq. Wā, lāxāē qemxwasōsa qem-
 xwāsa kwēkwē hālabala, qaxs le^εmaē wūlelaxa pāxāla yālaq^εwāla
 lāxa āl^εē. Wā, la^εmēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wā,
 grī^εmēsē q^ε!wē^εida, laē āx^εētse^εwēda ts^ε!ex^εasē lē^εwa^εya qaēs grāxē
 lep^ε!ālilem lāx lāsālilasa lālēxēmīlaxa pāxāla. Wā, grī^εmēsē
 80 gwāla grāxaasa begwānemē k^ε!wādzolīlaq. Wā, la^εmē xanāla, k^ε!eās
 q^ε!esenēs. Wā, grī^εmēsē gwāl^εalila laē ēt^ε!ēd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wā, grī^εmēsē mōp^ε!ena la lēxdzōdexs grāxāē Qāсно-
 malas yālagwatā^εya dādanewēx ^εwāx^εsanāyasēs lēxts^ε!ā qenāyowē.
 Wā, grī^εmēsē grāxēl lāx āwīlelāsa t^ε!ex^εilāsa grōkwē; laē lāx^εū-
 85 lila qaēs dōqwalēxa begwānemē. Wā, hēmīs laatsa ōgū^εlamē
 pāxāla q^ε!wēts^ε!emēxa qemxwāsa kwēkwē qaēs lā qemx^εwīdxa qena-
 yowē. Wā, grī^εmēsē gwāla laē hēmē Qāsnomalas ^εnēk^εa: "Wā."
 Hēx^εidaēmēsa lālēxēmīlas lēxdzōdxēs t^ε!emēdzowē saōkwa. Wā,
 lā qāselilēda pāxāla dādanewēxēs qenayowē qaēs lā lāxa begwāne-
 90 maxs k^ε!wādzālīlaaxa lē^εwayē^ε. Wā, grī^εmēsē lag^εaa lāqēxs laē
 xilp^εhēda pāxāla. Wā, la^εmē q^ε!ex^εdxa begwānemē grāyabaleda
 qenayowē lāx xōmsasa begwānemē. Wā, grī^εmēsē lāgrāēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx'a'yasa begwānemaxs laē lāx'ūlilaxs laē qex'ā- 92
lilēda qenayowē. Wā, hē'mis la gax'welts!āwats hēlk'!ōtsīdza-
'yasa begwānemē qa's x'īlp!idē hēlk'!ēwē'sta, qa's lē xwēlaqa
k!wādzolilaxa lē'wa'yē. Wā, lā mōp!ena hē gwēx'īdexs laē
gwāla. Wā, laemxaāwisē gwāla lēxdzā'ya lālēxēmīlas. Wā, lā 95
g'īg'alilēda pāxālāxēs qanayowē. Wā, lā plēx'wīdex ōxlā'yasa
begwānemē. Wā, k'!ēstlē gēg'ilīla laē yāq!ēg'a'la. Wā, lā 'nē-
k'ēda pāxāla: "Wā, laems nāqē'sta," 'nēk'ēxs laē dāda'ōdxēs
qenayowē. Wā, lā 'nēk'a: "Wāē." Wā, hēx'īda'mēsa lālēxēmīlas
lēxdzōda. Wā, la'mē lā'stalī'slaxa laqawālīlasa g'ōkwē. Wā, 200
g'ilēmēsē g'āx'a'lela lāxēs g'āg'ilī'slasaxs laē lāx'lentsēs qenayowē
laxa laqawalilē. Wā, la'mē gwāl lāxēq. Wā, āla'mēsē la ēx'īdēda
begwānemē lāxēq. Wā, ā'men 'nēk' qen gwāgwēx's'ālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu'x'u k'ūdzāsē lē'wē; g'īns'īdalē 5
laasas bēx'ūna'yasa begwānemē. Wā, lā 'nēk'a: "ēya, q!ēnemaas,
wā hēem laatsa bēx'ūna'yasa begwānemaxa ēselexwālala'yē, xa
ēselēxwalalse, xa mēmeyoxwana, hē'misaxa dex'dex'ālēlēmī.

"Wā, hēem lā'nakū'latsa bēx'ūna'yen la lēlēqalase'wa," 'nēk'ē.
Wā, lā k'lēs bēx'ūna'ya lālēnoxwē, yīxs lēx'a'maē dōx'wa'lēlasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

- 11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomālas twice, and this is the first time I write about it. |

- 1 **Shamanism.**—I will talk about the head shaman. | The "head shaman" is not nearly the same as the shaman of the Kwāg'ul, for | the Kwāg'ul call the head man of the Sparrow Society "head shaman." That is the same as *q!entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
5 be initiated); || that is the "head shaman" of the Kwāg'ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax'da^xu | use the name "head shaman" for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society "head shaman;" | they call him Wādanem. He is the head of the Sparrow Society of the
10 Nāk!wax'da^xu, || Gwa^sela, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg'imux^u, G'āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

- 11 ā^smaē q!ēq!ayak'ilaxēs gwe^syō qa dōx^swalelaq, yiqēxs senāla^smaē begwānem lē^swis xāqēxa la gūla lēla begwānema. K'lēs hē gwē^s'sa bēx'ūna^syaxs k'leāsaē xāxeq!ēga^sya yixs k'leās^smaaxat!
15 mas. Wā, la k'leās g'ōx^s ōgū^slā lāxens ōk!wina^syēx lāx ōk!wina^syas bēx'ūnayēdē. Laem lāba."

LEN mālp!ēna dōqūlax Qāsnomālas lē^swen g'ālē k'lata^sya.¹

- 1 **Shamanism.**—Hē^smawēs^slālen g'il gwāgwēx^s's'alasla pexemē yixs k'leāsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg'ulē, yixs hē gwe^syāsa Kwāg'ulē pexema^sya gwēsema^syē, yix gwēx'sdēmas q!ēmtq!adas, yixa qex'emakwasa L!āgekwēxa hēwāxa x'is'ēda.
5 Wā, hēm gwe^syō pexemēsa Kwāg'ul. Wā, lāxaē lēqelasō^s gwēsema^syē. Wā, laem k'lēs pāxāla. Wā, hēt!ēda Nāk!wax'da^xwē lēqelas pexemē lāxa pexe^sma^syasēs pēpāxāla yix ōguma^syas pēpāxālās. Wā, lā k'lēs lēqelas pexemē lāxa gwēsema^syē, yix gwe^syās wādanem qaxs hē^smaē gwēsemēsa Nāk!wax'da^xu lē^swa
10 Gwa^sela lē^swa Āwik!ēnox^u lē^swa L!āl!asiqwāla lē^swa Gōsg'imux^u lē^swa G'āp!ēnox^u lē^swa Gwats!ēnox^u lē^swa L!asq!ēnox^u. Hā^sstaem

¹ The terms for "soul" among the various tribes are as follows:—

bēx'ūna^syē (man on body) Kwāg'ul
bēkwa^syē (manhood) Gōsg'imux^u
q!ō^slayu (means of life) Dzūwadēnox^u
ts!ēk!wa (bird) L!āl!asiqwāla
begwānemgēmi (man's mask) Nāk!wax'da^xu
hēt!ēlayu (means of healing) Āwik!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'ul and 12 Q'ōmoyā'yē, 'wālas Kwāg'ul, Q'ōmk'ūt'les, Mamalēleqāla, Qwēq'-sōt'lēnox^u, 'nemgēs, || Lawēts'lēs, Mādilbē^s, Denax'da^sx^u, | Awailela, 15 Dzāwadeēnox^u, Hāxwāmis, Gwawaēnox^u, and Lēgwilda^sx^u—all four tribes(?)—own the | "head shaman," who is not a shaman, on whose head red cedar-bark is placed, and who | never dances in the winter ceremonial. The other name of the || head man of the Sparrow Society 20 is "head shaman;" for the "head shaman" is the same as a "doctor" in a | museum, who is just called "doctor" but who is not a doctor. | It is the same with the "head shaman" in the winter dance. As soon as the | winter ceremonial is finished, that man is no longer | "head shaman," for he is only like a head shaman in the winter ceremonial, when all act in different ways. || It is the same with the "head 25 shaman" of the winter ceremonial. | If the one who is speaking wishes to call him "head man of the Sparrow Society," | then he calls him "head man of the Sparrow Society." When another man | sends him to call the cannibal to a feast, he says, "Go, now, | head shaman, and call our friend;" || for the speakers do not always use the same 30 words. | . . . Therefore they want to have only one speaker of the winter dance house.

I shall first say what I know about the shamans when they heal the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemō LE^swa Naqemg'ilisela. Wā, la hēdēda 12 Kwāg'ul LE^swa Q'ōmoyā'yē LE^swa 'wālas Kwāg'ul LE^swa Q'ōmk'ūt'les LE^swa Mamalēleqāla LE^swa Qwēq'-sōt'lēnox^u LE^swa 'nemgēs LE^swa Lawēts'lēs LE^swa Mādilbā'yē LE^swa Denax'da^sx^u LE^swa 15 Awailela LE^swa Dzāwadeēnox^u LE^swa Hāxwāmis LE^swa Gwawaēnox^u LE^swa Lēgwilda^sx^u 'wīlaxs mōsgemakwāē, wā, hā'staem āxnōgwatsa pEXEMēxa k'lēs pāxāla, yīxa qEXEMakwasa L'lāgēkwēxa hēwāxa yEXwa lāxa ts'lēts'lēqā. Wā, hēmēs 'nem Lēgemēsē gwēsema'yē Lō^s pEXEMē, yīxs hāē gwēx'sa pEXEMA'yā *doctor* laxa 20 *museum*, yīxs wūl'maē Lēqelasō's *doctor*, yīxs k'lēsaē *doctor*. Wā, hēt'la gwēx'sa pEXEMē lāxa ts'lēts'lēqā. Wā, g'il'mēsē gwāla ts'lēts'lēqā laē gwāl pEXEMēxa begwānemē qaxs ā'maē hē gwēx'sa pEXEMA'yasa ts'lēts'lēqā, yīxs ā'maē 'nāxwa ts'lāgēkwe gwayi'lālasas. Wā, hēmīs āem ōgwaqa gwēx'sa pEXEMēsa ts'lētsē'qa. Wā, 25 g'il'mēsa yāq'ent'lāla 'nēx' qa's hē Lēx'ēdayuwē gwēsema'yē lāq laē Lēx'ēdes lāxa gwēsema'yē. Wā, g'il'mēsa ōgū'la begwānem 'yālaqas qa lās Lē'lālaxa hāmats'la qa lās k'wēla, laē 'nēk'a, "Hāg'a-xens pEXEMA'yēx Lē'lālaxens 'nemōkwa, qaxs k'lēsaē q'lūnāla naqālē wāldemasa yā'yāq'entlēmīla. . . . Hēmīs lāg'ilas 'nēx'sō qa 30 'nemōx'mēsa yayāq'entemīlasa yā'wēx'ilats'lē g'ōkwa.

Hēemlen g'il wāldemla q'lāq'alak'la'yasa pāxāla yīxs hē'lik'axa ts'EX'q'la qaxs ālaaqos k'wāg'ila Lēxleqwālil lāxēs wāldemī-lālayōs, yīxs 'nēk'a'yāqōsaqēxs q'lāq'alālelg'esnokwāēda pēpāxala

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K' lēso'yak'ilis, | whose soul was restored by a female shaman of the
 Ninkish, whose | name was Hēlagōlsela. K' lēso'yak'ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K' lēso-
 'yak'ilis said to all the people, | that it was dried berries, for K' lēso-
 'yak'ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Ninkish, Hēlagōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K' lēso-

35 lax ts!ēts!EX'q!āsa 'nāxwa bēbegwānema. Wā, laem k'leās q!āq!ā-
 lalēlg'its yixēs gwe'yōs la nēlas ts!EX'q!āsa begwānem lō' āxāsas
 ts!EX'q!ōlemas lāx ōk!wina'yas.

Wā, laemxaē lēqwa, wā, hē'mis wāldemōs, yixs nēk'aaqōsaq
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!EX'q!āqēxs laē
 10 hēlik'aaq.

Wā, laemxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaq q!EX'īdēda
 pāxālāxēs k'ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpāē.

Wā, laemxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaqēxs k!EX'wē-
 15 daēda pāxālāxa āxāsasa ts!EX'q!ōlem qa's q!EX'īdēq qa t!ēx'wīdēs.

Wā, laemxaas lēqwa yixēs wāldemōs, wā, hē'misa wāldemōs
 qaēda bēx'ūna'yēxa t!Eqā, yixs āletaē begwānemē K' lēso'yak'ilisxa
 la āx'āLElōdayōs bēx'ūnē, yisa ts!Edāqē pāxālāsa 'nemgēsxa lēga-
 dās Hēlagōlsela. Wā, la 'nēk'ē K' lēso'yak'ilisaqēxs t!Eqāē āxts!ā-
 50 na'ya'x a'yasāsa pāxāla, yix gwe'yās bēx'ūna'ya. Wā, la k'leās
 ōq!ūSEX K' lēso'yak'ilisaxs laē ts!Ek!āLElāxa 'nāxwa bēbegwānem
 'nēx'qēxs t!Eqāē, yixs ēg'ilwataē K' lēso'yak'ilisē lāx aemlālāsa
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wā, len hēwāxa
 yaēq!eg'a'l lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wā, len k'les
 55 q!āLElāq lō' ālaem t!Eqā lō' k'les yix wāldemas K' lēso'yak'ilis

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēlagōlsela, | that Nimkish woman is a shaman; for
all the men | and women of the Kwāg’ul are angry on account of
what K’!ēso‘yak’ilis said || when he made fun of her, because Hēla- 60
gōlsela only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then || he does not pay the shaman; but when the 65
one who is cured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ||
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not || talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

qaxs lāwislaē lēx^usemē begwānē^{mē}na^εyas. Hēden ‘nēⁿak’ilē yīxs 56
ālaē ‘nāxwa ōq!ūsēda bēbegwānemaq ālak’!āla pāxālē Hēlagōlsela,
yīxa ts!edāqē pāxālasa ‘nemgēs, qaxs ‘nāxwa^εmaēda bēbegwānemē
lē^εwa ts!ēdaqasa Kwāg’ul ts!enx^s wāldemas K’!ēso‘yak’ilis yīxs
laē aemlālas qaxs ā^εmaē Hēlagōlsela la laēl lāx g’ōkwasa ts!ex^εq!a 60
qa^s hēlēx^εidēq.

Wā, g’il^mēsē ēx^εidēda ts!ex^εqa begwānem lōxs ts!edāqaē lā
hēwāxa āā^εyalaxēs la ēx^εidamatse^εwa. Wā, lā hē q!ūnālatsēxs
hēwāxaē ayāse^εwa. Wā g’il^mēsē wiwosēlagēda begwānemē laē
k’!ēs ayaq. Wā, g’il^mēsē g’igāma^εyē hēlik’ase^εwas laēda g’igāma^εyē 65
max^{ts}!ā k’!ēs ayaq qaēxs g’igāma^εyaē qaxs lālxē aemlālayolaxsēs
g’ōkūlōtē qō k’!ēslax ayā laxa pāxāla, lax ‘nāxwa g’wēg’ilatsa
pēpāxāla k’!ēasaē ‘nemōk^u lēx^εēdes qa ‘wāxaats ayāsēs hēlik’a-
se^εwē, yīxs g’il^māē begwānemq!āla^{mē} hēlik’ase^εwas pāxāla, wā,
lā q!ūnāla ayasa ma^εlaxsa p!elxelasgem lāxa pāxāla. Wā, hēt!a 70
q!ūnālatsēxs k’!ēsaē āya. Wā, g’il^mēsē g’ayōl lāxa g’igēgāma^εya
laē hēma g’igāma^εyē āem gwa^εnaxōdex ‘wāla^εyasasēs g’ēq!ēna^εyē.
Wā, hās^mēsēq nāqa^εyēs gwe^εyō qa ‘wāxaatsēs ayāxa pāxāla. K’!ēs
hēdēda pāxāla ‘nemp!ena lēx^εēda, yīxs k’!ēsaē hēdēda pāxāla
g’wāgwēx^sāla lāxa g’igāma^εyaxs k’!ēsaē aēk’!a ayāxa pāxāla qaxs 75
hāē g’ōkūlōtasa g’igāma^εyē g’wāgwēx^sāla lāxēs g’igāma^εyaxs halē-
g’ilaē ayāxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is asked to cure a person, | he goes at once and sits down at the right-hand side where the sick person lies in bed. | Then he asks the sick person for the place where he feels | sick. Then the sick person tells him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water, which has been put down for him for sucking out the disease. | After the shaman has washed his hands, he feels of the place referred to by | the sick man. Then the shaman presses his | first finger on the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he has pressed in. If it gets red at once, he knows | that the sick one will get well. Then the shaman is glad. | When the place which he has pressed in remains white and never gets red, | then the shaman recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman says that he will be sick for a long time. | Then he sucks at the place that he has pressed in; and when he lifts his head, he watches | the place where he has been sucking. And when it turns blue, he knows that | the sick one will not live long. When it | turns red, the

78 Wä, hē'misa pāxāla yixs ēnēk'aaqōsaq q!ēk'ax L!ēsāsēs hēlik'ase'wē qa tlēx'widēs L!ēsās. Wä, la'mēts ālak'!ālāl q!ā'alelal lāx
 80 gwa'yī'lālasasa pāxāla. Wä, hē'maēxs laē ha'yalik'!ase'wēda pāxāla lā hēx'idaēm la qa's k'!wāgalilē lax hēlk'!ōtaga'wa'lilasas qelgwēlasasa ts!ex'q!a. Wä, lā wūlaxa ts!ex'q!a lāx q!āk'elasasēxa ts!ex'ila. Wä, lā nēlēda ts!ex'q!āxs laē ts!emx'itsēs ts!emā-lax'ts!āna'yē lāxēs q!āg'ilē ts!ex'q!ōlema. Wä, lēda pāxāla ts!en-
 85 ts!enx'wida lāxa g'āx ha'nēla k'!āts!ē q!ōts!ewax'usa 'wāpē. Wä, g'il'mēsē gwālēda pāxāla ts!ents!enkwa'xs laē plēx'wīdxa gwe'yāsa ts!ex'q!a begwānem ts!ex'ila. Wä, lēda pāxāla ts!embetentsēs ts!emālx'ts!āna'yē lāx neqelāsa ts!ex'ila. Wä, lā gagāla ts!emā-laq. Wä, g'il'mēsē wēx'īdxēs ts!emālx'ts!āna'yē laē dōqūlaxēs
 90 ts!emālasōx'dē. Wä, g'il'mēsē hēx'idaēm L!āx'wida, laē q!ālela-qēxs ēx'ida'mōla ts!ex'q!a. Wä, la'mē ēk'ē nāqa'yasa pāxāla. Wä, g'il'mēsē āēm 'melstolelē ts!emālaasdās, hēwāxa L!āx'wida. Wä, hēm māmaht'ēk'!ēsa pāxālāxs k'!ēsēlē gālāl q!ūlala ts!ex'q!a begwānem lāxēq. Wä, g'il'mēsē gāgāla k'!ēs L!āx'wida, wä, lā
 95 L!agū'nakūla, wä lā ēnēk'ēda pāxālāqēxs gālēlē ts!ex'q!āl. Wä, lā k'!ēx'wīdxēs ts!emālasōx'dē. Wä, g'il'mēsē x'it'lēdexs laē dōqwa-laxēs k'!ax'mōte. Wä, g'il'mēsē k'!ēs tlēx'wida laē q!ālelaqēxs k'!ēsēlē gālāl q!ūlala ts!ex'qa begwānema. Wä, g'il'mēsē āēm

shaman knows that he will lie in bed for a long time. || And when the 100 place which he has been sucking really turns blue (?), | the shaman knows that he will get well quickly. | That is all I know about the matter that I am talking about. |

K'!ALMÖDĒLANAQA

The Nāk!wax'da^{ex} were living at Tēgūxstēi. | Their chief was 1 Q!ādē. He was giving a winter dance that winter. |

Then the sister of Q!ādē, Q!wālanēnega, disappeared. She had not | disappeared long, when Q!wālanēnega became sick at the place || where the Nāk!wax'da^{ex} stay when they disappear, a mountain on 5 the ground back of | Tēgūxstē. She had not been there long, when she became really sick. | Then her brother Q!ādē became uneasy, because he saw that | his sister could not recover; and Q!ādē called the | chiefs of his tribe, the Nāk!wax'da^{ex}, and the head shamans, into his house || after midnight. And when they were all inside, | 10 Q!ādē told them that his sister Q!wālanēnega was dying. | Then the great shaman Lēbid spoke, and | said, "Look into your hearts, chiefs! for evidently the | supernatural powers of the woods are not near the place where our sister is staying || in her house, and the 15 young woman who has disappeared was menstruating. | This frightened away the spirits of the woods which were coming to help our sister. | Now, I wish that she come out of the woods, and that

L!ax^{ex}wida, wā, lā q!alēda pāxālāqēxs ga^{ex}yi^{ex}lālāl qelgwēla ts!EX^{ex}q!a begwānema. Wā, g'il^{ex}mēsē ālak!āla t!ēx^{ex}widē k'!ax^{ex}mōtas, wā, 100 la^{ex}mē q!āLElēda pāxālāqēxs hali^{ex}lālēLē ēx^{ex}idla ts!EX^{ex}q!a begwānema. Wā, hēm wāxen q!alē lāxen la gwagwax's'alasa.

K'!ALMÖDĒLANAQA

G'ōkūlaēda Nāk!wax'da^{ex}xwē lāx Tēgūxsta^{ex}yē. Wā, lā^{ex}laē g'igā- 1 ma^{ex}yasē Q!ādē yāwix^{ex}elaxa la ts!āwūnxa.

Wā, la^{ex}mēlaē x'is^{ex}ēdē wūq!wās Q!ādēs Q!wālanēnega. Wā, k'!ēs-
lat!a gāla x'isālas lāaEL ts!EX^{ex}q!EX^{ex}ida yix Q!wālanēnega lāx lūasas
x'ix^{ex}esalāsa Nak!wax'da^{ex}xwa āLaap!a^{ex}ysa nek!ESē lāx āL!ās 5
Tēgūxsta^{ex}yē. Wā, lā^{ex}laē gagālaxs lāaEL ālax^{ex}id ts!EX^{ex}q!a. Wā,
la^{ex}mēlaē nōlē wūq!wāsē Q!ādē qaxs lemaaEL dōqūlaqēxs k'!ēāsaē
gwēx^{ex}idaas la ēx^{ex}idēs wūq!wa. Wā, lā^{ex}laē Q!ādē Lēlts!ōdxa
g'ig^{ex}egāma^{ex}yasēs g'ōkūlōta Nāk!wax'da^{ex}xwē Lē^{ex}wa pēpEXema^{ex}yasxa
la gwāl negēg^{ex}ēxa gānULē. Wā, g'il^{ex}EM^{ex}lawise wī^{ex}laēLEXs laē nēlē 10
Q!ādāsēs wūq!wē Q!wālanēnegāxs lē^{ex}maē wāwēk'!eq!a. Wā,
hēx^{ex}ida^{ex}EM^{ex}lāwis 'yāq!eg^{ex}a^{ex}lēda 'wālasē pāxālē Lēbidē. Wā, la^{ex}mēlaē
'nēk'a: "Wēg'a dōqwa^{ex}laxs nenāqa^{ex}yaqōs g'ig^{ex}egāmē^{ex} qaxs k'!ēāsa-
xent nEXwālasa 'nāx^{ex}'nāwalak!ūsa lāx āxāsasens wūq!wa lāxēs g'i-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālōtsē. Wā, 15
hēm^{ex}is k'ilemsa haāyāilagasasa āLē g'āx hēlēsaxens wūq!wā.
Wā, la^{ex}mēSEN 'nēnk'!ēqela qa g'āxlāg^{ex}isē lōlt!a qa g'āxēsē qelgwīl

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^{ex} had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^{ex}, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbrīkwēx qa wāg'ilaxsē 'nawālakwalīlasōsa 'nax' nawalagwī-
laxsa lōbrīkwēx.' 'nēx-lāē. Wā, hēx'idaem'lāwisa g'ig'igāma'yē
20 'nāxwa ēx'ak'ex wāldemasa 'wālasē pāxāla. Wā, g'il'ēm'lāwise
gwālē wāldemasēxs lāael hōqūwelsa.

Wā, g'il'ēm'lāwisē 'nāxwa mēx'ēdēda Nāk!wax'da^{ex}waxs laē
āxk'lālasēwēda mōkwē lē'lāk' bēbegwānema qa lās lāxa q!ap!ēya-
sasa x'ix'esūla dāg'ilqelaxa 'wālasē lē'wa'ya qa qelgūdzewēsōs
25 Q!wālanēnega qō g'āxl lāltlanolō. Wā, laēm'lāwisē elāq 'nāx'ī-
dexs g'āxaē aēdaaqa. Wā, laēm' qelx'walēlemē Q!wālanēnega lāx
āladzē'ilasa k'lōgwilē 'wadzō ts!ex'sem saōk' lāx hēk'lotēwalīlāsa
lōbekwē. Wā, g'ilēm'lāwisē qelx'walilemxs laē ālael la 'nemāx'is
lē'wa lā lē'la. Laēm'lāē k'ōtasō' laem wik'!ex'ida. Wā, hēwāxa-
30 'latla q!wēnal'idxa la 'nāx'idxa gāāla. Wā, lā'lāē dzāqwaxs laē
lē'lālasēwēda 'wālasē pāxālāsa Nāk!wax'da^{ex}wēxa lēgadās Nenōlō
qa lās plēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laem wik'!ex'ides wū-
q!wax'dē. Wā, g'il'ēm'lāwisē Nenōlowē gwāl plēxwaqēxs lāael
dāl'īdēda 'wālasē pexemēsa pēpāxāla Nenōlowē. Wā, lā'lāē 'nēk'a:
35 "ēya, adā, yūl Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx'gāēla. Wā, g'il'ēm'lāwits
gwāl, wā lāles āx'ēdlex ts!ex'asa k'lēs dzādzēqelak' lē'wa'ya qa's
lēbabōlilaōsas lāxōx wūq!wāqens. Wā, yūmesōx māmāxs qa
'nāxwa'mēsōx ts!ex'asa. Wā, g'il'ēm'lāwēts gwālālila laaqōs āx'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40 narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; || and when they have been put down there, drive one of the | posts 45 into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, || take the four 50 slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and || strew the eagle-down on the red cedar-bark, and on our sister where 55 she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. || Don't go to see her this side of four 60 days, | otherwise you will frighten away what will come to take pity

L!āgekwe qa's dzedzEXSālaōsaq qa ts!ēts!eq!astowēs. Wā, gil- 40
 'mēsē q!ēnemēs dzEXayōs L!āgekwa laaqōs āx'ēdxa mōts!aqē wīs-
 wūlē alōmas dZESeqwa, yīxs yū'mēla āwāsgemōx 'wāsgemxSdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqā hāxk'!ōt!ēbōt lāxens bāLax
 dzōxūma lēs!ēk'k'īnālē, qa lēLāmsōx qelgwilasaxsens wūq!wax.
 Wā, g'il'mēlwisē g'āx āx'ālil lāq^u qasō lāl dēx'walilaxa 'nemts!aqē 45
 lām laxōx hēlk'!ōdenōLEma'yaxsens wūq!wax. Wā, las ēt!alilasa
 'nemts!aqē lām laxōx hēlk'!ōtsīdza'yaxs. Wā, lās ēt!alilasa 'nem-
 ts!aqē lāx gemxōltseyāp!a'yas. Wā, lās elx!lāLax dēx'walilasa
 'nemts!aqē lāx gemxōltsīdza'yaxs. Wā, g'il'mēsē gwāles āxayōs
 laaqōs āx'ēdxa mōts!aqē wīswūl dZESeqwa qa's k'ādetadoōsas lāxa 50
 mōts!aqē lēLāma. Wā, g'il'mēsē gwālexs laaqōs āx'ēdxa q!ēnemōs
 dzEXē ts!ēts!eq!astō L!āgekwa qa's gēxūndalaōsas lāxa dzēdzESE-
 qwē mōts!aqā lāx ek!a'yasens wūq!wa. Wā, g'il'mēsē 'wīla la
 gēx'ūlāLElaxs laaqōs āx'ēdxa q!ēnemē qemxwasa kwēkwē qa's
 qemx'widaōsas lāxa L!āgekwe lō'mens wūq!wa laxōs laēna'yēx 55
 qelx^uts!ā lāx nextslāwasa klumōdzekwē tētEX'ūnālaxa qemōkwē
 L!āgekwa. Wā, g'il'mēts gwālalaqōs 'wīla xēx'widxōx yālag'ili-
 lasaqōs qa k'cāsēs g'aēl lāx yāg'il'mā'yaxsōs āxalē'LEmaqōs. Wā,
 hē'misa wāx'ema lēlwēqelasens wūq!wax qa's g'āxaōs dōx'wīdeq^u.
 Gūnō g'āxlax dōx'wīdeq^u lāx g'was'agawa'yas mōp!enxwa'sē 'nāla, 60
 ālas hāwīnalaxwa g'āxlēx wāx'īDL hēlēlilālxens wūq!wax qa q!lūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. |

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil,
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wä, âem!alts 'nēx'L qa's a'melāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'widelqōx gwās'a'yasa mōp!enxwāsē 'nūla. Wä, yū-
 'mōq, g'igāmē, ādā Q!ädä;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wä, g'il'ēm'lāwisē q!wē'fidexs yāq!ent!ālaaxs laē lāwelsa.

Wä, hēx'idaem'lāwisa g'igāma'yē Q!ädē ēax'ēda lāx gwe'yāsa
 'wālasē pāxāla qa gwālaatsa qelgwilasas Q!wālanēnega. Wä, g'il-
 'ēm'lāwisē gwālaaxs g'āxaē Q!ädē bās. Wä, laem'laē āla ts!ex'ilē
 nāqa'yas Q!ädē qa's wūq!wa, qaxs lē'maē dōqūlaxēs wūq!wāxs
 70 lē'maē ālak!āla lē'la qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemi-
 'lālasa 'wālasē pāxāla qa's lēlak!wālaēna'yē Q!ädāxa pēpāxāla.
 Wä, hē'mis lāg'ilas āla q!wāq!ūts!ēqela. Wä, lāla'la 'nēnk'!ēqe-
 la'me Q!ädē qa's nānagēg'emēx lēxs'alayāsa 'wālasē pāxālaq. Wä,
 la'mē hēwāxa Q!ädē lā 'nēxwābālaq qelgwī'lasasēs wūq!wa.

75 Wä, hē'lat!la lā mā'lexsē gānolas la L!al!ēgekūlākwa lā lē'lē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāx'a!ēlexs laē
 yaēq!ent!āla lē'wēs gwe'yā Hēlemil. Wä, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'ēasāē yāla'x'lena. Wä, lā'laē ēt!ēd 'nēk'ē Q!wāla-
 nēnega: "Wāg'illa Hēlemilts 'nawalak q!ūlāx'idūmasōl g'āxen qen
 80 wāg'ilēn lēgadelts Q!ülents!ēsemaga." Wä, gagālaem'lāwisē L!ē-
 k'!āla Q!ülents!ēsemaga lāxēs laēna'yē yaēq!ant!āla lō' Hēlemil.
 Wä, lā'laē yālaqwē Q!ülents!ēsemaga yisg'a:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemīl said. | "O friend, Hēlemīl! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāg'a qastā Hēlemīl wāx q!lūlāx^ēidamaōxens^ēnemōx^{uē}ōx yīsōs 83
q!wēq!lūlag'ilayâqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

2. Wāg'a qastā Hēlemīl wāx heli^ēlāla^ēōxens^ēnemōx^{uē}ōx yīsōs 85
hēli^ēlālayâqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

3. Wāg'a qastā Hēlemīl wāx^ēnaqē^ēstenda^ēōxens^ēnemōx^{uē}ōx yīsōs
nāqē^ēstendayâqōs Hēlemīlts^ēnawalax^{us}, qastā wāē wāē wā.

4. Wāg'a qastā Hēlemīl waxēda^ēōsōs q!wēq!lūlag'ilayâqōs Hēle-
mīlts^ēnawalax^{us}^ēnawalax^{us} qastā, wāē wāē wā. 90

5. Wāg'illa qastā Hēlemīl waxēda^ēō g'āxenlasōs hēlig'a^ēyâqōs
qen wax^ēowē nōgwa g'āx hēlig'ayōno^xsōs hēlig'ayâqōs Hēlemīlts^ē
^ēnawalax^{us} qastā, wāē.

Wā, g'il^ēmēse q!wēl^ēidexs laē ēt!lēd yaēq!eg'a^ēl lē^ēwis yaēq!ent!la-
lōte. Wā, laem^ēlaē nā^ēnaxma^ēyē Q!wālanēnegāx wāldemas Hēle- 95
milaq: "YūL, qāst, Hēlemīl, wix^ēsen yālaqūlaēna^ēyē. Lē^ēmaen
nexts!āxēs g'wēyâōs gen g'wēk'lālasa, qāst." Wā, lā^ēlaē gagāla
L!ek'ālaxs laa^ēlas ēdzaqwa yāq!eg'a^ēlē Q!wālanēnega. Wā, lā^ēlaē
^ēnēk'a: "YūL, gēlak'as'la qāst Hēlemīl laems wāx^ēēd q!lūlāmas
g'āxen, g'ilg'ildōkwēlas^ēnawalak". La^ēmēsen lāt lāxēs wāldemōs 100
g'āxenlaxwa nēg'ikwēx." Wā, hēem waxē wāldemas Q!wālanē-
negāxs laē seltlēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wāla-
nēnega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da'x^u | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da'x^u thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da'x^u were called to come into the || dance-

3 Wā, laem^lāwisē gāla neg^likūxs laael wūlēlē Q!wālanēnegāxs laē
yālaq!wāla lāx āl^lās Tēgūxsta'yē. Wā, la^lmē ālak^lāla x'is ēda. Wā,
5 la^lmē hēwāxaem la g'wābala lāxēs x'isalotē lāxēs g'ig'ōk!walē lāx
ālaap^lā'yasa neg^lā lāx āl^lās Tēgūxsta'yē.

Wā, la^lmē ēt^lēd la q^lēq!aek^lēlē Q!ādē qaēs wūq!wāxs laē k^lēās
q^lūlasa ēnāxwa bēbegwānemx lax x'iyats Q!wālanēnega. Wā,
hē^lmisēxs hēwāxaē wūlēl yālaq!wāla. Wā, hē^llat!la lā q^lēl^lēxsā-
10 g'iyowē ēnalas la bāsa lobekwāxs laē wūlaxa^lēl yādaqūla laxa
ālala lāx āl^lās Tēgūxsta'yē. Wā, la^lmē g'āx yāwas'īd l^lāsōlēla.
Wā, k^lēs^llat!la ālaem g'āx ēnēxwabāla laxa ālanā'yasa g'ōkūlāxs
laē xwēlaqa qwēsaxsda'nakūlāxs yālaq!wālaē. Wā, la^lmē ēx^līdē
nāqa'yas Q!ādē qaxs lē^lmaē q^lā^lālelaqēxs q^lūla^lmaēs wūq!wa.
15 Wā, laem^llaē ēnēk^lē Q!ādē qaēs hali^llālagi k'im^lyaxa g'ig'iyak^l-
k'ēla yūduk^u ōgū^lla lāx Q!wālanēnega. Wā, g'il^lmēsē ēnāx^līdxa
gūālāxs laē ēwī^lā^lma bēbegwānemē lē^lwa ts^lēdaqasa Nāk!wax'da-
xwē la k'im^lyaxa yūdukwē g'ig'iyak^lēla. Wā, g'il^lmēsē g'āx
aēdaaqaxa k'im^lyaxa g'ig'iyak^līla. Wā, g'il^lmēsē ēwī^lā^l hōgwīl lāxa
20 lōbekwāxs laē q^lēmt^lēts q^lēmq^lēmdemasa ōlala lē^lwa hayalik^līlālē
lē^lwa nōnltsē^lstālālē. Wā, g'il^lēm^lāwisē g'wāla yūdukwē yīxwa
laael lats^llālil lāxa lē^lmēlats^lē. Wā, laem^llaē negēqūla^lmē Nāk!wax-
da'xwaq^l wālast. pāxāle Q!wālanēnega. Wā, g'il^lēm^lāwisē gūnū^l-
dēxs laē qasat^lwēda Nāk!wax'da'xwē qas g'axe ēwī^lā^llā lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
 they were all in, the great shaman, | Fool, arose and spoke, and said,
 "O friends! | take your batons and beat quick time on your boards
 for a long time. | And as soon as you stop beating, then make no
 sound for a long time. || Then you will again beat fast time on your 30
 boards. You will do so | four times, for I am thinking of our great
 friend | Q!wālanēnega. Therefore I wish that you should beat four
 times on your | boards, for we shall try to be successful, for she may
 come into this | winter dance-house this night; and also these shall
 hear her sing her sacred song." || Thus said Fool. They never 35
 heard | her singing her sacred song, and they only sang the songs of
 the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
 And after they had finished, they went out. For two | nights they
 went in vain to the dance-house, and || four times they beat the 40
 boards in vain. Then the Nāk!wax'da^x went out | to sleep. And
 they had not been asleep long, when the sound of the | sacred song
 came from the rear of the dance-house; and as soon as the sacred
 song was ended, | they heard the cannibal cry. There were no
 whistles. | This is what the Nāk!wax'da^x call hāmdzedzewē^ε, || and 45
 it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa^s g'āxē q!emta' qa yīxwēsa yūdukwē g'ig'iyak'elax'dē. 25
 Wā, g'il^εemlāwisē g'āx wī^εlaēla laa^εlas lāx^εūlilēda wālasē pāxāla
 Nēnōlowē qa^s yāq'eg'a^εlē. Wā, lā^εlaē nēk'a: "ēya, nē^εnēmōkwai'.
 Wāg'a dāxLENDExs t!emyayāqōs qa^s wī^εlaōs g'ildēs lēxEdzōdExs
 t!emēdzāqōs. Wā, g'il^εemlwits q!wē^εidel lāLES gāgālal tsemōtala-
 LōL. Wā, lāLES ēt!ēdel lēxEdzōdExs t!emēdzāqōs. Wā, mōp!E- 30
 naLES hēl g'wēx^εidelē qaxg'in g'ig'aēqelē g'āxENS nēmōx^udzaē
 Q!wālanēnega. Hēden lāg'ila nēx' qa^s mōp!enaōs lēxEdzōdExs
 t!emēdzāqōs qaENS wāwūldzewaēna^{yē} qa g'āxēsē g'āxēL lāxa
 lōbekwaxwa gānolēx. Wā, hē^εmis qENS wūlāx^εalelēqē yālaq!wā-
 lasēs yālaqūlayā," nēx^εlaē Nēnōlowē. Wā, la^εmē hēwāxa wūlā- 35
 x^εalelaqē yālaqūla. Wā, āem^εlāwisē denx^εits q!emq!emdemasa
 yūdukwēxa ōlala lē^εwa hayalik'ilalē lē^εwa nōnltsē^εstālalē. Wā,
 g'il^εemlāwise g'wāLEXs laē hōqūwelsa. Wā, ma^εlp!enxwa^s laē
 gānolas wū^εem lāna^xwa wī^εlaēLEla lāxa lōbekwē qa^s wū^εmē
 mōp!ena lEXlēxa. Wā, lāem^εlāwisē wī^εla hōqūwelsēda Nāk!wax'da- 40
 xwē qa^s lā mēx^εēda. Wā, k'lē^εemlāwisē gāla mēxax g'āxaasa
 yālaq!wāla lāxa ālanā^yasa lōbekwē. Wā, g'il^εemlāwisē q!ūlbē
 yālaqūlaēna^yasēxs laē hāmts!eg'a^εla. Wā, laem k'leās medzēsEs
 g'wēx^εsdemas. Hēem g'wē^εyōsa Nāk!wax'da^xwē hāmdzedzewē-
 se^εwē g'wēx^εsdemas. Wā, hē^εmis g'wē^εyōsa Kwāg'ulē onēqwaxa 45

partly hāmshāmts!es. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē^ε, although | Q!lādē did not own the hāmdzedzewē^ε. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^εx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ε. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^εx^u said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē lō^ε wūlas pāxūla lē^εwa hāmshāmts!esē lāx gwēx'sdaasas Q!wālanēnegāxs pāxūlax'idaaxs x'isālaē. Wā, la hāsex Hēlemilē nāqayē laēna^εyas hāmdzedzewēsewa, wāx'maē k'lēs āxnōgwadē Q!lādāsa hāmdzedzewē.

- 50 (Wā, lā q!lēnema q!layōlē hē gwēx'idāsa x'ix'esāla laē pāxūlax'ida yixs x'isālaē. Wā, lā ōgūlaem lās lēdāxs g'āxaē nēfēdaxa wāx'mē k'lēās lāx g'alemg'alisas yixs qesaax wāldema Haāyalilagase.)

Wā, g'il'mēsē gwāl hāmts!āxas laē Q!wālanēnega ēt!ed yālaqwa. Wā, hēx'idaem'lāwisa wūlasē pāxūla, yix Nenōlowē la gwēts!axsta-
55 laxa nāxwa bēbegwānem qa g'āxēs wī^εla hōgwīl lāxa lōbekwē. Wā, g'il'em'lāwisē g'āx wī^εlaēlexs laē hēx'idaem wī^εla āx'ēdxa t!emyayowē lē^εwa ts!edāqē lō^εma hēfak'lāsa g'ing'inānemē qa's nēmāx'idē t!ēmēdzōdxa t!ēmēdzō. Wā, k'lēs'em'lāwisē gēg'ilil t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'ilāsa lōbekwē.
60 Wā, g'il'em'lāwisē g'āxēl lāxa g'okwaxs laē gwāsta laxs pexēnāyē. Wā, laem k'lēās q!emtēlēs nenāgadāsa Nāk!wax'daxwē qa'xs k'lēsāē q!ālelaqēxs hāmdzedzewēsewāē Q!wālanēnega. Wā, la'mē āem yālaqūlasēs yāla^ulēmē. Wā, g'il'mese gwāl yālaqūlaxs laē hāmdzelaqwa. Wā, la'mē q!ex'idxa mōkwē bēbegwanema. Wā, la'mē nēk'ē nenāgadāsa Nāk!wax'daxwē qa's denx'idēs altsema q!ēmdem qaē. Wā, g'a'mēs q!ēmdemsēga:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! I went to get food for you, Hēlemīl of Cannibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of Hēlemīl of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemīl of Cannibal-at-North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-Power, hamaē hamaē hama! | I went to get corpses for Hēlemīl of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our friend Hēlemīl, and he said my name shall be Q!ūlents!ēsēmaga. | And now you shall call me thus, and | none of you shall dare to make love to me for ten years; | and Hēlemīl said to me that if any one should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa'yālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa'yālag'ilt Hēlemīlas Baḡ^ubakwālanuḡ^usiwak'asdēa.

2. Elahax'k'asdewēsen āyāmēlā'matsōs Baḡ^ubakwālanuḡ^usiwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlēmaē lax lēm^xlaēlasdēs Hēlemīlas Baḡ^ubakwālanuḡ^usiwak'asdēa.

3. Elahax'k'asdewēsen hak!waānem^xdēs Baḡ^ubakwālanuḡ^usiwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa'yasōs
ēnenwalak!wēna'yēx'dēs Hēlemīlas Baḡ^ubakwālanuḡ^usiwak'asdēa. 75

4. Wihēs qaē lālōla'yālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla'yālag'ilt Hēlemīlas Baḡ^ubakwālanuḡ^usiwak'asdēa.

Wā, g'ilēmēsē gwāl yixwaxs laē yāq!eg'a'lē Q!wālanēnega. Wā,
lā'laē 'nēk'a: "Gēlak'as'la 'nē'nēmōk". La'men q!ūlāx'idāmatsō- 80
sens 'nemōkwaē Hēlemīla. Wā, hēem'elāwisen lēgemlē Q!ūlents!ē-
semaga. Wā, laems 'nāxwal lēqelales g'āxen. Wā, hē'misa
laems k'leāsl la! nālā! gagak'eyalā! g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē'maa wāldems Hēlemīlē g'āxen qasō gagak'eyalasō-
lōx gwāsa'yasa neqaxenxē lālen hēx'idāel lēlāmasleqē, 'nēk'ins 85
ēnemōx'dzā g'āxen. Wā, hē'mēsa neqaxenxēlalen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Helemil would kill me." Thus said Q!ülents!ësemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ÖTS!ENA OF THE AWA!ILELA

The ancestors of the numaym Ts!öts!ena lived on the upper part |
 1 of the river of Hänwad, and their village site has the name Tselëxwas. | Q!ëgëd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
 5 Therefore | Q!ëgëd hunted with a gun. Q!ëgëd's wife was a | proud woman. Her name was Ts!elwaël. Therefore her name was Ts!elwaël, | because she always talked proudly, and scolded | her husband, Q!ëgëd, as is the way of common women, because || nothing
 10 is good for them except their pride. Now Q!ëgëd | paid no attention to his wife when she was angry with him. One | day Ts!elwaël used really bad words against her husband, | and therefore Q!ëgëd struck his wife; and | after he had struck her, he took his gun and ||
 15 went out of the house to walk by the river of Hänwad. | Then Q!ëgëd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!öts!ex'q!äq!ös, wä, läles k!ës ayäl gäxen, qa!aenlō aa'yälalax laem!äwisen nōgwäl hēlamatsōs Helemila. "nēx!laē Q!ülents!ësemagäxēs g'ökülötē. Wä, laem 'wälas pāxūla laxēq.

THE INITIATION ON ONE OF THE TS!ÖTS!ENA OF THE AWA!ILELA

1 G'ökula!laē g'aläsa 'ne'mēmotasa Ts!öts!ena läx 'nelk!ödoyä-yas wäs Hänwadēxa lēgadēda g'ōx'demsas Tselëxwas. Wä, lä-
 'laē g'äg'elaaēnoxwē Q!ëgëdēxa k!ësē g'igāma'ya, yixs ā'maē be-
 gwānemq!ala'ma, yixs k!ësāx nō'yema, yixs q!ayolaēx g'äg'ilēla
 5 laqēxs g'alaöl g'āx g'ōx'walisa mamat'a läx Tsāxis, yix läg'ilas
 laem hän!emē hānā!elās Q!ëgëdē. Wä, lä!laē geg'adē Q!ëgëdāsa
 lemqa ts!edāqxa lēgades Ts!elwaël, yix läg'ilas lēgades Ts!el-
 waël qaxs hēmenala'maē lemlemq!āla lōxs hēmenala'maē aē'no-
 t!axēs lä'wūnemē Q!ëgëdē läx gwēg'ilasasa ts!ädagex'sala, yixs
 10 k!ēasāc ēgrasa ōgū'la laxes lemqaēna'yē. Wä, laem!äwīsē Q!ë-
 gëdē k!ēsēl q!äselaxēs genemāxs läwisaaq. Wä, lä!laē 'nemxsa
 'nā!axs laē āla 'yāx'semē wāldemas Ts!elwaēlaxēs lä'wūnemē. Wä,
 hēem!äwis läg'ilas Q!ëgëdē k!ēlax'idxēs genemē. Wä, g'il'em-
 'läwīsē gwäl k!ēlak'aqēxs laē dāx'idē Q!ëgëdāxēs hän!emē qas
 15 lä läwēls laxēs g'ōkwē qas läel qas'id 'nā'nalaaqa lax wäs Hän-
 wadē. Wä, laem!äwīsē Q!ëgëdē dōx'walelanaxa g'ila qaxs
 ā'maē k'odit'ses g'ökülōtē qaxs wūll'māxs matp!maē hān!ē-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ëgêd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ëgêd was given up. | Then the young men of the numaym Ts!ôts!ë-na made themselves ready | to go and look for Q!ëgêd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ëgêd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ëgêd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ë!waë! was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ëgêd had been killed || by the grizzly bear. Now it was 40

g'a!a. Wä, laem!aë k!wäg'ila dzäqwaxs laë hän!lāla. Wä, lä 18
 'laë p!edex'ida. Hëwäxa!at!a g'äx nä'nakwë Q!ëgêdë. Wä,
 g'wä!elaem!äwisë g'ökülōtas k'ōtaq laem yelkwa. Wä, lä!aë 20
 'näx'idxa ga!a wül'em!äwisë nak!älase'wa qa's g'äxë nä'nakwa.
 Wä, hë!at!a la gāla 'nälaxs laë nānox'q!alayewë Q!ëgêdë. Wä,
 laem!äwisë xwāna!idëda hä'yä!äsa 'ne'mēmōtasa Ts!ôts!ëna
 qa's lälag'ë nenānuxūlax Q!ëgêdë. Wä, läx'da'x'laë qās'ida. Wä,
 'wilaxdzë!aë qwësg'ila qāsaxs laë dōx'wale!elax qāqesmōtas. Wä, 25
 lä!aë qästōdeq. Wä, lä!aë qwësg'ilaem qāsaxs laë q!āxa hän!emas
 yix ōxlāx'däs. Wä, lä!aë alëx'ida. Wä, laem!aë q!āxa äpsō-
 tsidza'yas g'ögü'yās. Wä, wāx'ë!äwise hāna! ālāx ögü!ä g'äyōl
 lāx ök!wina'yas, wä, lä!aë k!eās ögü!ä q!asōs laxa äpsōtsidza'yë
 g'ögü'yō lë'wa ōxlā'yasa hän!em, wä, hë'mësa dzex's'anālas. 30
 Wä, g'äx!aë nä'nakwa nenānuxūlax Q!ëgêdex'dë. Wä, g'äx'ë-
 'laë dāg'ilqälaxa äpsōtsidza'yë g'ögü'yō lë'wa g'äyō!ë laxa hän-
 !emë. Wä, g'il'em!äwisë läg'aa laxa göx'däs Q!ëgêdë laë ts!ë-
 k!äl'idex genemx'däs. Wä, laem!äwisë 'nëk' qa wünemtase'wësa
 äpsōtsidza'yë g'ögü'yōsë lä'wünemx'dë, yix läg'ilas gwägwëx'sa- 35
 lasa yixs hä!sela'maë k!lës q!wayälisemë Ts!ë!waë!ë qaës lä'wü-
 nemx'dë, yixs hä'smaaq nāqa'yë laëna'yas qās'ida. Wä, laem-
 'laë gwā!a wünemtāxa 'nemë g'ögü'yōs lä'wünemx'dëxa läyēnxë.
 Wä, laem!aë gwëbë laxa ts!äwünxë, yix läx'demas k!lë!ax'-
 'itse'wë Q!ëgêdex'däsa g'ila. Wä, laem!äwisë ët!ëd läyēnxa la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q!эгэд had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
15 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ôts!ena were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 äpseyenx, laem dzēdzak'owa 'nemxēxē. Wā, laem!aē lenē'sta-
sefwē Q!эгэдex dāsēs grōkūlōtē. Wā, laem!awisa 'nāxwa bēbe-
gwānem LE'wis ts!ēdaqē hōqūwels lāxēs gr'ig'ōkwē qa's lā 'wax-
ūls lax l!āl!āsanā'yasēs gr'ig'ōkwē qaxs ēk'aēda 'nāla. Wā, k'!ēs-
45 'em!awisē ālaem gēx'gas a'wāqwalas laasa gemōt!eg'a!ēda ālanem
lāx 'nalēnagwisasa gr'ōkūla. Wā, lā!aē ēdzaqwa gemōt!eg'a!ēda
gālanemē lāxa ālanā'yasa gr'ōkūla. Wā, lā!aē ēdzaqwa emōt!e-
g'a!ēda ālanem laxa āpsōtasa 'wa lax nexk'!ōtasa gr'ōkūla.
Wā, lā!aē ēdzaqwa gemōt!eg'a!ēda ālanem lāx g'ildzagwas-
50 dāsa g'alē gemōt!āla. Wā, lā!aē q!ēnema la 'nemādzagwa gemō-
t!alēda alanema. Wā, laem!aē senbēndxa 'nāla LE'wa gānolē
gemōtēda q!ēnemē ēalanema. Wā, laem!aē q!ayaxēda bēbe-
gwanemas hēg'ilas gwēk'lālē qaxs hāē gwēx's dādag'ilt!ēda ēala-
nemaxa gr'ōkūlāxa gānolē. Wā, laem!aē 'nāx'wa ts!ēdek'ēda g'alā
55 'nemēmōtsa Ts!ôts!enāsa gr'āxē xenlela 'nexwābalēda q!ēnemē
gemōt!āla ēalanem lāx ālanā'yasa gr'ōkūlāxa gānolē. Wā, lā!aē
'nāx'īdxa gāla, lāa'lase lāwelsēda 'nemōkwē begwānem lāxēs
gr'ōkwē. Wā, lā!aē dōx'walelaxa q!ēnem ēalanem lax 'nālēna-
gwēsasa gr'ōkūla grilemg'ilisela lāq. Wā, gr'āx!aē gr'ilōt!ālisēda
60 'wālasē ālanem k!wax!aātālaxa begwānemē. Wā, hēx'īdaem-
lāwisa begwānemē la gwayē!L!esxēs gr'ōkūlōtē qū dōx'widēsēq.
Wā, grilem!awisē gr'āx 'wīla hōqūwelsēda bēbegwānemē LE'wis
ts!ēdaqē, wā, laem!aē dōx'walelaxa 'wālasē ālanemaxs k!wax-

sitting | behind his head, and many wolves walking around him. ||
 G'ilälalit was the name of the great wolf | behind whose head the 65
 man was sitting. Then they recognized | that the man was Q!ëgēd,
 who was singing a sacred song. Then the old people | told all the
 men and women to purify themselves at once. | Then all the men
 and || women broke off hemlock branches back of the | houses, and 70
 went into the water in front of the houses, and | all washed them-
 selves with hemlock branches. The great wolf | G'ilälalit was stand-
 ing still as though he was watching the | many wolves, what they
 were doing. After the people had finished purifying themselves ||
 and had gone out of the river, they sat down in front of | the house 75
 of Q!ëgēd. They were watching what was going to happen. | They
 cleared the house of Q!ëgēd. | When Q!ëgēd saw the men sitting on
 the ground, he got off from the neck | of G'ilälalit, and stood on the
 beach. Then || G'ilälalit and the many wolves went back into the 80
 woods. Q!ëgēd stood on the beach | singing his sacred song, and all
 the men made ready | to catch him. When the men | went towards
 Q!ëgēd, who was standing on the beach, he pointed with the | thing
 that he held, which was like a baton, towards the mountain on the
 other side of the river. || And immediately the mountain caught fire. 85

laatälaxa begwānemē. Wä, hēem^ēlāwisa q!ēnemē ēalanem g'il-
 le^ēstālaq. Wä, hēem lēgades G'ilälalitēxa ēwālasē ālanemxa k!wax- 65
 laatälāxa begwānemē. Wä, laem^ēlaē ^ēmält!eg^ēaa^ēle^ēlēda be-
 gwānemē, hē^ēmē Q!ëgēdēda yālaqūla. Wä, laem^ēlaēda q!ūlsq!ūl-
 yakwē ^ēnēx^ē qa ā^ēmēs hēx^ēidaem ^ēwīla q!ëqelax^ēidēda ^ēnāxwa bē-
 begwānem lē^ēwis tslēdaqē. Wä, hēx^ēidaem^ēlawisa ^ēnāxwa bēbe-
 gwānem lē^ēwis tslēdaqē la l!ex^ēwid lāxa q!wāxē lax ālanā^ēyasēs 70
 g'ig'ōkwē, qā^ēs lā hōxsta lāxa ^ēwā neqemalisasēs g'ig'ōkwē. Wä,
 laem^ēlaē ^ēnāxwa q!wax^ēeta. Wä, āem^ēlāwisa ^ēwālasē ālanemxa
 G'ilälalitē g'ilēs hē gwēx's x'its!ax'ilax gwēgwālag'ilidzasas lē^ēwa
 q!ēnemē ēalanema. Wä, g'il^ēem^ēlāwisē gwāla q!ëqelax^ēidē lāa^ēlasē
 hōx^ēwūsta lāxa ^ēwā. Wä, lāx^ēda^ēx^ēlaē k!ūs^ēelsa lax l!āsanā^ēyas 75
 g'ōkwas Q!ëgēdē. Wä, laem^ēlaē doqwalaxēs gwa^ēyi^ēlālasla. Wä,
 hēx^ēidaem^ēla ēx^ēwētse^ēwē g'ōkwas Q!ëgēdē, wä, laem^ēlaē dōqū-
 la^ēma k!ūts!esē bēbegwānem lāx Q!ëgēdāxs laē lāxa lāx ōxlaatā-
^ēyasa G'ilälalitē. Wä, āem^ēlāwisē la lā^ēwēs lāāla^ēlasē g'il^ēyag'ida
 G'ilälalitē lē^ēwa q!ēnemē ēalanema. Wä, laem^ēlaē Q!ëgēdē lā^ēwis 80
 yālaqūla. Wä, laem^ēlaēda ^ēnāxwa bēbegwānem xwānālela qā^ēs lā-
 lag^ētē dāq. Wä, g'il^ēem^ēlāwisē ^ēwīla qās^ēidēda bēbegwānem gwe-
^ēyōlela lāx lā^ēwidzasas Q!ëgēdē laa^ēlasē Q!ëgēdē nōx^ēwītsēs daa-
 kwē hē gwēx's tlemayō lāxa neg'ā lāx āpsōtasa ^ēwa. Wä, hē-
 x^ēidaem^ēlāwisē ^ēnāxwa x'ix^ēedē ōgūma^ēyasa neg'ā. Wä, lā^ēlaē 85

86 Then | he pointed his fire-bringer to the mountain up the river, | while he was standing on the beach, and continued singing his sacred song. Then | the mountain caught fire. Then | the ancestors of the numaym Ts!ôts!ena were afraid on account of what was
90 done by Q!ëgëd. || The old men encouraged all | the men, and told them not to be afraid. Then all | the men stood in a row, and walked together. |

When they came near him, the | line of men bent around Q!ëgëd; 95 and as soon as the || ends of the line of men passed Q!ëgëd, who was standing on the beach, | they encircled him. Then Q!ëgëd was in the middle of the circle. When | the ring of men was getting small Q!ëgëd disappeared and | stood on the beach farther up the river from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old man spoke, | and said, "O Tribe! let us go home for a while." | Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ëgëd. As soon as they were all in || the old man spoke, and said, | "Let them call the women to come quickly, and the virgins." | At once four young men | went out of the house

86 ët!ëd nōx^εwitsēs xūmtxūmtagila lāxa neg^εā, lāx ^εnāla^εyas lāwi-
dzasas lāxēs hēmendzaqūlaēnē^εmē yālaqūla. Wā, laemxaē x^εix-
ēdē ōgūma^εyasa neg^εā. Wā, laem^εlaē k^εēk^εālēx^εidēda g^εalā ^εne-
mēmotasa Ts!ôts!enās gwālagilidzasas Q!ëgëdē. Wā, lā^εlaēda
90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāqa^εyasa ^εnāxwa bēbegwānem
qa k^ε!ēsēs k^εilēla. Wā, laem^εlāwisē yipemgralisēda ^εnāxwa bēbe-
gwānema. Wā, lā^εlaē ^εnemāx^εid qās^εida.

Wā, g^εil^εem^εlāwisē ēx^εā^εnakūla lāqēxs laē wāg^εe^εnakūlēda ^εwās-
gemgritelasasa bēbegwānemēx Q!ëgëdē. Wā, g^εil^εem^εlāwisē
95 hā^εyāqē ^εwāx^εsba^εyasa bēbegwānemax lā^εwidzasas Q!ëgëdāxs laē
k^εemēsge^εmlisaq. Wā, laem^εlaē nexts!ālisē Q!ëgëdē. Wā, g^εil-
^εem^εlāwisē t!ōxts!lā^εnakūlēda bēbegwānem, laē x^εis^εēdē Q!ëgëdē
qa^εs lā lāx^εwalis lāx ^εnālalisasa k^εem^εyāq; wā, laē wāx^ε ēt!ēdēda
bēbegwānemē k^εemēsge^εmlisaq. Wā, āem^εlaxaāwise hē gwēx^εidēs
100 g^εilx^εdē gwēx^εidaasa. Wā, lā^εlaē yāq!ēga^εlēda q!ūlyakwē begwā-
nema. Wā, lā^εlaē ^εnēk^εa: "ēya, g^εōkūlōt, lālag^εaemaslēns nā^εna-
kwa," ^εnēx^εlaē. Wā, lā^εlaē hēx^εida^εma ^εnāxwa bēbegwānem ēx^εa-
k^εex wāldemas. Wā, lāx^εda^εx^εlaē ^εwī^εla qās^εida qa^εs lā ^εwī^εla
hōgwēl lāx g^εōkwās Q!ëgëdē. Wā, g^εil^εem^εlāwisē ^εwī^εlaēlēxs laē
5 yāq!ēga^εlēda q!ūlyakwē begwānema. Wā, lā^εlaē ^εnēk^εa: "Hā-
gax^εi Lē^εlālase^εwa ts!ēdāqax qa g^εāxēsō ^εwī^εla Lē^εwa k^ε!ēk^ε!ē^εyālāx
hā^εnak!wāla," la ^εnēx^εlaē. Wā, hēx^εidaem^εlāwisa mōkwē hā^εyāl^εa
la hōqūwēls lāxa g^εōkwē qa^εs lā Lē^εlāla ^εwī^εlaxa ts!ēdaqē Lē^εwa k^ε!ē-

and called all the women and the virgins, and when they had come, the old man spoke, and said, "Listen why I call you, women. I suppose that you all keep your napkins. I wish that you, who are menstruating, and you, virgins, burn your napkins around the great Q!ēgēd, who has a supernatural treasure." Thus he said. And immediately the menstruating women took off their cedar-bark napkins, and put it down on the floor of the house. And others who were not menstruating went out of the house to get their napkins which they kept. When they had brought all, the men and the women and the virgins went out. They were going to try to catch Q!ēgēd; and when they came to the place where he was standing on the beach, they surrounded him. Then they put fire to the cedar-bark napkins of all the women; and when the fire began to smoke, all the men and the women sat down. Then the smoke of the fire went towards Q!ēgēd, and his fire-bringer and death-bringer disappeared. Then Q!ēgēd spoke, and said, "Arise, and let us go home, for you have made me secular." Thus he said. Now, Q!ēgēd had been brought back by this. As soon as he went into his house, he told them that the wolves had gathered all the pieces of his body, as they had been thrown away by four grizzly bears.

k!ēyāla. Wä, g'āx'da^xlaē wīlaēla. Wä, lālaē yāq!ēg'aēlēda q!ūlyakwē begwānema. Wä, lālaē nēk'a: "Wēg'a hōlēlaxen 10 lāg'ila nēx' qas laōs lēlālase^{wa} yūL ts!ēdaq qaxg'in k'ōta^{mēg}in-lōl nāxwa āxēlaxēs eēdemaōs. Wä, la^{mēsen} wālaqēlōl ēxenta yūL k'ōk!ēyal, ying'en nēnak'ōlek' qens lālag'i nēwēxsēstents eēdemaqōs lāxa wālasē lōgwalē Q!ēgēdē," nēx'laē. Wä, hēx'idaem^{lāwisa} ēēxenta ts!ēdaq āxālaxēs k'ādzekwē eēdem qas 15 āxālilelēs. Wä, lālaēda k'lēse ēēxenta la hōqūwels lāxa g'ōkwē qas lā āxēdxēs eēdemōte laxēs grig'ōkwē, qaxs ēaxēla^{maaq}. Wä g'āxda^xlaē dālaq. Wä, g'il^{em}lawisē g'āxexs laē wīla ēt!ēdē hōqūwelsēda bēbegwānem lē^{wa} ts!ēdaqē lē^{wa} k'ōk!ēyala. Wä, laem^{laē} wīla lāl k'em^{ya}lex Q!ēgēdē. Wä, g'il^{em}lā- 20 wisē lāg'aa lāx lā^{widzasas} laē x'em^{ēstende}q. Wä, lālaē menqase^{wa} eēdemasa nāxwa ts!ēdaq. Wä, g'il^{em}lāwisē gū^{nēx}widaxs laē nāxwa k!ūs^{ālisēda} nāxwa bēbegwānem lē^{wa} ts!ēdaqē. Wä, g'il^{em}lāwisē lāg'aēda gū^{nēqula} lāx Q!ēgēdē, laē x'is^{idē} dāakwas-xa xūmtxūmtag'ila hālāyā. Wä, lālaē Q!ēgēdē yāq!ēg'aēla. Wä, 25 lālaē nēk'a: "Wēg'a q!wāg'elis qens lālag'i nānakwa qaxs lē^{maaq}ōs bāxus'idamas g'āxen," nēx'laē. Wä, la^{mē} lālanemē Q!ēgēdē lāxēq. Wä, g'il^{em}lāwisē laēL lāxēs g'ōkwaxs laē ts!ēk!ālelasa ālanem^{axs} hē^{maē} la māmensgēmax nāxwa wīwelx'lā-lūs, yixs laē ts!eqemē^{stāla}yōsa g'ila mōwa. Wä, lālaēda āla- 30

- 31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!ēgēd had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'walas'axaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundred men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilalalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!ēgēd !

- 31 nemē laēlas lāxēs g'ōkwē qa's lā āxōdālax wīwelx'lalas. Wā,
g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs āx'ētse'wa āpsōtsi-
dza'yē g'ōgūyōsxa wūnemtase'wasēs g'ōkūlōtē. Wā, g'il'ēm'elāwisē
la aēdaaqa dāg'ilqelaxa āpsōtsidza'yē g'ōgūyōs laē k'lūt!lālelōdayo
35 lāxēs āxalaasē. Wā, g'il'ēm'elāwise gwālexs laē xōs'ētsōsa q'ūla'sta
'wāpa. Wā, laēm'laē q'ūlāx'idē Q!ēgēdē lāxēq. Wā, g'il'ēm'elā-
wisē gānol'ida laē qāsase'wēda 'nāxwa ōgūq'lēmas g'ilg'aōmas qa
g'āxēs x'its'lax'ilax Nūng'āxtā'yē, yixs 'walas'axaakwēlaxa gānolē.
Wā, k'lēs'lat!la gālaxs g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbe-
40 gwānēmxs ālanem'maala. Wā, laēm'laē 'nēk'exs la'mēx'dē
lā'stālisxens 'nālax. Wā, k'lēs'lat!la gālaxs g'āxaē hōgwēlelēda
'nāxwa ōgūq'lēmas g'ilg'aōmas, lāxa 'wālasē g'ōkwa. Wā, g'il'ēm'elā-
wisē 'wī'laēla, wā, hēx'idaēm'elāwisē lēxedzōdēda nē'nāgadāxēs
lēxedzowē saōkwa. Wā, g'āx'laē hōx'wūlt!lālēda lāk'endē bēbe-
45 gwānem x'ix'ēsēwālaxa x'isēwa'yēxa nānaxts!ēwa'max x'ōmsasa
ālanem. Wā, laēm'laē lā'stalitēlaxa lāqawalitasa g'ōkwē. Wā,
g'il'ēm'elāwisē 'wī'lōlt!lālila laē denx'ēdēda nē'nāgadē. Wā, mōs-
gem'laēda q'lemq'lemdemas. Wā, k'lēs'ēm'elāwisē q'ūlbēda elx'la'yē
denx'ēdayāsa nē'nāgadāxs laē lats'lālil lāxa mawilē k'lādedzālaxa
50 G'ilalalit. Wā, laēm'laē gwāla lāxēq. Wā, lā'laē yāq'leg'a'lē
yāyaq!entemēlasa g'ōkwē. Wā, lā'laē 'nēk'a: "Lē'mas dōqwalan,
qāst, Q!ēgēdē. Laems lāl lōgwalaLEXa 'wālas'axaak'; wā, hē'misa

Now you will obtain the ^εwalas^εaxaak^u and | the name Nūng'äxtâ^εyē. 53
This will be your name, and you will have the | fire-bringer and
death-bringer. You shall not || stay here long, only until the end 55
of the year. Then we shall | take you home, friend." Thus he had
said. Thus said Q!ēgēd while he was telling his | tribe what had
happened. Now this is imitated when they | give a winter dance,
and that is why the Awa^εILEla own the ^εwalas^εaxaak^u. | That is the
end of this.¹||

Lēgemasē Nūng'äxtâ^εyē. Wä, laems Lēgadefts. Wä, g'a^εmēsēg'a 53
xūmtxūmtag'ilak' hālāyâ. Laemxaak' lāl lâl, qāst. Wä, k'!ēsLES
gālāl lāq^u. ÄemLES dzēdzekūgwilał yūł lōx, qāst, qenu^εxō lāl 55
taōdLOS, qāst," ^εnēx'laē, ^εnēk'ē Q!ēgēdäxs laē ts!Ek'!ālelaxēs
g'ōkūlōtē. Wä, ā^εmēsē la nānaxts!E^εwax gwēg'i^εlālasas laē yāwi-
x'ela. Wä, hēem lāg'ilasa Awa^εILEla äxnōgwatsa ^εwālas^εaxaakwē.
Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainness gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'lopēsa mōdzilasa g'igāma⁵yaxs hāmgrīlaaxa be-
gwānemē. Wä, lālā āwāwastowē k'lopā⁵yasa genemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa g'ig'egāma⁵ya lāg'a⁵yē lē⁵wa bāsbelē laxa
5 ēwālasē sakwēlaxa k'lōlōt'lē. Wä, hē⁵mis yāq!wēmasa xamage-
ma⁵yē g'igāma⁵ya hāq!wayāsa k'lōlōt'lē. Wä, lā yāx⁵widayuwa
ōgwida⁵yē lāxa bēbegwānemq'lālamē. Wä, laem gwāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxaēda mēgwatē q!lō⁵falelatsa begūlida⁵yaxēs āwālox⁵-
ūnasē qaēda g'ig'egāma⁵yaxs yāgwadaasa hāq!wāyowē lē⁵wa
10 lās'lāla lāxa g'ūgelē. Wä, ā⁵mesē la yeyāqwax's'alayo ōgwida⁵yasa
mēgwatē lāxa begūlida⁵yasa lēlqwalala⁵yē. Wä, lā yāx⁵widayowē

¹See also p. 541, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L!ōdzayoxsda^éyasa mēgwatē lāx bek^éwaxa. Wä, hē^émis lāg^éilas 12
 q!ūnāla xōma^élasa sakwē^élaxa mēgwatē ^éwa t!eqwē^élāxa t!ex^u-
 sōsē ^éwa laxapē^élāxa laxabā^élisē qaxs g^éil^émaē L!el^élasālēdā
 sakwē^élaxa q!ēnē^émē mēgwata qa^és lāsa ōgwidēdzēsē xūdzē laxa 15
 wāx^éem g^éeqamēna, wä, lāxaē hē^éem g^éwēg^éilayowa t!ex^usōsē.
 Wä, laem g^éwā^é lāxēq.

FEAST OF CURRANTS

Wä, g^éil^émēsē g^éāx ^éwī^éla gwāx^égū^élilēxs laē ^éyalaqasa hā^éyā^éla
 ma^élōkwa qa lās Lē^élā^élax g^éōkū^élōtasēs lā^éwū^énēmē. Wä, lāx^éda^éxwē.
 Wä, g^éil^émēsē ^éwilxtōlsaxa g^éōkū^élāxs g^éāxaē aēdaaqa. Wä, lāxaē 20
^éyālagē^ém qa^és lā tsāx ^éwāpa. Wä, hēx^éida^émēsē ^éwāx^ésen^éx^éwīdxā
 āwāwē naengats!ā qa^és lā tsēx^éīdxā ^éwāpē, qa^és g^éāxē gūxts!ā^élasa
 hōlālē lāxa lōelq!wāxs laē mēxēla. Wä, g^éil^émēsē ^éwilg^éilts!ā^éwēda
 naengats!āxs laē ēt!ēdēx^éda^éx^u tsēx^éīda yīxaasa mōsgēmē āwā
 naengats!ā. Wä, g^éil^émēsē g^éāx ^éwāx^ésenkū^élaxa ^éwābets!ā^éla naen- 25
 gats!ēxs laē āxse^éwēda ma^élōkwē tsētseyīlg^éis, qa^és hanēm^égalilēs,
 qa^és lā ētsē^éstaxa t!ext!āqlaxa q!ēdzēdzowē t!eqa. Wä, g^éil^éem-
 xaāwisē ^éwilxtōlsaxa g^éōkū^élāxs g^éāxaē aēdaaqa. Wä, g^éil^émēsē
 g^éāx aēdaaqēda ma^élōk^u etsē^éstēlg^éis hā^éyā^élāxs laē āxk^é!ālasō^é, qa^és
 Lēp!ā^élilēlēsā g^éilsg^éildēdzowē lē^éwa^éya lāx āwī^éstalilāsa t!ext!agats!ē- 30

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last;

- 31 Laxa q!édzedzowē g'ōkwa. Wā, hēx'ida'mēsē nānagēg'ēx wāldemasa q!ēsēlaxa q!édzedzowē t!eqa. Wā, g'il'mēsē gwālexs laē ālak' ōtsē'sta. Wā, la'mē gageg'ililela lāx g'ig'ōkwasēs ōtsē'stase'wē. Wā, la'mē g'āxamenqūlē ōtsē'stase'was. Wā, g'il'mēsē lābelsaxa
- 35 g'ōx'demsaxs g'āxāē aēdaaqa. Wā, lāx'da'x'mēda ma-lōkwē ōtsē'stelg'is āx'ēdxa leqwa qa's leqwēlax'īdē. Wā, g'il'mēsē gwālexs laē 'yālagēmsa q!ēsēlaxa q!édzedzowē t!eqa, qa's lā dadōqūma. Wā, hēx'ida'mēsē lāx'da'xwa, qa's lā lal'esela lāxa g'ōkūla. Wā, hē'mē la wāldemxte'wēsē "dadōqūmai'." Wā, g'il'mēsē q!āxa
- 40 'nemōkwē begwānema lo'ma ts!edāqē, laē 'nemāx'īd 'nēk'a: "Wo, wo, wo, wo! Lāx'wīd qa's laōs k!wēla." Wā, hēem gwēk'lālatsēxs ts!ēts!ēqaē. Wā, lā k'lēs hē gwēk'lālaxs bāxūsaaxa hēenxē, yīxs ā'maē 'nēx'xa hēenxaxs laē mōpl'ēnē'sta ōtsē'sta: "G'āxmenu'x' 'nenqema ōtsē'stōl." Wā, lā āem lāxwēmīxēs
- 45 ōtsē'stānemaxs laē xwāna'īda. Wā, g'il'mēsē gwālexs g'āxāēda ōtsē'stelg'isē qāqelaxēs ōtsē'stānemē. Wā, g'il'mēsē 'wī'laēlexs laē q!ūnāla māx'tslēda alēlē ōtsē'stānemxs nāxsālaē bek!wēna'yas. Wā, g'il'mēsē k!wāgralīexs laē āk'lalaxa nāgadē, qa denx'ē-dēsēsa k!wēlayalayowa q!emdems, "qa gwānemsen gēnēt!ēna'yē,"
- 50 'nēk'a ālēlxsa'yē ōtsē'stānema. Wā, hēx'ida'mēsē denx'ēdayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numaym, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayâs q!Emdema. Wä, g'il'mēsē q!wēl'idēda k!wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq!ent!ālaxa elkwē g'ayōl lāx 'nē'mē-
motas. Wä, g'il'mēsē g'āxa laēda gēnētē lāxēs lē'lālasēwē, qā's
āxk'lālaq, qa qāsowēs hāmāxasa xwāk'lūna, qaxs hē'maē q!ūnāla
l'ēx'ētsō'sa qāsowē. Wä, hēem gwēg'ilasxa hēenxē. Wä, g'il'mēsē 55
ts!ēts!ēqaxs laē aōgū'qēla, yīxs laē dādoqūmēda ētsē'sta, yīxs
k'lēs'maē g'āx hōgwīla hāāmats!a lē'wa mēemgwatē. Wä, g'il-
'mēsē k'lēs q!āxa lēlwēgemē la'wēnē ts!edāqa, yīxs laasnokwaē.
Wä, g'il'mēsē xēnlēla gāla k'lēs g'āx nā'nakūxs laē pex'idayā.
Wä, ā'misē la ētsē'stase'wēda hāāmats!a lē'wa mēemgwatē. Wä, 60
g'il'mēsē g'āx hōgwīlaxs laē k'lūs'ālila lāxa neqēwalilasa q!ēsq!a-
dzats!ēlaxa q!ēdzēdzowē t!ēqa. Wä, g'il'mēsē gwāla ts!ēlwaqāqēs
laas lāwelsē lāxa g'ōkwē. Wä, lā dōx'walelaxa yālē ētsē'stasō'xs
g'āxaē g'āx'alīasax sēx'wīdex'dē. Wä, lā ēdēla lāxa g'ōkwē qā's
lā nēnlēlaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65
sē'wa. Wä, hēx'ida'mēsē la ētsē'stasō'sa ēetsē'stelg'īsē ma'lōkwa.
Wä, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ēetsē'stelg'īsa: "Āems la ēts!ēltse'wa. Gēlag'a, g'ax'menu'x'u
'nenqema 'yālagēmsa k!wēlasē, qenu'x'u g'āxē ētsē'stōl," 'nēx'da'-
xwēq. Wä, hēx'ida'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qā's nēx'ūn- 70
dēs. Wä, g'il'mēsē gwālexs laē qāgēxa ētsē'stānemaq. Wä,

- 72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

- 1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men
 72 hē'mis g'ālag'iwa'yēda ma'lōkwē cetsē'stelg'isa. Wā, g'il'mēsē laēl-da'x^u lāxa tlēx'ilāsa k'wēladzats!ē g'ōkwa, laē 'nemāx'id 'nēk'a: "Wāg'a, dōqwa'lālā g'āx'Emg'a." Wā, g'il'mēsē laēlēda ts!edāqaxs,
 75 laē 'nāxwa'ma k'wēlē 'nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā'mēsēda ts!edāqē qāsa, qa's lā lāx'ūlil lāxa ōgwiwalilasa g'ōkwē, lāx l'āsali-lasa k'wēlē lāx āwāgawalilas lē'wa laqwāwalilē. Wā, hēx'ida'mēsē ōmpas lāx'ūlila, qa's wāxēxa nēnāgadē, qadenx'ēdēsēs q!emdemasēs xūnōkwē. Wā, hēx'ida'mēsē denx'ē-
 80 dēda k'wēlē. Wā, lā yex'widēda ts!edāqē. Wā, g'il'mēsē q!wē l'idēda denxelāxs laē k'waqēda ts!edāqaxēs ts!edāqwūtē. Wā, la'mē qāsowē ōmpas qaēs g'ōkūlōtē.

HUCKLEBERRY FEAST

- 1 Wā, g'il'mēsē gwālexs' laē hōgwīlēda ha'yasek'āla qa's lā k'te-nemg'alilaxēs gwatgūdzats!ēlē lōelq'wa; wā, hē'misa k'āk'ets!ēnaqē qa's g'āxē mex'āli-lēlas lāx gēm-xōtstolilāsēs gwatēlats!ēlē g'ōkwa. Wā, hē'misa l'ē'na. Wā, hē'mēda ts!edāqē g'ax āx'āli-lēlas, yixs
 5 lā'alēs lā'wūnemē ēkwaxēs gwatēlats!ēlē g'ōkwa. Wā, lāxāē lēp'lāli-lēlas lēlwa'yē qa k'wadzōltsēs gwatēlag'ilāxa gwādemē. Wā, g'il'mēsē gwā'āli-lēxs laē lē'lā-laxēs g'ōkūlōtē, qa g'āxēs gū-gwādemg'ēxa gwādemē. Wā, g'il'mēsē 'wiltōlsaxa g'ōkūlāxs g'āxāē aēdaaqa. Wā, laem g'āx lāg'aya grayōlē lāx 'nē'mē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
huckleberry feast, he says, | when he first invites the tribe, "I invite
you to | come and eat the huckleberries of Breakfast-Food-Giver."
Then he sends the two | young men to call again; and they say,
"We come to call you again | to eat the huckleberries of Breakfast-
Food-Giver;" for this name belongs to the huckleberry feast || when 15
they are given at a feast to many tribes. They have to call | four
times for a huckleberry feast. When | the people come in, the host
who gives the huckleberries at once gets ready, | and at the same
time the guests begin to sing the songs. | Then they put the huckle-
berries into the dishes, so that they are half full. || They take oil and 20
pour it over them, so that it is one | half huckleberries and one half
oil. After doing so, | they distribute the spoons; and when every
one has his spoon, they put the | huckleberry-dishes one each in
front of six men; | and after they have been put down, they || all eat 25
with their spoons, and they eat the huckleberries covered | with oil;
and they do not stop until they have eaten all the huckleberries | and
oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma'lōkwē hā'yā'fa. Wā, hē'mis wāldemsa gwatēla- 10
laxa gwādemaxs g'ālaē la lē'lāxēs g'ōkūlōtē: "Lē'lālenlōl, qa's
layōs gwatgūt lax Gamōlselas." Wā, lā 'yālaqasa ma'lōkwē hā'yā-
fa qa lās ētsē'sta. Wā, lā 'nēk'a: "La'menu'x" ētsē'staai qaens,
gwātgūdaslē Gamōlselas," qaxs hē'maē g'ēga'ya gwādemaxa lēgad-
gilē k'wēladzema lāxa q'lēmē lēlqwāla'ya. Wā, lāxaē mōp'e- 15
nē'sta ētse'stase'wēda gwatgūt'laxa gwādemē. Wā, g'il'mēsē g'āx
'wilaēlexs laē hēx'ida xwāna'idēda gwātēlalaxa gwādemē, yīxs
laūla' denxelasa k'wēlayalayowa gwātgūt'laxa gwādemē. Wā,
la'mē k'lats'lāasa gwādemē lāxa lōelq'wē, qa naengoyoxsdalēs.
Wā, lā āx'ēdxa l'lē'na, qa's k'lūng'īleyīndēs lāq. Wā, la'mē nāx- 20
saap'lēda gwādemē lē'wa l'lē'na. Wā, g'il'mēsē gwālexs laē ts'e-
wanaēdzema k'ākets'ēnaqē. Wā, g'il'mēsē wilxtōxs laē k'aēdze-
ma gwēgwatgūdat's lōelq'wa lāxa q'lēq'lōkwē bēbegwānem lāxa
'nā'nēmēxla lōq'wa. Wā, g'il'mēsē 'wīl'g'alīlexs laē hēx'idaem 25
'nā'wa 'yōs'itsēs k'āk'ets'ēnaqē, qa's gwatgūt'lēdēxa t!ep'egeli-
saxa l'lē'na gwādemā. Wā, āl'mēsē gwālexs laē 'wī'laxa gwādemē
lē'wa l'lē'na. Wā, g'il'mēsē 'wī'laqēxs laē hēx'idaem la 'wī'la hō-
qūwelsa.

VIBURNUM-BERRY FEAST

Wā, la'mēsen gwāgwēx'sex'idēl lāxa t!elsaxs laē t!elsēlēda 1
t!elyadāsa t!elsē, yīxs hē'maē mā'k'ilaxa l'lē'nag'ilāxa l'lē'nāxs 'wā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!ēnemē lēlqwālala^{ya}. Wā, hē^{mē} gwāsa
 t!ēlsa mēgwatēlāxa mēgwataxs sakwēlag!ilāēda q!ēnemē lēlqwāla-
 5 la^{ya}. Wā, hā^{staem} lex^{ts!}lōyo lāxa lēlōqūlilēxa māx^ēnoxwē
 lōqūlila lē^{wa} mēgwatē, lē^{wa} gwe^{yimē}, lē^{wa} l!ēxenē lōqūlil
 lēwa ts!āwē lōqūlila, lē^{wa} nānē, lē^{wa} ālanemē lōqūlila, lē^{wa}
 dēdēlāgēsēwē dzōnoq!wa lōqūlila; wā, hē^{mislēda} wāx^{sgemlilē}
 siseyōla. Wā, hā^{staem} ha^{maats!}lēxen lā lēlēqelase^{wa} lāxa
 10 āxnōgwadās lāxa nāl^{ne}mēmasasa ōgūxsemakwē lēlqwālala^{ya}.
 Wā, hē^{maaxs} laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda
 lēlēlāxa nāxwa lēlqwālala^{ya}. Wā, lā lē^{lālase}wa yisa t!ēlsēla-
 laxa t!ēlsē. Wā, g!il^{mēsē} lā g!älēda g!älē^{sta} lē^{lālaxs} g!āxaē
 mex^{alilēlayewa} t!ēt!elyats!ē lāxa gēmxōtstālilās t!ēx!ilāsa t!ēls-
 15 t!ayats!ēlē g!ōkwa; wā, hē^{misa} dēdēngwats!ē l!ē^{nāxs} q!ū-
 nālāē ma^{ltsema} dēdēngwats!ē l!ē^{nāxs} k!ūngēmaxsēsa neqasgēmē
 t!ēt!elyats!ēyē k!wēladzemasā begwānemē. Wā, hē^{misa} lōqūli-
 laxs hēmenālāē mowēxla lāxēs g!wēg!wēx!sdēmē. Wā, hēm
 mexesa l!āsānā^{yasa} t!ēlst!ayats!ēlē g!ōkwa. Wā, hē^{mislā} wī-
 20 ēla mexōlila lēlogūma alalilasa t!ēt!elyats!ē lē^{wa} dēdēngwats!ē
 l!ē^{na}; wā, hē^{misa} k!ēk!ayats!ē g!ūx hāx!hānēla lāx mēmexōli-
 lasasa lēlōgūmē, yixs lē^{maaxat!} lēpsē^{stalēkwa} g!ōkwasa lēlwa^{yē}
 qa k!ūdzedzewiltsōltsa t!ēlst!aslaxa t!ēlsē. Wā, g!il^{mēsē} wī-
 lāēlēda t!ēlst!aslaxs laē mōp!ēnē^{sta} ētsē^{stase}wa, lā hēx!idaem

they sing the great feasting-songs, and | all the members of the 25 numaym of the host sit down together. After | singing, the members of the numaym of the host get up. | The young men go out of the house and take hold of the four house-dishes, | which they bring in. They put them down all heading to the rear of the feasting-house. || They take hold of each corner of a berry-box and pour | the 30 viburnum-berries into the house-dishes. Then they go and | pour one box of berries into each of the house-dishes; and as soon as this has been done, | they take the small feasting-dishes and put them on the edge of the other berry-box. | They take a long-handled ladle and dip it into the berries. || When it is full, they empty it into each 35 one of the small dishes; | and when the viburnum-berries are in them, they put the dishes on the floor, just behind the | house-dishes. Generally they do not touch two of the berry-boxes, | and they give large spoons to the chiefs of the guests who have been invited to eat viburnum-berries. | When the berries have been put into the small dishes, they pour much || oil over them. They take a 40 long-handled ladle, dip it | into the oil, and fill it. Then they pour the oil over the berries in the house-dish. | They also take one ladleful of oil, which they | pour into each of the house-dishes. After this has been done, | the speaker of the host stands up and speaks. || He 45 asks the chiefs of all the tribes to take care | and to try to eat all the

denx'itsa 'wālayalayo men'lāla q!emdema. Wā, ā'mēsē k'lūsāla 25 'nāxwēda 'ne'mēmotasa t!elsēlāxa t!elsē. Wā, g'il'mēsē g'wāl denxelaxs laē q!wālēx'elilē 'ne'mēmotasa t!elsēlāxa t!elsē. Wā, la'mē hōqūwelsēda hū'yā'la, qa's lā dādebendxa mewēxla leloqūlila, qa's g'āxē mex'ālielēlas g'wēg'wēgemāla lāx ōgwiwalilasa t!elstlayats'lēlē g'ōkwa. Wā, la dādanōdxa t!elyats'lē, qa's lā gūqāsasa 30 t!elsē lāxa lōqūlilē. Wā, lāx'da'x'ūmē 'nāl'nemsgem t!elyats'lē gūqādzemas lāxa 'nāl'nemēxla leloqūlila. Wā, g'il'mēsē g'wālexs laē āx'ēdxa lelōgūmē qa's lā hāng'agents lāxa waōkwē t!ēt!elyats'lā. Wā, lā āx'ētse'wēda tsēxla, qa's lā tsēstanō lāxa t!elsē. Wā, lā 'nāl'nemēxla qōqūt'la lāxa 'nāl'nemēxla lelōgūma. 35 Wā, g'il'mēsē lā t!elts'lālaxa t!elsaxs laē mex'ālielēlayo lāx ālālilasa lelōqūlilē. Wā, la hēmenālaem k'lēs lābalaxa ma'ltsemē t!ēt!elyats'lā, qa's t!ēqūlāxa g'ig'egāma'yasēs t!elsēlag'ilaxa t!elsē. Wā, g'il'mēsē 'wiwelts!ewakwēda lelōgūmaxs laē klūnq!eqasa q!ēnemē l'lē'na lāq. Wā, lā āx'ēdex'da'x'xa 'wālasē tsēxla, qa's tsēx'ēdēs 40 lāxa l'lē'na, qa qōt'lesēxs laē gūq!eqas lāxa lōqūlilts'lāla t!elsa. Wā, laemxaē 'nāl'nemēxlēda tsēxla qōqūt'la lāxa l'lē'nāxs laē gūq!egem lāxa 'nāl'nemēxla lōqūlila. Wā, g'il'mēsē g'wālexs laē lāx'ūlilē elkwāsa t!elstlayasaxa t!elsē, qa's yāq!eg'a'lē. Wā, laem 'nēx' qa wēg'ēs yāl!ewila g'ig'egāma'yasa 'wi'welsgemakwē lelqwa- 45

- 47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries.
- 50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the
- 55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāg'uł
- 60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq"sōt!ēnox". | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!"
- 65 and they put it down before the Maāmtag'ila || and Gwawaēnox".

- 46 lala^ʼya, qa^ʼs gūnx^ʼidēl^ʼ wā^ʼwilaalxa t!Else g^ʼēts!āxa lōelqūlilē. Wā, lā lē^ʼlālaxa hā^ʼyāl^ʼāsēs^ʼ nē^ʼmēmōtē, qa lālag^ʼis k^ʼax^ʼdzamotsa lōelqūlilē lāxa mekwētema^ʼyasa t!Elst!as!axa t!elsē. Wā, hē^ʼmis la q!wag^ʼililatsa hā^ʼyāl^ʼa. Wā, laem^ʼ nāxwa xānemg^ʼalilēlaxēs
- 50 nāenx^ʼū^ʼnā^ʼyē, qaxs gwāq!elaē aōdze^ʼ!lālaq qō x!lpsēslax laqēxs laē wig^ʼelilaxa lōelqūlilē. Wā, g!l^ʼmēsē nāxwa la xāxenālaxs laē yāq!eg^ʼa!ēda nēmōkwē lāx q!ūlyak!ūga^ʼyas. Wā, la^ʼmē wāxaxa hā^ʼyāl^ʼa qa wēg^ʼis dādebendxa lōqūlilē. Wā, lā nāxwa dādebendēda hā^ʼyāl^ʼāq. Wā, lāxaē dēdag^ʼāga^ʼyēda waōkwaq. Wā, hē
- 55 mis la nēg^ʼatsa q!ūlyak!ūg^ʼayasēx ā^ʼmaē Ławila: "Wooyē!" Wā, lā nāxwa nēg^ʼabā^ʼya hā^ʼyāl^ʼa nēmādzaqwa: "Wooyē!". Wā, hēt!ala mōp!ēndzaqwa wooyēxaxs laē wēg^ʼililaxa lōqūlilē qa^ʼs lā hānx^ʼdzamōlilas lāxa mekūmā^ʼyasa lēlqwālala^ʼyēxa Mamalēleqāla, yixs Kwāg'ułāēda t!Elst!a^ʼyasaxa t!elsē. Wā, lā lasgemē q!ūlyak!ūga^ʼyas
- 60 hā^ʼyāl^ʼa, wā, g!l^ʼmēsē hānx^ʼdzamōlilema laē nēk^ʼa: "Lōqūlas Mamalēleqāla mā!taLES lō^ʼ Qwēq"sōt!ēnoxwē". Wā, lā ēt!ēd hēem gwēk^ʼlālaxs wooyēxaē, qa lōqūlās nēmgēsē lō^ʼ Ławēts!ēsaxs mā!taē lē^ʼwē lāxa nēmēxla lōqūlila. Wā, lā ēt!ētsa nēmēxla lōqūlila wooyēxaxs laē k^ʼax^ʼdzamōlilas lāx Maāmtag'ila
- 65 lō^ʼ Gwawaēnoxwē. Wā, lā ēt!ētsa elx!a^ʼyē wooyēxaxs laē k^ʼax^ʼ

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox^u and Hāxwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq^u!" They shout all at
the same time, "Woosq^u!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē^{wa} Hāxwāmisē. Wā, laem 66
ēwilg'alila lōlqūlilaxs laē ēnāxwā^{ma} hā'yā^{la} k'ik'ag'ililaxa lōel-
gūmē, qā^s lā k'ax'dzamōlilēlas lāxa maēmokwē bēbegwānema
lōxs q'lēq!alāēda waōkwaxa āwāwē lōelgūma. Wā, g'ilēmēsē
ēwilg'alilēxs laē lāx'ūlilē Elkwāsa t!elst!ayasaxa t!elsē, qā^s wāxēxa 70
t!elst!asLaxa t!elsē, qā wāg'ēs t!elst!as'ida. Wā, hēx'ida^{mēsa}
g'ig'egūma^{yasa} maēmaltsemakwē q!wāg'ilila lāxēs k'!ōts!ēna^{yē}
ēnaenx'ūnālaxēs naenx'ūna^{yē}, yīxs ā^{maē} x'ix'īgēlālaq lāxēs
k'lūdzēlasdē, qā^s lā k'lūsāgelilaxēs lōqūla t!ēt!elst!āla lōelqūli-
laxs laē ēyōs'itsēs k'ak'!ets!Enaqē, qaxs la^{mēx}·dē ts!ewanaē- 75
dzem lāq. Wā, lāxaēda bēbegūlida^{yas} ōgwaqa ēyos'itsēs k'āk'e-
ts!Enaqē lāxēs lōloqūlēda lōelgūmē. Wā, g'ilēmēsē ēyōs'ida, laas
yāq!eg'a^{lē} Elkwāsa t!elst!ayasaxa t!elsē. Wā, laem wāxaxēs
ēnē^{mēm}otē, qā q!ap!lēg'ililē, qā^s k!wamēlalē denxela. Wā,
hē^{mis} la L!āsg'ilil'ats xūnōkwasa t!elst!ayasaxa t!elsē. Wā, g'il- 80
ēmēsē denx'idē ēnē^{mēm}otasēxs laē yīx'widē ts!edāqē xūnōx^us.
Wā, g'ilēmēsē nexsemalila yīxwāxs laē woosq^u, ēnē^kēda t!elst!a-
saxa t!elsē. Wā, la^{mē} ēnemādzaqwa woōsqwaxa. Wā, hē^{mis} la
dāx'idaatsa ma'lōkwē māx'meg'il lōlēlālāsa t!elsēlāxa t!elsaxa
ēnā^fēnēmē āwā g'ilsg'il t!exlāla tsētsēxla, qā^s wēk'ilēqēxs laē 85
yāwas'id yex'widē. Wā, g'ilēmēsē g'wālexs laē qās'idex·da^xu,

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^sōt^lēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa's lä tsēx^ēid läxa k'lesēm lābał t!ēt!elyatslä. Wä, g'il^ēmēsē
 qōqūt!ēda tsēxlāxs laē qās^ēidēx^ēda^ēxwa, qa's lä lāxūmlilāxa
 g'igēgāma^ēyē ^ēnemōk^u grayōl läxa Mamalēleqāla; wä, lä ^ēnemōkwa
 90 g'āyolē läxa Qwēq^sōt^lēnoxwē. Wä, la ^ēnēx^ēda^ēxwa laē ts!ālas
 lāq: "Laēm xwot!ēdlōlē g'igāma^ēyē," ^ēnēk'ixs laē lāx^ēūlilēda tsēqa-
 se^ēwē, qa's dāx^ēidēxa tsēxlā, qa's nāx^ēidēx ^ēwāpalāsa t!elsē.
 Wä, g'il^ēmēsē hēlak^ē!esēxs laē qepts!ōtsēs ānēx^ēsāyē läxa lōqūli-
 laxs hē^ēmaē ālēs yāla yixwē xūnōkwasā t!elst!ayasaxa t!elsē.
 95 Wä, la^ēmē yāla hē gwēg'ilēda ma^ēlōkwē bēbegwānēmsa ma^ēlē tsē-
 tsēxlā. Wä, g'il^ēmēsē ^ēwil^ēlaxs laē gwāla. Wä, ā^ēmisē la hōqūwel-
 seks laē gwāla. Wä, g'il^ēmēsē la ^ēwil^ēewelsēda t!elst!asdāxa
 t!elsaxs laē k'ēk'aodalē ^ēnē^ēmēmōtasa t!elsilāxa t!elsēxa lōelqūlilē
 läxa xamāgemā^ēyē g'igēgāmēsa ^ēnāl^ēnēm^ēsgemakwē lēlqwālāla^ēya.
 100 Wä, lä āem ma^ēlts!eq lō^ē g'igāma^ēyasēs ma^ēltsēmakūlōtaq. Wä,
 g'il^ēmēsē ^ēwil^ēewelsēda lēlogūmaxs laē selt!ēda. Wä, lāem gwāla.

SALMON-BERRY FEAST

1 Wä,¹ g'il^ēmēsē g'āx ^ēwilg'alisa hāmsāx^ēdāxa q!ēmdzekwaxs, laē
^ēwil^ēlaēm la gūxts!ālas läxa dēdēngwats!ēmōtē, yixs ^ēnāl^ēnēmplē-
 naē sek^ē!asgema q!ēmdzegwats!ē naēng^ēoyāla dēdēngwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'lūm, together
 with the Sēnl'em; || and to the Lāyalalawa, together with the 15
 Laālax's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q!ōmoyâ'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q!EmdzeKwēlasōsa 'nemōkwē begwānema. Wā, gr'il'mēsē 'wī'laēlē
 hāmyānemasa ts'ēdāqē hē'lānemaxs laē hēx'idaem lāda Lē'lālāx 5
 g'ōkūlōtas, qaxs ā'maē t!ensēlayowēda q!EmdzeKwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūltalēlema L'ē'na, qa's g'āxē
 hā'nēla. Wā, wehnēsen 'nēx' qen ēdēlts!axstalē gwāgwēx's'āla
 laqēxs ā'maē lā naqemg'iltawilālax gwūyilālasasa t!elsēlāxs laē
 t!elst!asa lāxen g'ālē gwāgwēx's'ālasa lōqūlits!ōlēda t!elsē. Wā, 10
 lā hēemxat! gwēgilēda hēx'uts!ōdāxa q!EmdzeKwē, yixen dōgūlē
 lax'ada Kwāg'ulek'; yixs hāē gwēgilaxs hēx'laqwaaxa q!EmdzeKwē
 L'ē'naqēla. Wā, hēem gr'il k'āx'itsō'sēda Maāmtag'ila. Wā, lā
 ma'ita Lō' G'ēxsemē. Wā, lālasa Kūkwāk'lūmē ma'ita Lō' Sēnl'E-
 mē. Wā, lālasa Lāyalalawa ma'ita Lē'wa Laālax's'endayo lāxa 15
 'nāl'nemēxla lēlōqūlila, yixs hāē q!EmdzeKwīlanōkwa Q!ōmoyâ'ē
 Wā, lāxaē hēem gwēgilaxs hāē q!EmdzeKwīlanōkwa 'wālasē Kwā-
 g'ula, yixs 'nemimaēs gwayilālasē Lē'wa t!elsaxs hēx'uts!oyâē. Wā,
 lā hālēbida'wē ōgūx'ida'yās, yixs L'ē'naēda la tsēqelaxa gr'ig'igā-
 ma'yasa q!Eq!Emdzegwāxa q!EmdzeKwē. Wā, laem lāba lāxēq, 20
 qaxs k'leāsaē hānx'Lendaēnēq, qa L'ōbatsa q!EmdzeKwē. Wā,
 laxaē q!Eq!ēk'inē saaqaq lāx t!Eqag'ilase'wē. Wā, lawēs'la lāba.

CRABAPPLE FEAST

- 1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||
- 5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
- 10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water

15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the

20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

- 1 Wā, laem Lläyowē Lēgemasa q!ōlkwē tselxwaxs laē g'itslā lāxa tselwats!ē dengwats!emōta, yixs laē ts!āwūnx^ēēda. Wā, laem Lēgades tselx^usta, yixs hē^ēmaē ^ēnē^ēnak'ilqēxs tselxwa Lē^ēwa ^ēwāpē; lāg'ilas tselx^ustaxelase^ēwa.
- 5 Wā, la^ēmēsen gwāgwēx^salal laqēxs laē tselx^ustag'ilēda grīgāma^ēyē qaēda q!ēnemē lēlqwāla^ēya, yixs q!ūnālāē neqasgema tselx^ustaats! Lōx g'il^ēmaē lāwisa grīgāma^ēyaxs laē ma^ēltsemg'ōstōwa tsētselx^ustaats!ē, yixen ^ēnē^ēnak'ilaxs naenqaxsaxwaasa p!elxelasgema ^ēnemsgemē tselx^ustaats!ēxs k'ilxwase^ēwaē ^ēnemāx'is Lō^ē
- 10 neqasgem dzāk!ema laqēxs ^ēnemsgemaēda tselx^ustaats!ē. Wā, hēemxaāwis lax^usa t!elsaxs ^ēnemsgemaē t!elyats!ū, yix sēsek!asgenuts!āēda ^ēnemsgemē tselx^ustaats!ēxa koninats!ē k!ēwclx^usema. Wā, hē^ēmis wāyats!ōltsa begwilēda^ēyasa grīgīgāma^ēyē la^ēxwas.
- Wā, la^ēmēsen wāg'il gwāgwēx^salal laqēxs laē Lē^ēlalēda tselx^u-
- 15 stag'ilalaxa tselx^usta, yixs hē^ēmaē g'il āx^ēētsōsēs lōelqūlilē, qa g'āxēs mexes lāx L!āsanā^ēyasēs tselx^ustag'ilats!ē g'ōkwa. Wā, lāxaē ^ēyālaqasa ma^ēlōkwē hā^ēyā^ēfa g'ayōl lāxēs ^ēnē^ēmēmōtē, qa lās ānēqax leqwā, qa^ēs tselx^ustag'ilax'dema legwila. Wā, la^ēmē āx^ēēdxa xwēdek^ēwē xwāk'lūna, qa^ēs ānēgats!ēxa L!ēdzekwēda
- 20 hā^ēyā^ēfa. Wā, laem k!ēs hē ānēqaxa leqwēda L!ema^ēisē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āl!āsa maemk!āla, qaxs k!ēsaē ālalēs L!ēdze kwē. Wā, 21
k!ēst!a gā!axs g!āxaē aēdaaqamālaxa temg!ikwē L!ēdze kwā. Wā,
g!il!mēsē g!āx!alis lāx L!ema!isasa g!ōkwaxs laē lālālē !ne!mēmotasa
tselx!stag!ilalaxa tselx!sta, qas lā wāwig!alaxa ānēganemē L!ē-
dze kwā, qas lā wēx!wūsdēselaq lāxa L!ema!isē, qas lā w!x!ēlsaq 25
lax L!āsanā!yasa tselx!stag!ilats!ē g!ōkwā. Wā, g!il!mēsē !w!lōs-
dēsēxs laē L!ēlalēda ma!lōkwē lōxs mōkwaēda hā!yāl!a g!ayōl
lāx !ne!mēmotas. Wā, g!il!mēsē lā !w!lxtōlsaxa g!ōkūlāxs g!āxaē
aēdaaqa. Wā, la!mē hānōit!alilēlaxa tsētselx!staats!ē, qa g!āxēs
hāx!hānēl lāx gemxōtstāli!as āwēlēlās t!ex!lāsa tselx!tsawats!ēlē 30
g!ōkwā. Wā, g!il!em neqasgēma tsētselx!staats!āxs laē sek!asgēma
dendagwats!ē k!ūngēmaxsēs L!ē!na. Wā, hē!mis g!ax !w!l!a hāx!hā-
nēlē. Wā, hē!misa mewēxla āwā tsēqēla tsētsēxla g!āx q!lūlālēl
lāx āpsōstāli!asa t!ex!lā. Wā, g!il!mēsē !w!l!a la g!wāl!ēxs laē
wēg!ilēlēda hā!yāl!āxa temg!ikwē L!ēdze kwē leqwa, qas laqolilēxa 35
āwāgawalilasa tselx!tsawats!ēlē g!ōkwā. Wā, g!il!mēsē g!wāl!ēxs laē
x!iqostāwēs laqolilā!yaxs laē ētsē!sta. Wā, la!mē mōp!enē!staxs
g!āxaē !w!l!aēlēda tselx!tsax!laxa tselx!wē. Wā, g!il!mēsē !w!l!aē-
lēxs laē k!lūstāli! lāxēs k!wa!yēxa k!ēsē lēqwi!lāla. Wā, hēx!i-
da!mēsē lāyowa menats!ē lāq, qa denx!idēsēsa k!wēla!yāla q!em- 40
dema. Wā, la!mē hē g!il denx!idayōsē k!wēla!yāla q!emdēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq^usōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Nimkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq^usōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Nimkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāgrulaēda tselx'-
 stag'ilāxa tselxwē. Wā, g'il'mēsē q'ūlbē den'xēna'yasēxs laē
 denx'idēda Qwēq^usōt!ēnoxwasēs k!wēla'yālayo q!emdema. Wā,
 45 g'il'emxaāwisē q'ūlbē den'xēna'yasēxs laē denx'idēda 'nemgēsasēs
 k!wēla'yāla q!emdema. Wā, g'il'emxaāwisē q'ūlbē den'xēna'yasēxs
 laē denx'idēda Ławēts!ēsasēs k!wēla'yāla q!emdema. Wā, g'il'em-
 xaāwisē q'ūlbē den'xēna'yasēxs laē denx'idēda Maāmtag'ilāsēs
 k!wēla'yāla q!emdema. Wā, g'il'mēsē q'ūlbē q!emdemasēxs laē
 50 āx'ētse'wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa
 g'ōkwē, qa's g'āxē mex'ālilem gwēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgēmē tselx^ustaats!ē, qa's lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Lē'wa Qwēq^usōt!ēnoxwē.
 55 Wā, g'il'mēsē 'wilg'iltslāwēda tselx^ustaats!āxs laē hānwildzem
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yāf'a āx'ēdxa 'nems-
 gemē tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx^ustaats!ē lāx L!āsanā'yasa
 g'ōkwē. Wā, g'āxaēda hā'yāf'a, qa's āx'ēdēxa 'nemsgēmē
 60 tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
 lāxaē āx'ēdxa 'nemsgēmē tselx^ustaats!ā, qa's lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!a-
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa loelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēleqāla and Qwēq^usōt!ēnox^u. | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēleqāla and Qwēq^usōt!ēnox^u; | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēleqāla, for two tribes, for you and the
 Qwēq^usōt!ēnox^u. | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Nimkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Nimkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Ławēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa's tsēts!ālēsa tsēlx^usta lāq. Wā, la'mē 'nāxwaem naengo- 65
 yoxsdālaxa tsēlx^usta. Wā, lā k'!ēs 'nāxwa 'wilg'ēlts!āwēda tsētsēlx^u-
 staats!āxa tsēlx^usta. Wā, lā āxēlaxa 'nemsgēmē tsēlx^ustaats!ā. Wā,
 la'em k'!ēs lābalaq. Wā, lā āx'ēdxa mōsgēmē dēdengwats!ā, qa's
 k'lūngeqēs lāq. Wā, la'em nāxsaaplēda l!ē'na lē'wa tsēlx^usta
 laxa lōēlqūlits!āla lē'wa lēlōgūmts!āla. Wā, g'il'mēsē gwālēxs laē 70
 ts!ewanaēdzema k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wilxtōxs laē lāxū-
 lilē elkwasā tsēlx^ustag'ilāxa tsēlx^usta. Wā, la'mē k'āk'!eg'altsa 'ne-
 mēxla tsēlx^ustats!ā la lōqūlil lāxa Mamalēleqāla lē'wa Qwēq^usō-
 t!ēnoxwē. Wā, la'mēsa hā'yā!ē lāx 'wāx'sanōdza'yasa lōqūlil.
 Wā, lā mōp!ēna wooyēxaxs laē wēg'ililaq, qa's lā k'āx'dzamōlilas 75
 lāx nexdzamōlilasā Mamalēleqāla lē'wa Qwēq^usōt!ēnoxwē. Wā,
 g'il'mēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q!ūlyak!ūgēsā hā'yā-
 f'a: Lōqūlas Mamalēleqāla, ma'italts lō' Qwēq^usōt!ēnoxwē. Wā,
 la'ems hām'x'idlōl." Wā, lā aēdaaqēda hā'yā!ē, qa's lāxat!
 q!wāgāgendxa 'nemēxla lōqūlila. Wā, lāxē wooyēxa mōp!ēnaxs 80
 laē wig'ililaq. Wā, lā k'ax'dzamōlilas lāxa 'nemgēsē. Wā, laē 'nēk'ēda
 k'āk'!alēlg'isē: "Lōqūlālēs 'nemgēsē. La'ems hām'x'idlōl." Wā,
 lāxāē hēem gwēk'!ālax lōqūlāsā waōkwē g'ig'egāmēsa Ławēts!ēsē
 lē'wa Maāmtag'ila. Wā, g'il'mēsē 'wilg'alilēda mēwēxla lōēlqūlilēxs
 laē k'ak'ōqewasa tsētsēlx^ustaats!ē lāxēs lēlēlwīgēmē lāx g'ig'egā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, Lētegemlila. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lētegemlila, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a viburnum-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 ma'yasa ālōgūxsemakwē lēlqwālala'yaxa wāx^ēmē k' lēs q' lēq' lēts' lāxa
tselx^usta, yīxs hē'maē āwelx'isilase^ēwēda tsētselx^ustag'ilaēnoxwē lū
lēlogwatsa tsētselx^ustaats'lē. Wā, g'a^ēmēs wāldemsa k'ak' lalēlg'isaxs
lēa hāngemlilema tselx^ustaats'lē lāxa g'igāma^ēyē: "Lōqūlālēs Lētegem-
90 lila. Yū'men lāxūmx'itsewoī lāl g'igāmē." (La'men āem lēk'āne-
max Lētegemlilasē qeus lēqelase^ēwa, qa āwelg'iltisilēx gwēk' lālasasa
k'ak' lalēlg'isē lēloqūlile, lē'wa tsētselx^ustaats'lē.) Wā, g'il^ēmēsē 'wil-
galilexs, laē āx'ētse^ēwēda tsētselx^ustats'lāla lōelgūma, qa'slā k'ax'dza-
mōlilelayō lāxa bugūlida'yasa g'ig'egāma^ēyē. Wā, g'il^ēmēsē 'wilxtōxs
95 laē 'yōs'itsēs k'āk'ets'lēnaqē. Wā, la'mē tsettselx^ustaagūx'ida. Wā,
la'mē ālax'īd lēqwēlax'īdēda hā'yal'āsa L'ēdzekwēleqwa, qa ōdzēlqē-
lēsa tsētselx^ustaagwāxa tselx^usta. Wā, g'il^ēmēsē ālax'īd la x'ix'ē-
dēda k'wēlasdema legwilexs laē lāx'ūlilēda elkwē, q'a's Lē'lālēxēs
'ne'mēmōtē, qa g'āxēs q'lap'lēg'īlil lāxa māx'stālilās āwilelēsa tse-
100 tselx^ustag'aats'lē g'ōkwa. Wā, la'mē wāxaq qa wēg'is k'wāmilāla
denx'ētsa āltsemē k'wēlafyāla q'lemdema, qaxs q'lemdadēg'ilaēda
tselx^ustāxs k'wēladzemaē hē gwēx'sa L'ē'nag'ila lē'wa t'elstag'ilāxa
t'elsē. Wā, la'mēsē 'wiēla q'lwāgalila lāxēs k'īlx'alaēna^ēyē. Wā, la'mē
lēx'aem k' lēs lā max'meg'ilē lēlēlālasā tselx^ustag'ilāxa tselx^usta.
5 Wā, hē'misē ts'edāqē xūnōx'sa tselx^ustag'ilāxa tselx^usta, qaxs hē'maē
yīxwālē. Wā, la'mē denx'itsa k'wāmilālayowē āltsem q'lemdema.
Wā, hēx'ida'mēsē lā lōit'lālēlēda ts'edāqē xūnōx's, q'a's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
their shoulders | each a long-handled ladle. They separate in twos
as they dance, || two on each side of the woman. The four men do 10
not | dance long. Then they leave the woman, who is still dancing. |
Two men go to the box containing the crabapples, | dip the long-
handled ladle into it, and the other two men dip theirs | into the oil.
Then the two go and give it to drink to || the chiefs who have given a 15
crabapple feast before; and the two others give | the oil to the chiefs
who have given an oil feast before; and this is | what they say, stand-
ing before the one | who is going to be given to drink, "Now, chief, |
draw this in!" Then the chief stands up, | takes hold of each end of
the ladle, and drinks; and when he has had enough, || he pours 20
what is left over into the house-dish. As soon as the crabapples are
nearly | gone, the two men dip up the whole of what is left, | and
two other men do the same | with the oil. The woman is still
dancing; and then | the four men who are giving to the chiefs to
drink (for that is the name of the work that they are doing) || dance. 25
They do not dance very long before they pour the contents of the
two | long-handled ladles with crabapples and with oil into the |
fire; and after they have done this, the guests | shout, "Woosqu!"
That is as though | they would say, "The food that we are eating is

Wä, ä'mēsē elx'laxa mōkwē bēbegwānem wīwēx'seyap'alaxa 8
 'nāl'nēmēxlā tsēxlaxs laē 'wax'sē'sta, qā's lā ōgwaqa yīx'wid lāx
 'wāx'salidasa ts!edāqē yīxwa. .. + .. Wä, k'lestlē gēg'ilil 10
 men woman men
 yīxwēda mōkwē bēbegwānemxs laē bāsa ts!edāqaxs yālx'sā'maē
 yīxwa. Wä, la'mēda ma'lōkwē bēbegwānem lāxa tselx'staats!ē, qā's
 lā tsēx'ēitsēs tsēxlā lāq. Wä, laxaēda ma'lōkwē bēbegwānem tsēx'ēid
 lāxa L!ē'na. Wä, la'mē lāl nāqamaslēda ma'lōkwasā tselx'sta lāxa
 tsētselex'stag'ilaēnoxwē g'īg'egāma'yā. Wä, lāda ma'lōkwē nāqamast- 15
 tsa L!ē'na laxa l!ēL!ē'nag'ilaēnoxwē g'īg'egāma'yā. Wä, g'a'mēs
 wāldemsēxs laē lāxūmālixēs nāqamatsōlē: "Wä, g'īgāma'yē,
 laems xūt!ēdlōL." Wä, hēx'ida'mēsē lāx'ūlilēda g'īgāma'yē, qā's
 dādēbendēxa tsēxlā qā's nāx'idelaq. Wä, gr'il'mēsē hēlak'!esexs
 laē āem gūqeyintsēs ānēx'sāyē lāxēs lōqūla. Wä, gr'il'mēsē elāq 20
 'wīlēda tselx'stāxs laē 'wīla tsēx'ēidēda ma'lōkwē bēbegwānem
 lāxa tselx'sta. Wä, lāxaē hēem gwēx'ēdēda ma'lōkwē bēbegwā-
 nem lāxa L!ē'na, yīxs hē'maē āfēs yīxwēda ts!edāq. Wä, lāx'da-
 'xwa mōkwē bēbegwanemxa t!ēqūlg'isē, qaxs hē'maē lēgemse ēaxē-
 na'yas, yīx'wida. Wä, k'lestlē gēg'ililexs laē güxlentsa mālexla 25
 tsētselex'statš!āla tsēxlā lē'wa mālexla l!ēL!ē'nats!āla tsēxlā lāxa
 legwilē. Wä, g'il'mēsē gwāl hē gwēx'ēdexs laē 'nemādzaqwa ha-
 sela 'nek'ēda tsetselex'stag'ūxa tselx'sta woosqu. Wä, la'mē 'nemā-
 x'is lō'ē 'nek'ēda tsetselex'stag'ūxs ēxp!ase'waē lāxēs hā'maēna'yē.

- 30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

- 30 Wä, g'il'mēsē q!wēl'idēda k!wamēlala denxelāxs laē gwāl tse-tselx'stagēda k!wēlē. Wä, la'mē yaēq!Ent!alēda āyilkwasa 'wā-'wax'sawä. Wä, g'il'mēsē q!wēl'idēxs laē hōqūwelsa. Wä, la'mē k'aōdalayowē lēloqūläsa k!wēldē yis 'ne'mēmōtas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wä, hē'maxs lōmax'idaē 'nēk'ēda g'igāma'yē, qa's ts!Endeg'imē 'wālas k!wēlasa, wä, lä k'ilx'widxa q!lēnemē tsētselx'staats!ä lē-'wa q!ēx'sayōkwē t!eqa. Wä, hē'mislēda L!ē'na. Wä, g'il'mēsē 'wi'la lāleqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'!ē
5 ts!ōxūg'indeq. Wä, g'il'mēsē ēg'ig'axs laē lēlēlēlaq lāxēs g'ōkwē. Wä, lä genemas x'ōx'widxēs t!ēt!eqaats!ē xāxexatsema, yixs 'nāl-'nempl'ēnaē sek'lāsgēma lōx lāl'maax ma'lgūnāltsema t!ēt!egats!ē xūxexatsema, yixs q!lēnemaē dādek'asasa g'igāma'ya qa's k'ilōmq. Wä, hē'mis lä āxwūlts!ālasōsa ts!ēdūqē, qa's lä pelx'atexselas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgēma t!egats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wi'la lū pāgēxdze-kwa xwāxūxwagūmasa t!eqāxs laē ha'yālaax hā'yāfās 'ne'mēmō-tasēs lū'wūnemē, qa lās tsāx q!lēnema 'we'wap!ēma. Wä, lāx'da-'xwē 'nūx'ēma hā'yāf'a 'wi'wax'sgemxa naengats!ūx laē tsā, qa's
15 g'āxē gūx'ālexselas lāxa pēpegwats!āxa t!eqa xwāxūxwagūma. Wä, g'il'mēsē t!ēpeya 'na'xwēda t!eqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. | He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

gwaēlxa 'nāla Lē'wa 'nemxsa gānola pēx^ustalilēda t!eqa, qaxs lē'maē 17
k!wēlasla g'igāma'yas lāxa q!ēnemē lēlqwālalēxa lāla 'nāx'idēlxa
gaāla. Wā, ā'misē 'nāxwaem g'ax g'wāx'gūlilēda lēlōqūlilē Lē'wa
lēlōgūmē Lē'wa k'āk'ets!ēnaqē lāx g'ōkwās. Wā, hē'misa Lē- 20
dzekwē lēqwa. laemxāc gwālala gēg'ustālukwa lāx āwāgawali-
fasa g'ōkwē. Wā, g'il'mēsē 'nāxwa g'wāx'gūlilēxs laē x'ōs'id' 'wīla.
Wā, g'il'mēsē dzaqwa xs laē lēlts!ōdēda g'igāma'yaxēs 'ne'mēmōtē,
qa g'āxēs 'wīlaēlēla. Wā, g'il'mēsē 'wīlaēlēxs laē ha'yāl!ōlēda
g'igāma'yaq, qa 'nāxwa'mēs gwālala, qa's g'ōx'wīdēlaxeq, qō k'il- 25
xasōlaxsēs lē'lānemlē. Wā, laēm nēx'ēalilelas gwālaasasēs nā-
qa'yē lāxēs 'ne'mēmōtē. Wā, la'mē Lēlēqelaxa yāq!ent!ālila
qaēda lēlōqūlilē. Wā, hē'mis yāq!ent!ālila qaēda lēlōqūlilē xwā-
xūxwagūma. Wā, hē'mis lā hēlatsēxa nāgadē, qa denx'ēdēsēs
men'la'layā k!wēla'yāla q!ēmdema. Wā, hēx'ida'mēsē denx'ē- 30
dēda nāgadāsēs q!ēmdemg'īts!āla. Wā, la'mē q!ēmdēla. Wā,
g'il'mēsē q!ēda 'nāxwa k!wēk!wanōlemēx āyasa q!ēmdē-
maxs laē 'nāxwa'ma bēbegwānemē qāyasentsēs 'nēnk!lēga'yē
qa's lā wāldemk'!indayōxa q!ēmdemē, Lē'wis wūlēlē wāt-
dems āpsēk!ēsasa 'wālaslē k!wēlasa g'igāma'yē. Wā, g'il'mēsē 35
q!āxa q!ēmdemaxs laē 'yālaqēda g'igāma'yasa hā'yā'fa, qa lās
lēlēk!ūsaxa lā gānula lāxa 'nāxwa lēlqwālala'ya lāqēxs bāxūsāē.
Wā, hēx'ida'mēsē lāda q!ēmāla hā'yā'fa, qa's lā 'wā'wīlxtewa

40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

Lēqelax lēlegemasa ēnāxwa bēbegwānem lāxa ēnālēmmsgemsē
40 g'ig'ōkwa. Wā, g'il ēnāxwaēmēsē ēwiltōdex lēlegemasa g'ōkwa-x'ila lāxa ēnemsgemsē g'ōkūxs laē ēnēk' ēnemādzaqwēda hā'yāl'a, qa Pōlelasā. Wā, lā hōqūwēsa, qas lā lāxa āpsūlasē g'ōkwa. Wā, lāxaē ēnēk'ōda ēnemōkwē lāxa hā'yāl'a lēlālēlg'isa: "Lā'menu'x" lēlālōlai'," lēxēdex lēgemasa begwānem. Wā, hēx'sāēmēsē
45 g'wēk'lāxax lēlālāē. Wā, g'ilēmēsē lāxtōlsaxa g'ōkūlāxs laē ēnāxwa gwēl'ida qas lā nā'nak' lāxēs g'ig'ōkwē. Wā, laēmē ēnāxwaem gax'staēla lēlqwālala'yē, yixa k'lēsē q'lālelax nāqayasa g'igā-ma'yē, qaxs k'ilemaēda malaqela t'leqa lē'wa tselx'sta. Wā, hē'mēsēlēda l'ē'nāxs q'lēnemaē, yixs ts'enk'lūlemaē. Wā, hē'mis
50 lālācēlayōsa ēnāxwa g'ig'egāma'yē lō'mēs begūlida'yē. Wā, lāxaē k'lēas gwēx'idaas k'lēs la k'lwēla gwāq'elaē q'emgilayōs ēnemēmōtasa k'lwēlaslē. Wā, laēmē gag'ostāwēda k'lwēlaslē, qas lā xamē-l'esela gwāxēs ēnemēmōtē qa g'āxēs tāgwēkwa lāx g'ōkwas. Wā, g'ilēmēsē gwālexs laē q'lwālx'id ēwila. Wā, laēmē ts'lōts'le-
55 ts'lelemakwa tsētsats'ēxsilalaxa tsēxla, yixs mōkwaē. Wā, lāēmē hēlwēsemakwa. Wā, hē'misa g'igāma'yē, yixa k'lwēlaslē, yixs g'il'maē yāgūnōlistxa lāqwa. Wā, lāxaē ts'lōts'lelemda. Wā, laemxaē hēlwēsemakwa. Wā, hē'misla elkwaēs hēemxaē gwālē q'lwālx'a'yas. Wā, lālē ēnāxwaem q'lwālenkwē ēnemēmōtas.

done. Now all the members of the numaym are dressed; || and after 60
 this, they send out four men to go and call again, | for the first
 calling of the tribes has been given the night before. | As soon as the
 messengers come back, they take a paddle and | stir with it the
 soaked salal-berries; and as soon as all the water | has been soaked
 into the salal-berries, they are mushy. Then the four men take ||
 long-handled ladles and dip them | into the crabapples, and pour 65
 these on the soaked salal-berries. | They do not stop until all the
 crabapples have been put on the salal-berries. Then | they take the
 house-dishes and put them down heading | towards the rear of the
 house, and they stir the || salal-berries mixed with crabapples. When 70
 they are mixed, they | dip them out with their ladles from their
 small canoe into the house-dishes. Then they put them into the |
 house-dishes. When these are half full, there is enough in them; |
 and after they have done so, they take small dishes and put them
 down at | one side of the door. After doing so, they go again calling
 (the guests); || and when the people come who have been called, the 75
 speaker of the host stands up | and calls out to those who are coming
 in, and assigns to them their seats. Then he | says, "Walk
 on, chief, to your seat that belongs to your position!" | Every
 man knows his seat, | and they go right to it and sit down. As
 soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g'il'mēsē gwā'falila laas 'yālagēmeda mōkwē, qa's lä ētsē'sta, 60
 qa laēnē'ma'las lēl'elk'lūsasēwēda lēlqwālala'yaxa gānūlē. Wä,
 g'il'mēsē g'āx aēdaaqēda ētsē'stāxs laē āx'ēdxa sē'wayowē, qa
 xwētega'yēs lāxa pēq'lūg'ililē t!eqa, yixs laē 'wi'welaqēda 'wāpē
 lāxa t!eqa. Wä, hē'mis lāg'ilas la genk'ē. Wä, lä āx'ēdēda
 tsētsatsēxsēl'g'isē mōk' bēbegwānemaxēs tsētsēxlā, qa's tsēx'ī- 65
 dēs lāxa tselx'usta, qa's lä gūq!eqas lāxa pēgekwē t!eqa. Wä,
 āl'mēsē gwālexs laē 'wi'welaqēda tselx'usta lāxa t!eqa. Wä, lāxaē
 āx'ēdxa lēloqūlilē, qa's g'axē mex'ālifelas. Wä, la'mē gwēgwē-
 g'emli' lāxa ōgwīwalilasa g'ōkwē. Wä, lāx'da'xwē xwētelgendxa
 mālaqēla t!eqa lē'wa tselx'usta. Wä, g'il'mēsē lelgoxs laē tsē- 70
 x'itsēs tsētsēxlā xwāxūxwagūmē lōqūlila, qa's lä tseyāselas lāxa
 lēlōqūlilē. Wä, g'il'mēsē naengoyoxsdālaxs laē hā'yālat'slā. Wä,
 g'il'mēsē gwālexs laē āx'ēdxa lēlōgūmē, qa g'āxēs mex'ēl lāxa
 āpsōstālilasa t!ex'ila. Wä, g'il'mēsē gwālexs laē ēt'lēd ētsē'sta.
 Wä, g'il'mēsē g'āxē ētsē'stānemas laē lāx'ūlila elkwāsa k!wēlasē, 75
 qa's q!āx'sidza'yēx hōgwīlelaēna'yasa bēbegwānemē. Wä, hēem
 'nēg'atsō: "Qāsak'as g'īgāma'yā lāxs g'īgilasaōs k!wa'ya g'īgā-
 ma'ya." Wä, lä 'nāxwa'ma bēbegwānemē q!ālaxēs k!wa'yē.
 Wä, la'mē hē'nākūlaem lāq, qa's lä k!wāgalil lāq. Wä, g'il'mēsē
 'wi'laēlexs laē hēx'idaem xemsasōsa menats'lē lāxa mēkūmā'ya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx^ēdēsēs k!wēlayalayewē q!emdemā. Wā,
laemlās 'nāxwa q!āla^x lāxtōdalaēnā'yasa menats!ē lāx gwālilēla-
ēnā'yas 'wāxasgemagwasasa lēlqwālala'yē, yīxs 'nāxwa'maē k!wēl-
g'a! denx^ēētsēs k!wēk!wēla'yāla q!emq!emdemā. Wā, g'il'mēsē
85 'wīlā k!wēl'g'a!ēxs laē āx^ētse'wēda menats!ē, qa's lā xemstoli'em
lāx āpsōstāhīlāsa t!ex'īla. Wā, la'mēsē hēx'idaem k'āx'idayowēda
lēlōqūlilē. Wā, g'il'mēsē 'wīlaxs laē lelemg'ililema lēlōqūlilē xwā-
xūxwagūma, qa's lā k'ax'dzamōlilem laxa k!wēlēselāxa mālaqela
t!eqa lē'wa tselx^usta, qaxs hē'maē āwelx'isālayosēda lēlōqūlilē
90 xwāxūxwagūma. Wā, hē'mē la lēqelase'wē lēgemasa k!wēlē-
selā. Wā, hē'mis la lemqlālag'ililats yāq!ent!ālaē. Wā, g'il'mēsē
'wīl'galilexs laē k'āx'idayowēda lēlōgūmē lāxa begūlida'yasa g'ig'e-
gāma'yē. Wā, g'il'mēsē 'wīl'galilexs laē 'yōs'ida, qaxs la'mēx'dē
ts!ewanaēdzema k'ak'ets!ēnaqē. Wā, la'mē lax'ūlilēda elkwē.
95 Wā, la'mē lē'lāla^xēs 'ne'mēmōtē qa q!ap!ēg'ililēs qa wāg'ēs k!wa-
mēl'g'a! denx^ēeda.

Hēxōlēn l!ēlēwēsē'wa l!ē'nāxs la'mēx'dē k!lūnx'idayō lāxa mā-
laqelats!ālāxa t!eqa lē'wa tselx^usta lēlōqūlila. Wā, g'il'mēsē
doqālēda nāgādāxs g'āxaē lālt!alilē ts!edāqē xūnōx'sa k!wēlasē
100 dāk!ōlts!ānaxa l!āqwa. Wā, g'il'mēsē 'nāxwa denx^ēdē 'ne'mē-
motas ōmpasa ts!edāqaxs, laē yīx'wīda. Wā, la'mē ēk'laxsda-
lēda l!āqwa^xs dālaasēs hēk!ōts!āna'yē lūq. Wā, hē'mis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx'ült!alilatsa mōkwē bēbegwānem wīwix'seyap!ālaxa lōpemts!ā- 3
wē tsētsēxla, qa's yix'widē lāx 'wāx'sagawalilasa ts!edāqaxs
yix'wāē. Wā, la'mē maēma'lōkwa bēbegwānemē lāx 'wāx'sagawa- 5
lilas. Wā, k'lestlē gēgilil yix'wēda mōkwē bēbegwānemxs laē
ālē'sta lāx hāx'hānī'lasasa dēdengwatslē, qa's lā 'nāxwaxs mōkwāē
tsē'stasēs tsētsēxla lāxa Llē'na. Wā, lā ālak'lāla tsētseḡūlaxs laē
qās'idēda ts!ēts!aoqūlxlālaxa Llē'nāxs laē tsēqelilax g'ig'egāma'yē.
Wā, hēx'ida'mēsē lāxūng'ililēda g'ig'egāma'yē, qa's dādebendēxa 10
tsētsawēk'ilāxa Llē'na tsēxla. Wā, hē'mis la 'nēg'atsa tsatsēxsilēlg'isē
begwānema: "Wā, g'igāma'yā, laem xumt!ēdLōlai'," lēx'edex lē-
gēmas. Wā, la'mē ālax'id nāx'idēda nēnaqlēnoxwaxa Llē'na. Wā,
g'il'mēsē wāyats!āla nāqēda waōkwē g'ig'egāma'ya laē āem hām-
g'āgendxa tsētsawēk'ilāxa Llē'na tsēxla, qa's lā gūqeyints 15
lāxēs lōqūla. Wā, la'mē hēx'sāem gwēgilaxs wāx'maē lālāl
q!wēl'idēda k!wame'lāla dēnxela. Wā, g'il'mēsē lāg'aa tseq'lēna-
'yasēsa Llē'na lāxa hāyōtasa k!wēlasasa mālaqela t!eqa lē'wa
tselx'stāxs laē ālax'id la qōt!amasxa tsēxlāsa Llē'na. Wā, lā
ēātsilaxs laē gūyōlēla lāx k!waē'lasas, qa tsawēk'ilēsa Llē'na. 20
Wā, lā ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē'mis lā tsawēx'ēale-
latsa Llē'na lāxa g'igāma'yaxs k!waēlaē. Wā, hē'mis la lāx'ūli-
'latsē, qa's yāq'eg'a'lē. Wā, la'mē 'yālaqasa g'ayōlē lāx 'nē'mē-
mōtas, qa lās gēmxaxa lāk'lendē p!elxelasgēma lōxs ma'lp!enya-
gaē. Wā, lā hēx'ida'mēsē la hōqūwelsē 'nē'mēmōtas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the
one who handles the ladles | returns with it. Then he tells his
numaym to take care not | to let their fire be put out by the fire of the
rival chief; and while he says this, he pours into the fire | the oil
(that was to have been drunk); and then he says to the fire, "Now, ||
30 spirit of the fire, open your mouth, son, so that you get enough to
eat!" |

Then those who went out to get the blankets come in, | and then
the members of the numaym of the rival chief each takes hold of
an end of the | blankets and spread them over the fire of the host. |
35 Now they put it out, and then the host goes and takes more || salal-
berries and crabapples, and the copper which his daughter was car-
rying | when she was dancing, and he pushes it under the feast-fire. |
At the same time the four young men who handle the ladles dip them
into the oil; and when they are | full, they pour the oil into the
fire; | and then those who try to put out the fire run away on account
40 of the heat, for || the oil and the blankets are burning together; and
then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the
fire with seven canoes, | and he had the oil poured on his face by the
great host of the Ławēts!ēs. Besides, | he put on four hundred
45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ēnats!āla tsēx!ā. Wā, āmēsēda tsatsēxsilelg'isē
g'āx aēdaaqas. Wā, laēmē ha'yā!lōlaxēs 'neēmēmōtē, qa k'!ēsēs
k'!ilx'īdē legwīlasēs g'īgāma'yē. Āmē 'nēk'ixs laē gūxlentsa
L!ēna lāxa legwīlē. Wā, hē'mis la 'nēg'atsēxa legwīlē: "Wā,
30 k'!wax!lālā, āqālāla, wisā, qa's pōlelaōs."

Wā, g'āxēmē hōgwīlelēda lāx'dē gēmxa p!elxelasgemē. Wā,
hēx'idaēmēsē g'āg'alap!ē 'neēmēmōtasa g'ēqēm'īdē dādenxaxa
p!elxelasgemē, qa's lā leplālas lāxa k'!wēlasdema legwīla. Wā,
laem k'!ilxāq. Wā, hē'mis la āx'ēdaatsa k'!wēlasasa mālaqelā
35 t!eqa lē'wa tselx'ustāxa L!āqwa, yīx daax'ūdasēs xūnōkwaxs
g'āxēx'dē yīxwa, qa's lāyabōdēs lāxēs k'!wēlasdema legwīla; wā,
lāda mōkwē tsētsaxsilelg'is tsēx'īd lāxa L!ēna. Wā, lā 'nāxwa
qōqūt!axs laē 'nemāx'īd gūxlents lāxa k'!wēlasdema legwīla.
Wā, hē'mis la yāwas'īd bāwatsa k'!ilxāxa L!ēsalāsa legwīlē, qaxs
40 laē x'ix'aqūwēda L!ēna lē'wa p!elxelasgemē. Wā, hē'mis la
gūqelgendaatsa k'!wēlasē g'īgāmēsa L!ēna lāxēs hāyōtē.

Yīx Nōlisdē lāx 'yīlīsē laē k'!ilxasa ālēbōts!aqē xwāxwāk!ūnaxs
laē gūqemtsōsa L!ēnāsa 'wālasē k'!wēlatsa Ławēts!ēsē. Wā, hē-
'misa mōp!enyagē p!elxelasgema; wā hē'misa g'ōkwax hālsela-
45 'maē k'!ēs 'nāxwaem xūmt!ēdēs sāla. Wā, hē'men dōgūl āla k'!il-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Lawēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

x'ēdāmasxa k!wēlasdema legwīla. Wā, lā ma!p!enyaga'mē p!el- 46
xelasgemasa k!wēlasē Lāwēts!ēsa; wā, hē'misa sek!ats!aqē xwā-
xwāk!ūna; wā hē'mislēda L!āL!agūmē. Wā, hēem ālak!āla
'yax'sem gwēg'ilatsa g'ig'egāma'yē, yixs ālak!ālaē laelwis'ida. Wā,
hē'mis la 'nāxwaem la k!wēk!ūmelx'idaatsa lēlōqūlilē. 50

Wā, g'il'mēsē gwā!exs laē hōqūwelsa. Wā, la'mē 'nāxwaem
la LEqē āwīnagwīlasa g'ōkwasa L!ē'na. Wā, ā'mise la 'wī'la la
k'aōdalē 'ne'mēmotasa k!wēlasaxa lēlōqūlilē LE'wa lēlōqela xwā-
xūxwagūm lāx k'ik'āk'elaq. Wā, g'il'mēsē 'wī'lawelsexs laē gwāla.
Wā, la'mē gwā! lāxēq. 55

FEAST OF QŌT!XOLĒ

Wā, la'mēs ts!āwūnx'īdēxs laē 'nēnk!ēx'īdēda qōdadāsa qŏt!- 1
xolē, qa's wāg'ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la'mēsē 'yālaqasa hā'yā!fa g'ayōl lāxēs 'ne'mēmotē, qa lās
Lē'lāla. Wā, g'il'mēsē lāxs laē hēx'īda'mē g'enemas āx'ēdxēs lōel-
q!wē, qa's g'āxē mex'alilēlaq lāxēs k!waēlasē LE'wis k'āk'ets!ē- 5
naqē LE'wa q!oyaakwē k'ādzekwa qa's dēdeg'ig'anōxēs lōelq!wē
LE'wa k'āk'ets!ēnaqē. Wā, la'mē dēdeg'ig'as lāq, yixs lāalēs lā-
'wūnemē ēkwaxa āwī'stalīlasēs g'ōkwē. Wā, lāxaē LEp!alilēlaxa
lēl'wa'yē, qa k!wādzewēsōlts Lē'lānemlas. Wā, hē'misa L!agwa-
ts!ē qŏt!xolē lāwatsāxs g'āxaē hānstōlīlas lāx gemxōtsālīlas t!ēx'ī- 10
lās g'ōkwās. Wā, g'il'mēsē mōp!enē'stēda hā'yā!fa la ētsē'staxs

12 times, | the guests come in; and when they are in, they sing | an
ordinary song, not a feast-song. | After having sung four songs, the
15 young men take the dishes and || put into them the oil and berries.
They do not put much in, | because it is difficult to eat and to
swallow. Therefore | they put a little into the dishes. After this
has been done, they put them down, one dish in front of each |
four men. At the same time when they put down the dishes, | the
20 spoons are distributed; and when everything has been placed, || the
guests begin to eat the oil and berries. They never | eat it all,
because it is hard work to eat it. When they | have finished, they
go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief *ᵘmāxūyalidzē*
gets married at once when *K'!ēdēlēlak^u* | comes out of the place
where she has been sitting still. As soon as the princess is married,
she | has the name *mōdzīt* (Keeping-up-the-Blanket), if she becomes
the *mōdzīt* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a
common man. | Then she is never called *mōdzīt* as wife (of the com-
- 12 *g'āxaē ᵘwīlaēlē Lē!ānemē. Wā, g'il'mēsē ᵘwilaēlēxs laē denx'i-*
dēda k!wēlasa q!ēmdēmēxa k!ēsē k!wēlayalayo q!ēmdēma. Wā,
g'il'mēsē mōsgēmōdexs laē āx'ēdēda hū'yā!āxa lōelq!wē, qaxs lā
15 *tsēts!ālasa L!ākwē qōt!xolē lāq. Wā, lā k!ēs q!ēq!ets!ā, qaxs ālaē*
lāxūml lāx qōtqwattse^{wa} L!ākwē qōt!xolā. Wā, hē'mis lāg'ila hō-
lāts!āwēda lōelq!wē. Wā, g'il'mēsē gwālēxs laē k'āgēmīlēlas lāxa
maēmōkwē bēbegwānēma. Wā, lā ᵘnemālag'ilila k'āsa lōelq!wē
lē^{wa} k'āk'ets!ēnaqaxs laē ts!ēwanaēdzēma. Wā, g'il'mēsē ᵘwī-
20 *galīlēxs laē qōtqwat!ēdex^{da}x^u L!ākwē qōt!xolā. Wā, lā k!ēts!ē-*
nox^u ᵘwīlase^{wa}, qaxs ālaē lāxūml lāx hū'mā'yē. Wā, g'il'mēsē
gwālēxs laē hōqūwēsa. Wā, la^{mē} gwāl lāxēq.

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Wā, lā q!ūnāla hēx'īdaēm qādzēlase^{wē} k!ē-
dēlasa g'īgāma^{yē} ᵘmāxūyalidzē, yīxa lalōsēla k!ēdēlētsē K!ēdē-
lēlakwē. Wā, g'il'mēsē qādzēlase^{wē}da k!ēdēlē laē hēx'īdaēm
lēgades mōdzēlē yīxs ālak!ālaē g'īgāma^{yēs} mōdzēlīdē.
- 5 Wā, wāx'ēmēsē k'ēdēltsa g'īgāma^{ya} lā^{wadāsa} begwānēmqlā-
lamē, wā, lā hēwāxaēm lēqalayuwē mōdzēlē lāx genēmas. Wā,

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | 'māxū-
yalidzē, whose princess is K' lēdēlēlak^u. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief 'māxūyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' lēdēltsāemsēs g'īgāma'yē ōmpa. Â^εmen 'nēx' qen gwāgwēx'- 7
SEX' idē lāxa begwānemq lālamē.

Wā, la^{mē} lāwadēda k' lēdēlāsa g'īgāma'yē, wā, lā hēx'idaem
lēgades mōdzilē, yixs g'ālāē laēl lāx g'ōkwāsēs lā^εwūnemē, laxen 10
hēēna'yē gwāgwēx'salāsē g'īgāma'yasa 'nē^εmēmōtasa Maāmtag'ila
lāx 'māxūyalidzē, yixs k' lēdadaasēs K' lēdēlēlakwē. Wā, k' lēst'la
g'āla lā^εwatsēs lā^εwūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa
q'!eyōxwē L'lāqwa. Wā lēgemg'elxlala qa lēgēms lā^εwūnemawā-
sēs k' lēdēlē lē^εwa q' lēnemē ha^εmāyaaxses lō^εma xwāxwāk!ūnaxa 15
g'wēyāsa qōtēx'a k' l'waxsūlats'lēsa k' lēdēlē. yixs q' lūnālāē mātsēm-
g'ustāwa k' l'waxsūlats'lē xwāxwāk!ūnas k' lēdēl'sa ālak'lāla g'ige-
ma'yā. Wā, g'il'mēsē 'wīla g'āx āx'ēldzemaxa l'lāl'laqwak'linē
k' lōkūla lē^εwa L'lāl'axsemē; wā, hē^εmisa q' lēnemē lēlōq!wa lē^εwa
mōgwanā'ya q' lēnemē k'āk'ats!ēnaqa. Wā, g'il'mēsē 'wīla āx- 20
'ēlsa laēda g'īgāma'yē 'māxūyalidzē 'nēk'a: "La^εmen lāl lē^εla-
laxen k' lēdēla qa's g'āxlag'aōs dōx'walelaqē," 'nēk'exs laē laēl
lāxēs g'ōkwē. Wā, k' lēst'la g'ālaxs g'āxāē aēdaaqa g'ālag'i-
wēsēs k' lēdēlē. Wā, la^{mē} lāx'ūlsēda g'īgāma'yē lāx L'lāsanā'yasēs
g'ōkwē. Wā, g'āxē k' lēdēlās lāwūnōdzelsaq. Wā, la^{mē} nēx'ū- 25
nālaxa megēsēmālāxa ēx'ts!ē^{mē}. Wā, lāxāē 'nāxwaem ēx'ts!ē^{mē}
ōsgēma'yas lētemlas. Wā, hēem lēgādē ēx'ts!ēmsgemē 'nēx'ū-
nēsēs ēx'ts!ē^{mā}lā ōmax'demk'!en nēx'ūnē. Wā, lā lēgādē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!ēdēlēlak^u speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmageml LETeml. Wā, la^{mē} yāq!eg'a!ēda g'igāma^{yē}
 30 ōmps K'!ēdēlēlakwē. Wā, lā ^ēnēka: "Wēg'a, dōqwalaxg'ada nō-
 yāmbālisek' ō^{mā} lax dālaēda ō^{mā}xā L!āqwa. Wā, lāx^ūls lāg'a
 negūmp, qen q!wāla^xēidaōL," ^ēnēk'ēda g'igāma^{yaxs} laē āxōdex
 ēx'ts!emāla ^ēne^xūnēsa ō^{mā} lē^{wēs} ēx'ts!emāla LETeml. Wā, la^{mē}
 lāk!eg'a!ts lāxēs negūmpē. Wā, lā āx^ēdxa L!āqwa qā^s sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā lē^lālaxēs negūmpē qa hē^{mēs} g'āx
 āx^ēdeq. Wā, g'āxē negūmpas lāx^ūls lāx neqemālasasēs ne-
 gūmpē lē^{wis} genemas ō^{mā}. Wā, la^{mē} ^ēne^xūnyowa ēx'ts!e-
 māla ^ēne^xūnē lāq. Wā, lāxāē LETemdayuwa ēx'ts!emāla LETeml lāq.
 Wā, lā ts!āya L!āqwa lāq. Wā, lā ^ēnēk'ēda g'igāma^{yaxēs} ne-
 40 gūmpē: "Wa, negūmp, la^{mē}men L!āyewi^lālaxōs g'ēxdemk'!inaqōs.
 negūmp. Wā, hāg'a, la^{mēs} gwāl geg'adeg'en ō^{mā}k," ^ēnēk'ēxs
 laē āxōdex āwāwē xōgum ēx'ts!em ^ēwāx^sōdatewēsa ō^{mā} lē^{wā}
 k'ēdzēlba^{yas} ēx'ts!ema, qā^s t!ēg'atōdālēs lāxēs negūmpē. Wā,
 lāxāē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawisla negūmpas la
 45 qās'ida qā^s lā lāx^ūls lāx lāx^{wē}dzāsas ^ēne^{mē}motas. Wē, la^{mē}
 yāq!eg'a!la. Wā, la ^ēnēk'a; "Wāg'a, dōx^{wid} g'āxen, nōs ^ēne^{mē}-
 mot. Laemg'a L!āyewi^lālāsō^{gūn} g'ēxdemk'!eng'a yisen negūmpē.
 La^{mē} āem la xānalalelsēda ō^{mā}xen genemē," ^ēnēk'ēxs laē qās'ida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzīt* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīt* is different, for she has only the 60 name *mōdzīt* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīt* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīt* of her husband. That is all. ||

Chieftainess.¹—It hurt (εmāxūlayūgwa's) heart that she was never | 1 called the *mōdzīt* of (Wag'idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa's lā laēL lāxēs g'ōkwē. Wā, la^εmē mewēLelayowa qōtēnayowē lāx g'ōkwās. Wā, g'il^εmēsē wī^εlaēLa laē yāx^εwidayo lāxa εnāxwa 50 lēlqwālaLa^εyaxa la εnāx^εida. Wā, laem lāba lāxēq.

G'il^εem hē^εlē umps laē begwānem weq!was hēla k'!ēdādes. Wā, la^εmē weq!wanux^εs qaxs la^εmē k'!ēdētsēs weq!waxēs la ōmpa, yīxs lē-x'a^εmaēda nōlast^εlgima^εyasa εne^εmēma la k'!ēdādesēs ts!ā^εya ts!ē-dāqa. Wā, g'il^εmēsē lāwada yīsa g'igāma^εyē laē mōdzītsēs lā^εwūnemē. 55 Wā, hē^εmisē nōlās la qōtēx^εax lā^εwūnemāsēs k'!ēdēlēs weq!wa lāqēxs hēwāxāē gwāl lēgades k'!ēdēla ts!ēdāqē xūnōx^εsa g'igāma^εyē lūg^εaa laqēxs laē ō^εma. Wā, g'il^εmēsē la ō^εmaxs laē gwāl k'!ēdēla. Wā, la^εmē lāsasēs k'!ēdēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzēlē yīxs lēx'a^εmaē lēgadaatsēs mō- 60 dzilē, yīx lā^εwadaasa g'igāma^εyē. Wāx^εē k'!āsā lē^εwēs lā^εwūnemē laē hēx^εidaem gwāl lēgades mōdzilasēs lā^εwūnemē. Wāx^εē lā^εwadex^εitsa ōgū^εla ālak^ε!āla g'igāma^εya laē ēt!ēd la lēgades mōdzilasēs lā^εwūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts!ex^εila lax nāqa^εyas (εmāxūlayūgwa) 1 yīxs hē wāxāē lēqalasōs mōdzilas (Wag'idis) lāx gwēk'!ālasaxa genemasālak^ε!āla g'igāma^εya, yīxs g'il^εmaē qādzēLase^εwa k'!ēdēlasag'igāma^εyē, yīsa ōgū^εla g'igāma^εyaē—ēx^εemlenlō lēx^εēdex lēgemas εnemōkwa g'igāma^εya qa's q!ālaōsax gwēk'!ālasax ālē genems,—yīx 5

¹ Continued from p. 1117, line 234.

6 new wife) 'māxūyalidzē. | And when 'māxūyalidzē has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainness of our chief 'māxūyalidzē," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the back of the chieftainness of | 'māxūyalidzē." If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of 'māxūyalidzē. |

This is called by the Indians "a good chieftainness of the chief," who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 'māxūyalidzē. Wā, g'ilēmēsē mōp!enxwās qādzēlayagulē 'māxūyalidzāxēs GENEMē laē 'nāxwāma bēbegwānemē 'nēk'a: "Wēdza-x'ins dōgwig'alilāxōx mōdzilaxsens g'igāma'yax laxōx 'māxūyalidzāx." Wā, lāx'da'xwē hōgwīla lāxa t!ex'ilāsa g'ōkwē. Wā, lā
10 'nēk'ē g'alag'iwā'yas: "G'āxenu'x" dōgwig'alilāx mōdzilēxs 'māxūyalidzē," nēk'ē. Wā, g'ilēmēsē ēk'a mōdzilē laē hēx'idaem lāx'ūlila qa's dāx'idēxēs wūsēgranō. Wā, lā mōs'idxēs 'nēx'ūna'yē qa hālsēla'mēs bēnāgawēs ōkwāx'a'yas laē wūsēg'o'yotsēs wūsēgranowē. Wā, g'ilēmēsē gwāla laē hānakwīla Lep'lālitēlasa
15 lēl'wā'yē qa k!wadzālit'sōsa dōgwig'alilāq. Wā, la'mē la āx'ēdxa ha'mālasa dōgwig'alilāx mōdzilas 'māxūyalidzē.

Wā, hēm gwe'yōsa bāk'lumē ēx' mōdziltsa g'igāma'ya hē gwēx'sē. Wā, hēm lāg'ilas lēgades mōdzil, yixs laē mōs'idxēs 'nēx'ūna'yē qa's wūsēg'o'yodēsēs wūsēgrano. Wāx'ēda 'yax'semē
20 mōdziltsa g'igāma'yē ā'mēsē k!wāēlexs g'āxaē hōgwīlēda dōgwig'alilāq. Wā, ā'mēs la āxk'lālē hāwūnemāsēxa hā'yāl'a qa hē'mēs āaxsilax hām'gilayōlasēq. Wā, g'ilēmēsē gwāl hā'māpēda dōgwig'alilāq, laē hōqūwēlsa. Wā, lā q!ūnāla āem hēx'ida'ma g'igāma'yē-qāyawēlsaxēs mōdzil qa lās nā'naku lāxēs g'ōkwē, qaxs māx'ts!āēda
25 g'igāma'yaxs k!ēsaē q!āx'sidza'yēs mōdzilaxēs g'ōkūlōtaxs g'āxaē hōgwīl lāx g'ōkwās. Wā, lawēs'la lāba.

Endogamy.—I'll talk about Lālelīl!a, head chief | of the numaym 1
Dzēdzemēleqāla of the Nāk!wax'da^{xu}. | Now Lālelīl!a had for his
wife the daughter of his younger brother YāxLEN, | whose name was
Hāmēlas. The first wife of Lālelīl!a was his niece. || Then Lālelīl!a 5
married again Xwēlagēlas, the | princess of Hayalk'EN, chief of the
numaym SēsenL!ē of the | Gwa^sela. Then Lālelīl!a had two wives.
His head wife was his niece | Hāmēlas, and his second wife was
Xwēlagēlas. Then | Hāmēlas gave birth to a daughter, and she
was named Lāqwag'ilayugwa. || Then his second wife gave birth to 10
a boy, and | he had the name Sēwid. As soon as Sēwid was grown
up, | he married Lāqwag'ilayugwa, and Sēwid and | Lāqwag'ila-
yugwa were not married for a long time. Lāqwag'ilayugwa had a
younger sister | Lālāga. Then Lāqwag'ilayugwa married Hēlāmas, ||
the eagle of the numaym G'ēxSEM of the Nāk!wax'da^{xu}. | Then 15
Lālāga married Gwālēs G'ēxk'endzē, head chief of the numaym |
SēsenL!ē of the Nāk!wax'da^{xu}. And | Hēlāmas and his wife Lāqwag'i-
layugwa had not been married for a long time when she was with
child, | and her younger sister Lālāga was also with child. And
Lāqwag'ilayugwa had been with child for six || months her husband Hē- 20
lāmas | became ill and after a short time he died. | He left his wife Lāq-
wag'ilayugwa with child. Then Lāqwag'ilayugwa gave birth | to a boy,

Endogamy.—HēemLEN gwāgwēx's'alasLē Lālelīl!axa xāmage- 1
māyē grīgāmēsa 'ne'mēmotasa Dzēdzemēleqālasa Nāk!wax'da^{xu}.
Wā, lā laē Lālelīl!a gēgades ts!edāqē xūnōkwasēs ts!āyē YāxLEN-
xa Lēgadās Hāmēlas. Wā, hēem grīl'el gēNEMS Lālelīl!axēs Lōlē-
gas. Wā, lā laē ētlēdē Lālelīl!a gēgadex'idēs Xwēlagēlas yix 5
k'lēdēlas Hayalk'EN, yixa grīgāmāyasa 'ne'mēmotasa SēsenL!āyasa
Gwa^sela. Wā, la'mē mēlēlē Lālelīl!a. Wā, la'mē gēqemalilē Lōlē-
gasasē Hāmēlas. Wā, lā alēle Xwēlagēlas. Wā, la'mē māyōfidē
Hāmēlasasa ts!āts!adagem. Wā, la'mē Lēgades Lāqwag'ilayu-
gwa. Wā, lā māyōfidē ālēle gēNEMSēsa bābagūmē. Wā, la'mē 10
Lēgades Sēwidē. Wā, grīl'mēsē q!ūlsq!ūl'fayax'wida laē Sēwidē
gēgadex'idēs Lāqwag'ilayugwa. Wā, k'ēst!a gāla gēgadē Sēwi-
dās Lāqwag'ilayugwa. Wā, la'em ts!ā'yanokwē Lāqwag'ilayugwas
Lālāga. Wā, lā lāwadex'id ētlēdē Lāqwag'ilayugwās Hēlāmasxa
kwēkwasa 'ne'mēmotasa G'ēxSEMasa Nāk!wax'da^{xu}. Wā, lā 15
lāwadex'idē Lālāgās Gwālēs G'ēxk'endzēxa grīgāmāyasa 'ne'mē-
motasa SēsenL!ē yisa Nāk!wax'da^{xu}. Wā, k'lēst!a gāla ha'yasek'ālē
Hēlāmas Lēwēs gēNEMē Lāqwag'ilayugwa laē bewēx'wida. Wā,
laxaē ōgwaqa bewēx'widē ts!ā'yāsē Lālāga. Wā, hē'mēs ālēs q!ē-
L!ēsgemgrilaxa 'mekūla bewēkwē Lāqwag'ilayugwa laē yāwas'id 20
ts!ex'q!ex'idē lāwūnemasē Hēlāmasē, laē wēk'!ex'ida. Wā, la'mē
bewēgwil'āxēs gēNEMx'dē Lāqwag'ilayugwa. Wā, lā māyōfidē
Lāqwag'ilayugwāsa bābagūmē. Wā, la'mē la Lēgadēda bābagūmas

- and the boy had the name | Hēlāmas. And Lālāga also gave birth
 25 to a girl, and || her name was Hā'yōsdēselas. And when Hā'yōs-
 dēselas grew up, | she married Hēlāmas; and Hēlāmas had not been
 married long | with his cousin Hā'yōsdēselas, when she was with
 child, and | she gave birth to a | girl.
- 30 She did not live long before she died. Then || Hā'yōsdēselas gave
 birth to a boy. He lived for twenty days. | Then he died. Then
 she gave birth to another boy, | and he lived. His name was K'ēnē,
 and he is now six | years old. |
- 35 I tried to learn why the relatives descended from || Lālelil!a do this,
 and also the various tribes, | for many chiefs of the tribes do the
 same. | They marry the daughters of their younger brothers. Then
 the one whom I asked said to me | that they do this because they do
 not want their privileges to go | out of their family. They keep their
 40 privileges among themselves || by doing so.¹ |
- 1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
 a chief who takes for his wife the princess of a chief | of another tribe.
 This is called "taking a wife outside." | Then the wife "takes a hus-
 5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayōl'idē Lālāgasa ts!āts!adagemē. Wā,
 25 laēmē lēgades Hā'yōsdēselas. Wā, g'il'mēsē ēxent!ēdē Hā'yōsdē-
 selas laē qādzēlasōs Hēlāmas. Wā, k'lēst!a gāla ha'yasek'ālē Hēla-
 masē lēwēs 'nemweyōtē Hā'yōsdēselasē laē bewēx'wida. Wā, lū
 ma'yōl'itsa ts!āts!adagemē.

Wā, k'lēst!a gāēl q'lūlaxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayō-
 30 l'idē Hā'yōsdēselasasa bābagūmē. Wā, g'ig'agālag'ilaxa 'nālā q'lū-
 laxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayōl'itsa babagūmē. Wā,
 laēmē q'lūla. Wā, laēm lēgades K'ēnē. Wā, lak' q'el!ex'ēnxē
 ts!āwēnxas K'ēnē.

Wā, len q'lāq'lē'staax lāg'ilas hē gwēg'ilaxa 'nemxlāla 'ne'mē-
 35 maxa g'a'yā lāx Lālelil!a lē'wa al'ōgūxsemakwē lēlqwālala'yā
 qaxs q'lēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwālala'yēxa
 geg'adās xūnōkwāsēs ts!ā'yā. Wā, la 'nēk'ēn wūlase'waqēxs
 hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!es'ō lāxēs
 'nemxlālaēna'yē. Wā, lā ālaēm la āēm welx'elqelaxēs k'!ēk'!es'ō
 40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
 welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa
 ōgūxsemakwē lēlqwālala'yā. Wā, hēēm lēgades geg'adext!a.
 Wā, lā genemas lā'wadext!a qaxs hē'maē lēgēmsa hē gwēx'idē lāx
 5 gwēx'idaasasen xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genēmē

¹ This form of marriage is called *tient!ēgo*. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanoxwizē of the Laālx'endayp, who married the daughter of his father and of his stepmother. His wife's name is Lāt!aqoli'ak'. See also Addenda, p. 1344.

by my son ^εnemōgwis when he took from outside his wife | L!āqwag'i- 6
layugwa. Then L!āqwag'ilayugwa, the princess of | Chief Gwēx'-
sē^εselasemē^ε, took as her husband from outside my son | ^εnemōgwis.
Now we are all related by marriage to the father of | L!āqwag'i-
layugwa and to all those to whom marriage presents were given by
^εnemōgwis. Now || L!āqwag'ilayugwa lived in marriage away from 10
her house in the house of her husband ^εnemōgwis here in | Fort
Rupert. Now L!āqwag'ilayugwa is called "obtained from far off
outside | by ^εnemōgwis." Only the woman is called "obtained
from far off outside." | "Obtained from far off outside" is not said
of ^εnemōgwis when he takes a wife from outside | from another tribe.
When || L!āqwag'ilayugwa wishes her husband ^εnemōgwis to give 15
a feast, she says to her | husband, ^εnemōgwis, "Let us go to
your father-in-law | Gwēx'sē^εselasemē^ε to get something out of his
house, so that you may give a feast, for you | have taken me from a
long way off." Thus she says. And immediately they start | to get
something out of the house, and they go to Qālogwis, for Gwēx'-
sē^εselasemē^ε is the head chief of the || numaym Sēsenl!ē^ε of the 20
Lāwēts!ēs, and Gwēx'sē^εselasemē^ε | can not avoid giving a mar-
riage gift of food to his | son-in-law, ^εnemōgwis, because the princess
of the chief has been taken far away. | If Gwēx'sē^εselasemē^ε should
not take notice of his princess when she | comes to get something
out of the house of her father, then Gwēx'sē^εselasemē^ε || and his 25
princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'ilayugwa. Wā, g'āxē L!āqwag'ilayugwa, yix k'!ēdelasa 6
g'igāma'yē Gwēx'sē^εselasema'yē lā^εwadext!asen xūnōkwē ^εnemō-
gwisē. Wā, lanu^εxu^ε wīla la Lāwalagāla lax ōmpas L!āqwag'ilayu-
gwa lō^ε nāxwē ts!ōts!akwas ^εnemōgwisē. Wā, g'āxēmē hēsekwa!lē
L!āqwag'ilayugwa lāx g'ōkwasēs lā^εwūnemē ^εnemōgwisē lāxg'a Tsā- 10
xislk'. Wā, la^εmē lēgades L!āqwag'ilayugwas qwēsext!ānems ^εne-
mōgwisē. Wā, la^εmē lēx'a^εma ts!ēdāqē lēqelasō^εs qwēsext!a. Wā,
lā k'!ēs qwēsext!axelase^εwē ^εnemōgwisē qaēs laēna'yē gēg'adext!a
lāxa ōgūxsemakwē lēlqwālala^εya. Wā, g'ilēmēsē ^εnēk'ē L!āqwag'i-
layugwa qa k'!wēlasēsēs lā^εwūnemē ^εnemōgwisē laē ^εnēk'a lāxēs 15
lā^εwūnemē ^εnemōgwisē: "Lā^εwadext!ēg'en; wix'ens lāx nēgūmpaē
Gwēx'sē^εselasema^εya qens lā g'ōkūnē, qaēs k'!wēladzemōs lē^εmaa^εqōs
qwēsext!ānema g'āxen," ^εnēk'ē. Wā, hēx'ida^εmēsē la ālēx'widēda
g'ōkūnē qaēs lā lāx Qālogwis qaxs hē^εmaē xāmagēmē g'igāmēsa
^εnē^εmēmotasa Sisenla^εyasa Lāwēts!ēsē Gwēx'sē^εselasema'yē. Wā, 20
lā k'!eās gwēx'idaasa Gwēx'sē^εselasema'yē k'!ēs wāwalqālaxēs nē-
gūmpē ^εnemōgwisē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma'yē
qō k'!ēslaxē Gwēx'sē^εselasema'yē q!āselaxēs k'!ēdelaxs laē
g'ōkūnē lāxēs ōmpē lāxē aēmlala^εyōlaxē Gwēx'sē^εselasema'yē
lē^εwis k'!ēdelasēs gōkūlōtē Lāwēts!ēsē. Wā, la^εmē lēgadx'dē L!a- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ō'maxt!ālalē and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. |

And the Dzendzenx'q'layu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāma'yē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hē'maēs wūlāse'wa kwēkwē, yix lāg'ilas kwēkwē galaxāsa 'ne'mēmōtasa Maāmtag'ila yix L!āqwag'ilāxs lēwēlge-ma'yaas 'māxūyalidzēxa 'nemōx'umē g'il g'ālēs g'igāmēsa 'nāxwa lēlqwālala'ya, yix wāx'maē galagālaX Ōmaxt!ālalayē lō' 'nāxwē
5 g'ālemg'alisē g'ig'egāmēsa alōgwaq!ūsē 'nāl'ne'mēmōmasa. Wā, lēx'aem'lāwisē g'il p!es'idē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx'ēdēxs 'nemōx'umē g'ilg'ilēnōx'sa lāx p'lāsap'la. Wā, lā g'ig'aēx'idxa kwēkwaxs 'nemaē ōgūmē lō' g'ālābē k'ilemsa 'nāxwāx ts!ēlts!ek!wa. Wā, hē'mis lāg'ilas 'nēk' q'a's kwēkwa q'aēs g'ālaba-
10 'yaē p!esa. Wā, hē'mis lāg'ilas g'wālelaem ōgūmē k'ilem g'igēma'ya kwēx'sa 'nāxwa lēlqwālala'ya hē g'wēx'sa kwēkwaxs g'il q!ēlsāē lāxēs lēmēnsē lē'wēs xabānemē. Wā, āl'mēsē g'āxēda ālogū'la ts!ēlts!ek!wa hām'g'elīs lāx hēmaxlā'yasa kwēk'. Wā, hē'mis la nānaxts!ē'wasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
15 kwēkwēk'wasa 'nāxwa 'nāl'ne'mēmōmasasa Kwākūg'ulē.

Wā, la 'nēk'ēda Dzendzenx'q'layoxa 'ne'mēmōtasa 'wālas Kwāg'ulaxs hāē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wā, la 'nēk'ē ne'mēmōtasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēma'yē kwēkwa. Wā, hēx'sū'mēsē L!āqwag'ila g'ālaxasa 'nāxwa kwēkwē-
20 k'wasa 'nāxwa lēlqwālala'ya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K' !ōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K' !ōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēm g'äg'ilelats la 21
 LEWELgāma'yē xūnōkwās 'māxūyalidzāxs laē lēgades Yāqōlas,
 yīxs laē lēgades lēgemasa begwānemē, yīxs laē p!esa ōmpas
 Yāqōlas, qa ō'mayōs lēgemasēs LEWELgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25
 qōlas LE'wa lēgemasa kwēkwē, yix L!āqwag'ila qaxs hē'maē
 lēgēms 'māxūyalidzē yix L!āqwag'ila, yīxs hē'maē ālēs hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē LE'wa lēgemē 'nami'lālōtsē
 L!āqwag'ila lāxēs LEWELgāma'yē L!āqwag'ila; wā, g'il'mēsē lāsa
 laē lēgadEX'idē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'id p!es'idē L!āqwag'ila qa ō'mayosēs laēna'yē kwēkwa
 LE'wis la lēgemē L!āqwag'ila. Wā, lāxaē 'wi'la lāyowa 'nāxwa
 k'!ēk'!es'ō lāx L!āqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'!ēx'k'!ādze-
 kwas lēlamē g'ōkwaxa ma'!ōkwē bēbegwānem yēyāq!ent!eq
 lēlām lāx wāx'sōtstālifasa t!ēx'ila lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k!wēk!ūdzetāyax x'ix'ōmsasa nēnānēxa
 lēlāmasa 'wāx'sōtiwalifasa g'ōkwās 'māxūyalidzē. Wā, lā'laē āwā
 L!āl!eqwē pāqāla lāx ōbā'yasa kwēkwēkwē lēlāmasa ōgwiwalifasa
 g'ōkwē. Wā, lā'laē k'!ātemālaxa g'ōkwaxa L!āqwa, yīxs g'ālaē
 lōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K'!ōdagala, qaxs 40
 hē'maē g'ōkūlats g'il'galisasa g'īgāma'yē 'māxūyalidzē K'!ōdagala
 lāx ōts!āwas Gwadzē yīxs 'nē'mēmōdadaē 'māxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Mātmatela; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk!um of the Kwēxa, Yāqoladzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given. | the

43 tag'ilaxwa wēx'doxsumēx 'mēlsǵem ts'lek!wa, yix g'ilǵalisasa
 g'igāma'yē 'māxūyalidzē; hēem lēǵades Mātmatelaxa wēx'dox-
 45 semē 'mēlsǵem ts'lek!wa. Wā, hē'mis la lēǵades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsemē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilǵalisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx' wāldema. Wā,
 50 laem lāba.

1 **Names.**—Wā, la'mēsen gwāgwēx's'alāl lāxēs welāsewōsxa lēxlē-
 ǵemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'alaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk!umasa Kwēxa, yix Yāqoladzē, yixs ge-
 5 g'ādēlkwaē. Wā, lā q'walxōem lēǵemg'elxlālē negūmpas, yisa ālā
 āwā lēlēǵema. Wā, ā'mēsē yāwas'id lēǵadesa lēǵemg'elxlā'yaxs
 laē ples'itsa p'elxelasgemē wāwalqālayōsēs negūmpaq; wāx'ē
 l'lē'na wāwalqālayo. Wā, lā lēǵemg'elxlālaxa k'wēladzēxlāyo
 lēǵema. Wā, hēem lālxūlaasō' lēǵema k'wēladzēxlāyo lēǵe-
 masā negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyō lēǵemasā ts'lē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'ulaxs laē 'wī'la l'āyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lē'lānemasa g'igāma'yaxs k'wēlasaasa l'lē'naxa 'wālasē l'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'lāclēda lē'lānemē lāxa l'lē'nag'ī'latslē g'ōkwā
 laē lāx'ūlilē elkwāsa g'igāma'yē qa's yāq'!eg'a'lē. Wā, la'mē lēlēqē-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoḷadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k'wēk'wēladzEXLāyāsa g'ig'egāma'yēxa k'wēk'lūlats!ēnoxwasa 15
 L!ē'na. Wā, lā k'lēš lēqelase'wa wāx'ēm welgemē g'igāmēxs
 k'lēsaē k'wēlatsdzEXLāyō lēgema. Wā, lā max'ts!ēda g'igāma-
 'yaxs k'lēsaē lēx'ētse'wa. Wā, hēm lāg'ilas q'lūnāla k'oqwase'wēda
 L!āqwa lāxa L!ē'nag'ila yīsa g'igāma'yē k'wēlē yīxs māmxts!esilaē
 qaxs k'lēsaē lēx'ētse'wa. Wā, hēm lēgades k'liłxax legwīlasa 20
 L!ē'nag'ila k'wēlasa. Wā, g'il'mēsē gwāla k'wēlasē, laē 'wīla hōqū-
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl lēgatsēs k'wēk'wēla-
 dzEXLāyō laxēq. Wā, la'mē lēqelasō'sēs p!ēp!ēdzEXLāyō lāxēqxa
 āla lēxlēgemēla qaxs k'lēsaē lāxūlanokwa g'ig'egāma'yasa lē-
 gemg'elxlē p!etsaas lēgema, yīxs g'il'maē yāx'witsa p!elxelasgemē 25
 laē lēx'ēdes lēgemg'elxlā'yasēs negūmpē. Wā, g'il'mēsē gwāl
 yāqwasā p!elxelasgemāxs laē hōqūwelsēda 'nāxwa bēbegwānem.
 Wā, lā gwāl lēgadēda g'igāma'yasa lēgemg'elxlā'yē ēt!ēda qa's lā
 xwēlaqa lēgatsēs lēgemē Yāqoḷadzē. Wā, ā'mēsē la g'ēxaxa
 lēgemē lēgemg'elxlē. Wā, g'il'mēsē lā'wadē k'lēdelas laē lēgem- 30
 g'elxlālaqa lēgemg'elxlēx'dē lāq, lāxēs negūmpē. Wā, lā k'lēas
 gwēx'idaats āx'ēd lāxēs lēxlēgemēlē qa's lā lēgemg'elxlālaq lāx
 lā'wūnemasēs k'lēdelē qaxs āxēlaaxa lēlēgemē lē'wēs 'nāxwa
 k'lēk'les'ō qa's lēwelgemā'yē, qaxs 'wīla'maē hās laxa k'lēk'les'ō.
 Wā, la'em lāba.

35

¹ See Addenda, pp. 1345-1355.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym Sēn!em invites the | other
numayms of the Kwāg'ul to a feast, then as soon as | all the guests
come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym Sēn!em are sitting next to the || door of the
feast house. Then the speaker of the chief speaks, | for the speaker
of the chiefs of the numayms always | first speak to the chiefs of the
numayms and their names | are called. And this is what (the
speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief ēnemōgwis, indeed Hāmiselat, indeed | Mānakūl,
am I not going to talk with gladness to the guests of my | chief, for
they have all come into this house, into this good house | of my
chief?" Thus he says, and turns his face to the guests. | Then he
says: ||
- 15 "Welcome, Chief Āwaxelag'ilis; welcome, Chief K'imk'eqewēd; |
welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūla; welcome,
Chief | L!āqwalat; welcome, Chief G'ēxk'enis, come now to | your
seats, to the seats of your late fathers, and just sit down | in your
seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel
badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē Lē!alē g'igāma'yasa ēnē'mēmotasa Sēn!emē lāxa ālō-
gūq!esē ēnāl'ēnēmātsa Kwāg'ulē qa lās k!wēla. Wā, g'il'mēsē
ēwī!aēlēda Lē!ānēmē laē lāx'ūlilē elkwasa g'igāma'yē. Wā, lā
gwēgemāla lāx k!ūdzēlasasēs ēnē'mēmota Sēn!emē lāxa max'stā-
5 līlāsa t!ex'ilāsa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!lē elkwasa
g'igāma'yē qaxs hēmenala'maēda ā'yilkwasa g'ig'egāma'yē hē g'il
yāq!eg'a!tse'wē g'ig'egāma'yasēs ēnē'mēmotē, yīxs lālaxtewaē
lē!eqelax lē!egemas. Wā, g'a'mēs wāldemsēxēs ēnē'mēmotaxs
laē yāq!ent!āla:—
- 10 "Qā!alēn g'igāmē ēnemōgwis; qā!alēn Hāmiselat; qā!alēn
Mānakūl. Ēs'maēlēn wāg'il mōmek!ālatsōx Lē!ānēmaxsēn
g'igāma'yēx qāōxs g'āxāē ēwī!aēla lāxwa lāx aēk!aakwa g'ōkwax-
sēn g'igāma'yēx," ēnēk'ēxs laē gwēgemx'id lāxa Lē!ānēmē. Wā,
la ēnēk'a:—
- 15 "Gēlag'a g'igāmē Āwaxelag'ilis; gēlag'a g'igāmē K'imk'eqewēd;
gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūla; gēlag'a
g'igāmē L!āqwalat; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa
k!wayaqōs lāxōx k!wēk!wa'yaxs cāswūlaxōxs ā'maqōs la k!wastōlī-
lase'wa g'ig'egāmē. La'mō aēk!aakwa. Wāg'a hē!alit laqō g'ig'e-
20 gāmē lē!wōs g'ig'edāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qa's
ēyax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il la k!wēlg'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maämtag'ila, G'ëxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk!um sing. And when their feasting-song is ended, | the
SēnL!em sing. And when their feasting-song is ended, the | Laälax'-
s'endayo and the elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'u! when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēde! qa's nēlaōsaxens 'nā!ax g'ig'egāmē," 'nēk'ēda elkwāxs 22
laē gwēgemx'ēid lāxēs 'nēmēmōtē. Wā, lā 'nēk'a:

"Wā, 'nēmēmōt la'mē lāg'alilē wāldemasens g'igāma'yēx qaxs
le'maōlōx xūtl!alidzemsens g'alemg'alisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'igāmēk'. Wā, wāg'rats me-
'nats!ā lāxens g'ig'egāma'yē qa wāg'rēs k!wēlga! denx'ēda," 'nēk'ēx
hā'yā!āsēs 'nēmēmōtē. Wā, g'il'mēsē layā me'nat!sē lāxa ōgwi-
walilasa k!wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nā!nēmēmasaxa Maämtag'ila lē'wa G'ëxsem lē'wa Lō'yalaławāsa 30
'nemsgēmē q!emdema. Wā, g'il'mēsē q!ūlbē k!wē!lā!ayās laē
denx'ēdēda Kūkwāk!umē. Wā, g'il'mēsē q!ūlbē k!wē!lā!ayās laē
denx'ēdēda SēnL!em. Wā, g'il'mēsē q!ūlbē k!wē!lā!ayās laē denx-
'ēdēda Laälax's'endayo lē'wa elgūnwē, yīsa 'nemsgēmē k!wē!lā-
!ayo q!emdema. Wā, g'il'mēsē q!ūlbē k!wē!lā!ayās, wā, la'mē 35
hāmōsgēmgowē k!wē!lā!ayo q!emq!emdemē denx'ēdayāsa ā!ēbōs-
gemakwē 'nā!nēmēmatsa Kwāg'ulaxs lē!lānemaasa ōgūxs!makwē
lē!qwālala'ya. Wā, g'il'mēsē 'wī!a gwāl denxelaxs laēda hē!a
āx'ēdxa me'nats!ē lāxa ōgwiwalilasa k!wēladzats!ē g'ōkwa,—yīxs
'nēk'aēda waōkwē bāk!uma yīxs lēx'ēdaaxa k!wēladzats!ē g'ōkwa, 40
k!wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa lāxēs wāldemē,—qa's
lā hāng'alilās lāxa āwilelāsa t!ex'ila. Wā, lā aaxsilēda q!ēnemē
hā'yā!axa ha'mālasa k!wē!ē. Wā, g'il'mēsē gwālā laē k'āgemlile-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maämtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

50 "Indeed, Chief Äwaxelag'ilis; indeed, Chief K'imk'eqewäd; || indeed, Chief Ts!ex'äd; indeed, Chief Häwilkülal; indeed, | Chief L'äqwalal; indeed, Chief G'exk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemögwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you SënL'em, and listen | to me. Welcome, Chief 'nemögwis; welcome, Chief | Hämeselal. Indeed, I shall say this, Chief Mä'nakül. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemögwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemögwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa löelq!wē läxa Lē'lānemē. Wä, g'il'mēsē 'wīl'galila laasē 'wīla
45 hämx'ädēda Lē'lānemaxa la k'ägemalileq. Wä, g'il'mēsē nexse-
g'ilälila la hämāpaxs laē yāq!eg'a'la elkwāsa 'ne'mēmotasa Maäm-
tag'ila. Wä, laemxāē hē g'il yāq!ent'lālasō'sēs k'wēlwütē. Wä, lä
'nēk'a 'wā'wax'sgāmislāla läxēs k'wēlwütē. Wä, lä 'nēk'ēda elkwē:—

50 "Qälalen, g'igāmē Äwaxelag'ilis; qälalen g'igāmē K'imk'eqe-
wäd; qälalen g'igāmē Ts!ex'äd; qälalen g'igāmē Häwilkülal; qälal-
len g'igāmē L'äqwalal; qälalen g'igāmē G'exk'enis: ös'mäelens
wäg'il mōmelk'lāaltsōx g'äxa qens gwaēlas läxwa 'wālasōx g'ōx" sa
g'igāmāfyē 'nemögwisē," 'nēk'exs laē gwēgemx'id läxa t!ex'ila.
Wä, la 'nēk'a:—

55 "Wēg'a, selt!ēdex 'wālas 'ne'mēm, yül SënL'em qa's hōlēlaōs
g'äxen. Wä, g'elag'a g'igāmē 'nemögwis. Wä, g'elag'a g'igāmē
Hämeselal, qälagen wäldemlek g'igāmē Mä'nakül. Wa, gēla-
ga. Wa, gēlak'as'ō läxa ēg'emaxs g'igāmē yixs hēmenāla'maaqōs
g'igāmē 'nemögwis q'lāq!älāla qa k'lēsēsōx k'l'ex'alldōx legwālasōs
60 g'ōkwaqōs, g'igāmē qag'as g'ōkölōtgrōs, g'igāmē qenu'x" g'äxē
ek!ēqila laxos g'ōkwaqōs, g'igāmē. La'menu'x" ēx'plāst'wa, g'i-
gāmē. Wēg'a äem qāsax läx t!ex'älāsa g'igāmēgilä, g'igāmē 'ne-
mogwis. Wä, gēlak'as'la, g'igāmē qāōs ek'ēx 'nāqē qag'as g'ēgēd-
grōs, g'igāmē," 'nēk'exs laē gwēgemx'id läxēs 'ne'mēmot. Wä,
65 lä 'nēk'a: "Qens 'nēk'ē g'ig'igāmē. Wa, wa." Wä, g'il'mēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70
maker, Chief.' That | is what my chief, ^εnemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak'!alasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^εnemōgwis. This is a hand- 75
some chief. That is what I say, numaym | Sēnl!em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Âwaxelag'ilis; go on, Chief | K'imk'eqewēd; 80
go on, Chief Ts!ex^εēd; go on, Chief Hāwilkūla!; | go on, Chief L!āqwalat; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the Sēnl!em, and 85
says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwā!alil yāq!ent!āla laē lax^εūlilē elkwāsa k!wē!lasē qa's yāq!eg'a!lē. 66
Wā, lā ^εnēk'a:—

"Qāla wāldemasa yāq!ent!āla ālasēs wāldemōs yīxen q!āsgemalitsewē ^εmek'!ūgēlilasa wāldemasa q!ūlyakwē, yīxs laaqōs ^εnēk'a: 'wēg'a āem qāsax lax t!ex'ilāsa grīgāmēg'ilā, grīgāmē.' Wā, hēemk' 70
gwālag'en grīgāmēk', yīng'a ^εnemōgwisek', yīx'āk' lāxēs qā'nakūla-ēna'yē qā!axs qastāyaax t!ex'ilāsēs gagempē Hēnak'!alasewēxa lēlelaēnoxwē ^εwālas grīgāma'yaxa L!ē'nag'ilaēnoxwēxa q!elt!ēnoxwē. Wā, yō'mēs t!ex'ila qaquesēltsgr'īn grīgāmēk' laxg'a ^εnemōgwisek' laxgada ēx'stōk' grīgāma'yā, qens ^εnēk'ē, ^εne'mēmōt 75
Sēnl!em. Wā la mēsen lāgūnsaxens grīg'egāma'yēx lē'lānemases grīgāma'yēx," ^εnēk'ē. Wā, lā gwēgemx'ēid lāxa k!wēlē, wā, lā ēd aqwa yāq!eg'a!la. Wā, lā ^εnēk'a yīxs laē gwā! ^εwīla ha'māpēda k!wēlē:—

"Wāk'as, wāk'as grīgāmē Âwaxelag'ilis; wāk'as grīgāmē K'im- 80
k'eqewēdē; wāk'as grīgāmē Ts!ex^εēd; wāk'as grīgāmē Hāwilkūla!; wāk'as grīgāmē L!āqwalat; wāk'as grīgāmē G'ēxk'enes. Wāk'as lagraqō lē'wōs grīgēdāqōs, grīg'egāmē. La'mō aēk'!aakwaxōs grāxēlaqōs lē'lānemsg'en grīgāmēk'," ^εnēk'exs laē gwēgemx'ēid lāxēs ^εne'mēmōta Sēnl!emē. Wā, lā ^εnēk'a: "Wa, ^εne'mēmōt, la'mē 85
lāgralila xūlt!alēdzemasens g'alemg'ališē qens gwēk'lālas lāxens g'āxēxwāēlasa," ^εnēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym SēnL!em are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, 5 'nemōgwis, is called. Then he || names the one next to 'nemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Mā'nakūla, for that is the order of the three chiefs of the | numaym SēnL!em; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym SēnL!em give a feast. And even 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. || 15 And when the speech to his numaym the SēnL!em is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-g'ila, Āwaxelag'ilis; and next, | K'īmK'eqewēd, who is the head chief 20 of the numaym G'ēxsem. Then he names || Ts!ex'ēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlał, the head chief of the numaym Kūkwāk!um. | Then he names

- 1 Wā, laems dōqūlaqēxs hēx'sā'maē g'il lēlēqalasōsa elkwē g'ig'egāma'yasēs 'ne'mēmota SēnL!em yīxs laē q'lāq!agēmlaq qa 'nāxwā'mēsē hōlēlax wāldemī'lālās. Wā, hēm g'il lēx'ētsō'sē lāxuma'yas g'ig'egāma'yas yīx 'nemōgwis. Wā, lā lēx'ēdxa mā- 5 k'ilāx 'nemōgwisē Hāmeselal. Wā, lā lēx'ēdxa mak'ilāx Hāmeselalē Mā'nakūla, qaxs hē'maē gwālaatsa yūdukwē g'ig'egāmēsa 'ne'mēmotasa SēnL!emē, yīxs ts!ā'yaxa'nakūlaē g'āg'elela lāxa 'nōla lā lēx'ēdxa mā'k'ila, wā, lā lēx'ēdxa āmāyēnxa'yē, yīx hāē k'lwēlasa 'ne'mēmotasa SēnL!emē. Wā, wāx'mēsē hē k'lwēlasa 10 begwānemq!alamē, lā hēx'sā'em lēqelase'wēda yūdukwē g'ig'egāma'ya. Wā, lā hēwāxaem lēx'ētse'wēda k'lwēlasē begwānemq!alama yīsa elkwāxs laē q'lāq!agēmlaxēs 'ne'mēmotaxs yāq!ent'lālēlē laqēxs g'ūlaē 'wīlaēlē lē'lūnemasa k'lwēlasē lōxs laē lāgūnsaxa k'lwēlaxs laē gwāl hā'māpa. 15 Wā, lā q'ūlbē wāldemasēxēs 'ne'mēmota SēnL!em laē gwēgem-x'ēd lāxa lē'lūnemē qa's 'nā'nemōk'olelē lēqelax lēlāxuma'yasa 'nā'nemēmasē. Wā, hē'mis g'il lēx'ētsō'sē lāxuma'yasa 'ne'mēmotasa Maāmtag'ila, yīx Āwaxelag'ilisē. Wā, lā mā'k'ilē K'īmK'eqewēdē, yīx lāxuma'yasa 'ne'mēmotasa G'ēxsem. Wā, lā lēx'ēdex 20 Ts!ex'ēd, yīx lāxuma'yasa 'ne'mēmotasa Lō'yalaława. Wā, lā lēx'ēdex Hāwilkūlał, yīx lāxuma'yasa 'ne'mēmotasa Kūkwāk!um. Wā, lā lēx'ēdex lāqwalal, yīx lāxuma'yasa 'ne'mēmotasa Laālax'sen-

L!āqwalā, head chief of the numaym Laālx's^eEndayo. | And last he names G'ēxk'enis, head chief of the | numaym Elgūnwē. That is when the speaker of the chief of the || numaym Sēnl'em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā elxlala lēx^eēdex G'ēxk'enis, yix lāxuma^eyasa ^ene- 23 ^emēmotasa elgūnwāyē, yixs yāq!ent!ālaē Elkwāsa g'igāma^eyasa ^ene- ^emēmotasa Sēnl'emē. Wā, la^emē hēwāxa lēx^eēdxa begwānem- 25 q!ālaxs k!wē^elasaē.

Wā, hēt!ēda Elkwāsa k!wē^elekwē ts!elwaqaxa begwānemq!ālaxs k!wē^elasaē. Wā, g'aem gwēk!ālatsa Elkwāsa k!wēlasē lō^e Elkwāsa k!wē^elekwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāslēlōl, GO AND DIE. Generally used by women in friendly banter.
2. Lāle^elaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlālelōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Lē^elwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Lē^eldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Lē^eldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlīl lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemīnēsłas laxēs wāldemōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzīl lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolīl lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Lē^elx'sōl lōx, DIE HERE ON THE GROUND.

- 8a. Hāxenlelōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yāgwil lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaqlūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlil lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēsłas qa's le'laōs lāxs lādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxenłas yāxwels qa's le'laōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl le'll qa's q!lūlēgemālamaōs lāxēs wāldemōs g'āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenłas le'lg'aela lāxōs lādzasaqōs qa's hūlax'ēdaōs k'leā-gwaela, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'la, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā'emas le'la q!aq!axstālanemamīlg'enlōl qa's hālabala-ēmēlōs le'll, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax'da'x^u.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax'da'x^u against the A'wailela numaym K'lek'laēnox^u.
15. K'limlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da'x^u by cutting his face with an adz.

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